

LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART II

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

1

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VOL. IX

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PART II

COMPLIMENTARY

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

COLLECTED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (RETD.)

HONORARY MEMBER OF THE ASIATIC SOCIETY OF BENGAL, OF THE NĀGARĪ PRACHĪNĪ SABHĀ, AND OF THE AMERICAN ORIENTAL SOCIETY; ASSOCIATE FOREIGN MEMBER OF THE SOCIÉTÉ ASIATIQUE DE PARIS; CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT DER WISSENSCHAFTEN ZU GÖTTINGEN



CALCUTTA
SUPERINTENDENT GOVERNMENT PRINTING, INDIA
1908

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *rī*, ए *e*, ऐ *ai*, ओ *o*, औ *ō*, औ *au*.

क *ka* ख *kha* ग *ga* घ *gha* ङ *ṅa* च *cha* छ *chha* ज *ja* झ *jha* ञ *ña*
ट *ṭa* ठ *ṭha* ड *ḍa* ढ *ḍha* ण *ṇa* त *ta* थ *tha* द *da* ध *dha* न *na*
प *pa* फ *pha* ब *ba* भ *bha* म *ma* य *ya* र *ra* ल *la* व *va* or *wa*
श *śa* ष *ṣa* स *sa* ह *ha* ङ *ṅa* ञ *ña* ञ *ña* ञ *ña*.

Visarga (:) is represented by *h*, thus क्रमः *kramah*. Anuswāra (') is represented by *m*, thus सिंह *simh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bang*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindostānī—

ا <i>a</i> , etc.	ح <i>h</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>'</i>
ب <i>b</i>	ج <i>ch</i>	ڍ <i>ḍ</i>	ڑ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ز <i>z</i>	ڙ <i>ṛ</i>	ڄ <i>ḷ</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>	ڻ <i>ṇ</i>	ڙ <i>ṛ</i>	ض <i>ḍ</i>	ق <i>q</i>
ٺ <i>ṭ</i>				ط <i>ṭ</i>	ک <i>k</i>
ث <i>ṭ</i>				ظ <i>ḍ</i>	گ <i>g</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					و when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
					و <i>wa</i> or <i>o</i>
					ه <i>h</i>
					ی <i>y</i> , etc.

Tanwīn is represented by *n*, thus فائز *faun*. Alif-e maqṣūra is represented by *ā*;—thus, دعو *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus, بندا *banda*. When pronounced, it is written,—thus, گنہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, بان *ban*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāśmīrī) च्छ *chh*; कर् *kar*, pronounced *kor*; (Bihārī) देखि *dēkhi*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Pushtō (چ), Kāśmīrī (च्, च्), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.

(b) The *dz* sound found in Marāṭhī (ज), Pushtō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.

(c) Kāśmīrī च् (च्) is represented by *ñ*.

(d) Sindhī ج, Western Panjābī (and elsewhere on the N.-W. Frontier) چ, and Pushtō چ or چ are represented by *ɟ*.

(e) The following are letters peculiar to Pushtō :—

چ *t* ; چ *ts* or *dz*, according to pronunciation ; ځ *ɟ* ; ړ *r* ; ښ *z* or *g*, according to pronunciation ; ښ *ʃ* or *h*, according to pronunciation ; ښ or چ *u*.

(f) The following are letters peculiar to Sindhī :—

پ *bb* ; ڀ *bh* ; ٺ *th* ; ٽ *t* ; ڌ *th* ; ڙ *ph* ; ڇ *ɟ* ; ڄ *jh* ; ڇ *chh* ;
ڇ *ñ* ; ڍ *dh* ; ڍ *ɟ* ; ڍ *ɟ* ; ڍ *ɟ* , ڪ *k* ; ڪ *kh* ; ڳ *gg* ; ڳ *gh* ;
ڳ *n* ; ڳ *u*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ā, " " " *a* in *hat*.

ē, " " " *e* in *met*.

ō, " " " *o* in *hot*.

e, " " " *é* in the French *était*.

o, " " " *o* in the first *o* in *promote*.

ō, " " " *ō* in the German *schön*.

ñ, " " " *ñ* in the " *mñhe*.

th, " " " *th* in *think*.

dh, " " " *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I TAKE this opportunity of tendering my thanks to the many friends who have assisted me in the compilation of the following pages. Most particularly do I record my indebtedness to the Rev. G. Macalister, M.A., of Jaipur, and to the Rev. G. P. Taylor, D.D., of Ahmedabad. To the former gentleman I owe not only a very complete series of specimens of the dialects spoken in the State of Jaipur, but also the valuable book on the same subject, which was written by him at the request of His Highness the Mahārājā. Limits of space did not permit me to utilize in their entirety the numerous specimens provided by him, but, that they may be available to future students, these have all been carefully filed in the India Office with the records of the Linguistic Survey.

To Dr. Taylor I owe an equally heavy debt of gratitude. Besides furnishing me with specimens of dialectic Gujarātī, he most kindly revised the proofs of the whole section dealing with that language, and has materially enhanced its value by his criticisms and suggestions. His revision has stamped the section with an authority that no labours of mine could have supplied.

GEORGE A. GRIERSON.

CAMBERLEY ;
February 24, 1908.

RĀJASTHĀNĪ.

Rājasthānī means literally the language of Rājasthān, or Rājwārā, the country of the Rajputs. The name, as connoting a language, has been invented for the purposes of this Survey, in order to distinguish it from Western Hindī on the one hand, and from Gujarātī on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindī,' just as they have also used that name for Bihārī and for the Eastern Hindī of Oudh. Natives do not employ any general name for the language, but content themselves with referring to the various dialects, Mārwarī, Jaipurī, Mālvi, and so forth. Rājasthānī is spoken by an estimated number of more than fifteen millions of people, and covers an area which may be roughly estimated at 180,000 square miles. The number of speakers is that estimated in the returns made for this Survey, which were based on the returns of the Census of 1891. The figures for Rājasthānī in the Census for 1901 are much less,—i.e., 10,917,712. The difference is no doubt due to the uncertain line which lies between Rājasthānī and Western Hindī, and between Rājasthānī and Sindhī. In 1891 many speakers of Western Hindī and Sindhī were included in the figures which were, for the Survey, interpreted as representing Rājasthānī. On the other hand, a large reduction was to be expected in 1901, owing to the lamentable famines which have prevailed in the preceding decade over the area in which Rājasthānī is spoken. The figures for 1901, therefore, though more accurate for the time at which they were recorded, cannot be taken as representing the normal number of persons who might be expected to speak this language. This I am inclined to put down at about twelve millions. As, however, the whole of the Linguistic Survey is founded on estimates which are derived from the figures of the Census of 1891, I am compelled to adhere to the larger estimated total in the following pages. No other figures which give the necessary details are available. The totals given must therefore be received with great reserve. We may compare the estimated number of speakers, and the area in which Rājasthānī is spoken with the population and area of Spain, which are, in each case, a little larger.¹

On its east, Rājasthānī is bounded (going from north to south) by the Braj Bhāshā and Bundelī dialects of Western Hindī. On its south (from east to west), it has Bundelī, Marāṭhī, Bhilī, Khāndesī, and Gujarātī. Bhilī is also spoken in two mountainous tracts (the Vindhya Hills and the Aravali Hills) in the heart of the Rājasthānī country.

On its west (from south to north) it has Sindhī and Lahndā, and on its north (from west to east) it has Lahndā, Panjābī, and the Bāngarū dialect of Western Hindī. Of these, Marāṭhī, Sindhī, and Lahndā belong to the outer circle of Indo-Aryan languages.

As explained in the general Introduction to the Group, the areas now occupied by Panjābī, Gujarātī, and Rājasthānī, which are classed as languages of the Central Group, were originally occupied by languages belonging to the Outer Circle. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave

¹ Population of Spain, 18,607,500. Area, 196,000 square miles.

which diminished in force the further it proceeded from the centre. Rājasthānī, therefore, and especially Western Rājasthānī presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rājasthānī, the pronunciation of *ā* like the *a* in 'ball,' of *ē* and *ai* like the *a* in 'hat,' and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *s* and the inability to pronounce a pure *s* when it really does occur, an *h*-sound being substituted. Again, Rājasthānī nouns have the oblique form in *ā*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rājasthānī, like the Outer Lahndā, forms its future in *s*, and in the west we find a true passive voice,—forms unknown or almost unknown at the present day in Western Hindi.

All this is borne out by what we know of the way in which Rajputana and Gujérat have been populated by their present inhabitants. At the time of the great war of the Mahābhārata, the country known as that of the Pañchālas extended from the River Chambal up to Hardwār at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchālas represented one of the Aryan tribes who were first to enter India, and that, therefore, it is probable that their language was one of those which belonged to the Outer Circle of Indo-Aryan Sanskritic languages. If this is the case, it is *à fortiori* also true of the rest of Rajputana more to the south. The theory also further requires us to conclude that as the Aryans who spoke the Inner Group of languages expanded and became more powerful, they gradually thrust those of the Outer Circle, who were to their south, still further and further in that direction. In Gujerat, the Inner Aryans broke through the retaining wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadēśa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwārakā in the time of the Mahābhārata war. The only way into Gujerat from the Madhyadēśa is through Rajputana. The more direct route is barred by the great Indian Desert. Rajputana itself was also occupied in comparatively modern times by invaders from Central Hindostan. The Rathours abandoned Kanauj in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwāhās of Jaipur claim to have come from Oudh and the Solankis from the Eastern Panjab. Gujerat itself was occupied by the Yādavas members of which tribe still occupy their original seat near Mathura. The Gahlōts of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujerat, driven into the neighbourhood of Chitor after the famous sack of Vallabhi. We thus see that the whole of the country between the Gangetic Doab and the sea coast of Gujerat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Rājasthānī contains five dialects, those of the West, of the Central East, of the North-East, and two of the South-East. They have many varieties, which are explained, in the sections dealing with each. Here, I shall confine myself to the main dialects. The most important of all, whether we consider the number of its speakers, or the area which it covers, is the Western dialect, commonly known as Mārwarī. It is spoken, in various forms, in Marwar, Mewar, Eastern Sindh, Jaisalmir, Bikaner, the South Panjab,

and the North-West of the Jaipur State. The area occupied by Mārṡārī is greater than that occupied, by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipurī and Hārauhī, and there are other varieties as well. We may take the language of Jaipur as the Standard. Jaipurī, although in the East of Rājputana, is more nearly allied to Gujarātī than is Mārṡārī, the latter dialect tending rather to agree with the Sindhi, immediately to its west. North-Eastern Rājasthānī includes the Mōwātī of Alwar, Bharatpur, and Gurgaon, and the Ahīrwātī of the Ahīr country south and south-west of Delhi. It is the form of Rājasthānī which agrees most closely with Western Hindi,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthānī. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Mālvi, spoken in Malwa and the adjoining country. It has Bundēli (a Western Hindi dialect) to its east and Gujarātī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipurī, possessing some forms which are evidently connected with those of Western Hindi. The other South-Eastern dialect is Nimāḍī. It is by origin a form of Mālvi, but is spoken in a rather isolated position amongst a number of non-Aryan hill tribes. It has hence been so affected by the influence of the neighbouring Bhili and Khāndēśī that it is now a distinct dialect, with marked peculiarities of its own.

According to the returns supplied for the Linguistic Survey, the estimated number of speakers of each of the dialects of Rājasthānī in the area in which it is a vernacular is as follows. As previously explained, the figures given in the Census of 1901 are much less :—

Mārṡārī	6,088,389
Central-East	2,907,200
North-Eastern	1,570,099
Mālvi	4,350,507
Nimāḍī	474,777

Total number of speakers of Rājasthānī in the area in which it is a vernacular as estimated for the Linguistic Survey	15,390,972
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No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārṡārī are found in other parts of India. In 1891, 451,115 speakers of Mārṡārī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Mārṡārī' to indicate any inhabitant or dialect of Rajputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was at least 15,842,087.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārṡārī. Numbers of poems in Old Mārṡārī or Dingal, as it is called when used for poetical purposes, are in existence but have not as

yet been studied. Besides this, there is an enormous mass of literature in various forms of Rājasthānī, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod's *Rajasthan*, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the *Prithirāj Rāsau* of Chand Bardāi, has, it is true, been edited and translated, but the rest, written in an obsolete form of a language little known at the present day, still remains a virgin mine for the student of history and of language. The task of producing the whole is, however, too gigantic for any single hand, and unless it is taken up by some body of scholars acting on a uniform plan, I fear that the only students of Rajputana history for many years to come will be fish-insects and white-ants. Besides these Bardic Chronicles Rājasthānī also possesses a large religious literature. That of the Dādū Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the *Prithirāj Rāsau* which has been published is written in an old form of Western Hindī,—not Rājasthānī,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Serampur missionaries translated the New Testament into *Mārwarī*, *Udaipuri* (i.e., *Mēwārī*), *Bīkānērī* (a form of *Mārwarī*), *Jaipuri* proper, *Hārāuṛī* (an Eastern dialect), and *Ujainī* (i. e., *Mālvī*).

The only essay dealing with the Rājasthānī dialects as a group is one by the present writer on pp. 787 and ff. of the Journal of the Royal Asiatic

Authority.

Society for 1901, entitled *Note on the principal Rājasthānī*

Dialects. Most of this is incorporated in the following pages.

For printed books the Dēva-nāgarī character is used. The written character is a

Written character.

corrupt form of Dēva-nāgarī, related to the Mōḍī alphabet used in Marāṭhī, and to the Mahājānī alphabet of Upper India.

Its most noteworthy peculiarity is that it has distinct characters for the letters *ḍ* and *ṛ*.

The grammars of the various dialects are described, under the head of each. I here

Grammar.

propose to give a brief comparative sketch of the grammars of the four principal dialects, *Mārwarī*, *Jaipuri*, *Mēwātī*,

and *Mālvī*, based on the *Note* referred to above. *Nīmāḍī*, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rājasthānī, is often irregular.

Pronunciation.

In certain cases *ā* is pronounced like the *a* in 'ball,' *ē* and *ai* like the *a* in 'hat,' and *au* like the *o* in 'hot.' Short *e* and *o* (like the first *o* in 'promote') also undoubtedly exist, but the distinction is never shown in writing. When I have been certain, I have marked the distinction in transliterating the specimens, but every *e* which I could not be sure was short, had to be marked as long, and many of these are really short.

Especially in the west and south, the letter *s* is pronounced like a rough *h*, thus agreeing with Northern Gujarātī and many Bhīl dialects. On the other hand, in the same locality *chh* is commonly pronounced as *s*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hāth*, a hand, becomes *āt*.

I take this opportunity of explaining the pronunciation of the letter *व*, sometimes transliterated *w*, and sometimes *v*. In Western Hindi and in the languages further to the east this letter almost invariably becomes *b*. Thus *wadam*, a face, becomes *badan*, and *vichār*, consideration, becomes *bichār*. In Rājasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāṭhī section of the Survey it is regularly transliterated *v*, but this does not indicate its exact pronunciation. In English the letter *v* is formed by pressing the upper teeth on the lower lip. It is thus a denti-labial. This sound, so far as I am aware, does not occur in any Indo-Aryan language. In India *v* is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English *w* and that of an English *v*. This sound naturally varies slightly according to the vowel which follows it. Before long or short *a*, *u*, *o*, *ai*, or *au* it is nearer the sound of *w*, while before long or short *i* or *e* it is nearer that of *v*. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant *w* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthānī I represent the *w*-sound by *w*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Mār^wārī' not 'Mār^vārī,' because the *w* is followed by *ā*, but 'Māl^vī,' not 'Māl^wī,' because the *v* is followed by *ī*.

Rājasthānī agrees with Gujarātī and Sindhī in having a strong preference for cerebral letters. The letters *l* and *n* which are hardly ever met in Western Hindi are here very common. In fact every medial *l* or *n* which has come down from Prakrit is cerebralised, unless it was doubled in the Prakrit stage. A Prakrit *ll* is represented by a dental *l*, and a Prakrit *nn* by a dental *n* in Rājasthānī. This is fully explained, with examples, in dealing with the dialects. It will be observed that *initial* *l* and *n* are not cerebralised.

In the following tables, I also give the Braj Bhāshā, Bundēli and Gujarātī forms for the sake of comparison.

As regards gender, the rule of Western Hindi is generally followed, that there are only two genders, a masculine and a feminine. In one or two dialects of Western Hindi we have noted sporadic instances of the use of a neuter gender. In Rājasthānī these occasional instances become more and more common as we go west and south till we find the neuter gender firmly established in Gujarātī.

Declension.

The following tables illustrate the declension of the four chief Rājasthānī dialects.

A—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōrō*, 'a horse.'

	Bra.j.	Bundēli.	Rājasthānī.				Gujarātī.
			Nōwātī.	Mālvi.	Jaipurī.	Mār ^v ārī.	
<i>Singular.</i>							
Direct	<i>ghōrā</i>	<i>ghōwārō</i>	<i>ghōrō</i>	<i>ghōḍō</i>	<i>ghōrō</i>	<i>ghōḍō</i>	<i>ghōḍō</i>
Agent	...	...	<i>ghōrai</i>	<i>ghōḍē</i>	<i>ghōrai</i>	<i>ghōḍāī</i>	<i>ghōḍē</i> or <i>ghōḍāē</i>
Oblique	<i>ghōrē</i>	<i>ghōwārē</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>

A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōṛō*, 'a horse'—(continued).

	Braj.	Baudēli	Rājasthānī				Gujarātī.
			Mewāṭī.	Mālvi.	Jaipuri.	Mārwarī.	
Plural.							
Direct	<i>ghōṛē</i>	<i>ghwārē</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ō)</i>
Agent	..	...	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ō)-ē</i>
Oblique	<i>ghōṛāū</i> or <i>ghōṛānī</i>	<i>ghwārān</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ō)</i>

(b) Strong feminine tadbhava noun *ghōṛī*, 'a mare.'

	Braj	Baudēli.	Rājasthānī				Gujarātī
			Mewāṭī.	Mālvi.	Jaipuri.	Mārwarī.	
Singular.							
Direct	<i>ghōṛī</i>	<i>ghwārī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Agent	...	...	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Oblique	<i>ghōṛī</i>	<i>ghwārī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Plural.							
Direct	<i>ghōṛīyā</i>	<i>ghwārīyā</i>	<i>ghōṛīyā</i>	<i>ghōḍīyā</i>	<i>ghōṛīyā</i>	<i>ghōḍīyā</i>	<i>ghōḍī(-ō)</i>
Agent	...	...	<i>ghōṛīyā</i>	<i>ghōḍīyā</i>	<i>ghōṛīyā</i>	<i>ghōḍīyā</i>	<i>ghōḍī(-ō)-ē</i>
Oblique	<i>ghōṛīyāū</i>	<i>ghwārīn</i>	<i>ghōṛīyā</i>	<i>ghōḍīyā</i>	<i>ghōṛīyā</i>	<i>ghōḍīyā</i>	<i>ghōḍī(-ō)</i>

(c) Weak masculine tadbhava noun *ghar*, 'a house.'

	Braj.	Baudēli	Rājasthānī				Gujarātī.
			Mewāṭī.	Mālvi.	Jaipuri.	Mārwarī.	
Singular.							
Direct	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
Agent	...	...	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>gharē</i>
Oblique	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
Plural.							
Direct	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar(-ō)</i>
Agent	...	...	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>ghar(-ō)-ē</i>
Oblique	<i>gharāū</i> or <i>gharānī</i>	<i>gharān</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>ghar(-ō)-e</i>

In the above we note the typical Rājasthānī and Gujarātī singular oblique form in *ā*, instead of *ē*. In Rājasthānī the plural of the *ā* is *ā̃*. It will also be noted that all the Rājasthānī dialects have a special form for the Agent case, instead of using the oblique form with the postposition *nē* or its equivalent. Mōwātī and Mālvi, which are most nearly related to Western Hindī, also optionally employ *nē* or *nai*.

Mālvi has also a plural formed by suffixing *hōr*, which reminds us of the old Kanauji *hōār* and the Khas (Naipālī) *haru*.

All these nouns have also an organic locative in *ē*, or *ai*. Thus *gharē*, in a house.

B.—POSTPOSITIONS.

	Braj	Bund. L.	Rājasthānī.				Gujarātī
			Mōwātī.	Mālvi.	Jaipurī.	Mārwārī.	
Agent	<i>nē</i>	<i>nē</i>	<i>nai</i>	<i>nō</i>	..	...	...
Genitive	<i>kau, k', ki</i>	<i>kō, k', ki</i>	<i>kō, kā, ki</i>	<i>{ 1ō, rā, rī; kō, kū, kī</i>	<i>kō, kū, kī</i>	<i>rō, rā, rī</i>	<i>rō, nī, nī</i>
Dative	<i>kaū</i>	<i>khō</i>	<i>nai</i>	<i>nē, kē</i>	<i>nai, kni</i>	<i>nāi</i>	<i>nā</i>
Ablative	<i>sō, tō</i>	<i>sō, tō</i>	<i>sai, tai</i>	<i>ū, sī, sū</i>	<i>sū, saī</i>	<i>sū, ū</i>	<i>thi</i>

In the above, note that the oblique genitive ends in *ā*, as in Gujarātī, not in *ē*, as in Braj and Bundeli. The forms commencing with *r* are typical of Rājasthānī. The dative postpositions commencing with *n* are typical of Rājasthānī and Gujarātī. So is the *e* or *ai* of the Agent. Note that Mōwātī and Mālvi are the only dialects which can optionally employ a postposition for the case of the Agent.

The dative cases are always locatives of corresponding genitive postpositions. Thus *kai* is the locative of *kō*, and *nai* the locative of the Gujarātī *nō*. Note that in Mālvi and Mōwātī *nē* and *nai* are used both for the agent and for the dative.

Adjectives.—Adjectives follow the genitive postpositions in their inflexions. Thus *āchchhō*, good; fem. *āchchhī*; masc. obl. *āchchhā*. Adjectives (including genitives) have, however, a further declension. When the noun is in the agent or locative, the adjective is put into that case too, and not into the oblique form. Thus, *kālē ghōrē lāt mārē*, the black horse kicked; *rājā-kē gharē*, in the Rājā's house. In other words adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarātī *bijē dahādē*, on the second day.

Pronouns.

A.—PERSONAL PRONOUNS.

First Person.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mewāṭī	Mālvi	Jaipurī	Mārwāṭī	
<i>Singular.</i>							
Direct	mai, haū	mē, maī	maī	mū, hū	maī	hū, mhū	hū
Oblique	mohi, muj	mō, moy	mū, muj	ma, mha, mhā	ma, mū, maī	mha, maī	ma, māṛā
Genitive	mārau	mō-lō, mērō, mō-nō	mērō	mārō, mhārō	mhārō	mhārō, mārō	mārō
<i>Plural.</i>							
Direct	ham	ham	ham, hamā	mhē, āpē	mhē, āpē	mhē, mē, āpē	amē, āp ^{nē}
Oblique	hamāū, hamani	ham	ham	mhā, āpē	mhā, āpē	mhā, mā, āpē	am, amārā, āpan, āp ^{nē}
Genitive	hamārau	ham-lō, hamārō, hamāō	mhārō	mhānō, āp ^{nō}	mhā-kō, āp ^{nū}	mhārō, mārō, āpārō	āmārō, āp ^{nō}

Second Person.

	Rājasthānī.						Gujarātī.
	Braj	Bundeli.	Mewāṭī.	Mālvi.	Jaipuri.	Mārwāṛī.	
Singular.							
Direct	taī, tū	taī, tū	tū	tū	tū	tū. thū	tū
Oblique	tohī, tō, tuj	tō, tōy	tū, tuj	ta, tha, thā	ta, tū, taī	tha, taī	ta, tārō
Genitive	tērau	tō-lō, tērō, tō-nō	tērō	thārō	thārō	thārō	tārō
Plural.							
Direct	tum	tum	tum, tam, tham	thē	thē	thē, tamē	tamē
Oblique	tumhāū, tum	tum	tam	thā	thā	thā, tamā	tam, tamārō
Genitive	tumhārau, tīhārau	tum-lō, tumārō tumāō	thārō	thānō	thā-kō	thārō, tamārō	tamārō

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēli is *mo-*, *muj-*, or *mē-*; *to-*, *tuj-*, or *tō-*. In Rājasthānī it is *ma-* or *mū-*; *ta-*, or *tū-*, in this agreeing with Gujarātī.

In the plural it is *mhā* and *thā* instead of *ham* and *tum*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *mhā* and *thā*. Mēwātī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvi has the termination *ṇō*, which corresponds to the *nō* which Gujarātī uses for substantives, and which appears in the genitive of *āp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Muṇḍā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindi: but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

B.—DEMONSTRATIVE PRONOUNS.

This.

	Braj	Bundēli.	Rājasthānī.				Gujarātī.
			Mōwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct	<i>yah</i>	<i>jō</i>	<i>yō, fonī. yā</i>	<i>yō, fom. yā</i>	<i>yō, fom. yā</i>	<i>ō, yō, fom. ā, yā</i>	<i>ā</i>
Oblique	<i>yāhi, yā</i>	<i>jā</i>	<i>āī</i>	<i>inī, anī</i>	<i>ī</i>	<i>in, inī, anī</i>	<i>ā</i>
<i>Plural.</i>							
Direct	<i>yē</i>	<i>jē</i>	<i>yai</i>	<i>yē</i>	<i>yē</i>	<i>ē, āī</i>	<i>ā</i>
Oblique	<i>inḥāṛ, inī</i>	<i>in</i>	<i>in</i>	<i>inā, anā</i>	<i>yā</i>	<i>inā, anā, yā, ā</i>	<i>ā</i>

That.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular.</i>							
Direct	<i>wō, wah</i>	<i>ā, bō</i>	<i>wō, wōh, fom. wā</i>	<i>wō, fom. wā</i>	<i>wō, fom. wā</i>	<i>ū, fom. wā</i>	<i>ō</i>
Oblique	<i>wāhi, wā</i>	<i>ā, bā</i>	<i>wāī</i>	<i>unī, wanī</i>	<i>ū</i>	<i>un, unī, wanī</i>	<i>ō</i>
<i>Plural.</i>							
Direct	<i>wō, wai</i>	<i>bē</i>	<i>wai</i>	<i>vī</i>	<i>ṽai</i>	<i>wāī</i>	<i>ō</i>
Oblique	<i>unḥaiṁ, uni</i>	<i>un</i>	<i>un</i>	<i>wanāṁ</i>	<i>wā</i>	<i>unā, wanā, wā</i>	<i>ō</i>

C.—OTHER PRONOUNS.

	Brāj.	Bundēli.	Rājasthānī.				Gujarātī.
			Māwātī.	Mālvi.	Jaipuri.	Mārwāpī.	
Relative .	<i>jau, jaun</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō, jyō, fem. jā</i>	<i>jō, jikō, fem. jikā</i>	<i>jē</i>
Oblique .	<i>jāhi, jā</i>	<i>jā</i>	<i>jhaī</i>	<i>jaṇī</i>	<i>jī</i>	<i>jin, jan, jaṇī</i>	<i>jē</i>
Correlative	<i>sō</i>	<i>sō</i>	..	...	<i>sō</i>	<i>sō, tikō, fem. tikā</i>	<i>tē</i>
Oblique .	<i>tāhi, tā</i>	<i>tā</i>	...	...	<i>tī</i>	<i>tin, tinī</i>	<i>tē</i>
Interrogative.							
Masc, fem.	<i>lō, kau</i>	<i>lō</i>	<i>kaun</i>	<i>kūṇ</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>lōṇ</i>
Oblique .	<i>lāhi, lā</i>	<i>lā</i>	<i>kaīh</i>	<i>kaṇī</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>lōṇa, lō</i>
Neuter .	<i>lahā, lā</i>	<i>lā</i>	<i>kē</i>	<i>kāī</i>	<i>kāī</i>	<i>kāī</i>	..
Indefinite.							
Masc, fem	<i>lōṇ, lōī</i>	<i>lōṇ</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>lōī</i>
Neuter .	<i>luch</i>	<i>lachū</i>	<i>kimaī</i>	<i>kāī</i>	<i>kyō</i>	<i>kāī</i>	<i>laī, lōī</i>

With regard to the relative, it must be observed that in Rājasthānī it is very often used in the sense of a demonstrative.

In the above pronouns, the differences between Rājasthānī and Brāj-Bundēli are not so great, but it will be seen that there are several sets of forms (including feminine nominatives singular) which are peculiar to Rājasthānī.

Verbs.—The verb of Western Rājasthānī has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindī. The typical syllable of this voice is *āj*. Thus *mār-ājō*, to strike; *marīj-ājō*, to be struck. A similar form occurs in Sindhī and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of *ā*, the resulting form thus agreeing with Western Hindī potential passives such as *dikhānā*, to be visible.

A.—VERBS SUBSTANTIVE.

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Māwātī *sū* is, of course, only a phonetic spelling of the Jaipuri *chhū*. The conjugational forms are the same as those which

occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rājasthānī are that, in the present, the first person plural ends in *ā*, that (except in Mēwātī) the third person plural is not nasalised, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in *ā*.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwāṛī.	
PRESENT.							
<i>Singular.</i>							
1.	haū	hō, āw	hū, sū	hū	chhū	hū	chhū
2.	hai	hē, ay	hai, sā, sai	hē	chhai	hāi	chhē
3.	hai	hē, ay	hai, sai	hē	chhai	hāi	chhē
<i>Plural.</i>							
1.	haī	hē, āy	hā, sā	hā	chhā	hā	chhā
2.	han	hō, āw	hō, sō	hō	chhō	hō	chhō
3.	haī	hē, āy	haī, saī	hai	chhai	hāi	chhā
PAST.							
<i>Singular.</i>							
Masc.	han, hutau	hatō, tō	hō, thō, sō	thō	chhō	hō	hatō
<i>Plural.</i>							
Masc.	hē, hutē	hatē, tē	hā, thā, sū	thā	chhā	hā	hatā

B.—THE FINITE VERB.

In Rājasthānī the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Pañjābī and Western Hindī, of which latter Braj and Bundēli are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindī, and follows that of Gujarātī. The other exception is the conjugation of the Imperfect, which is done by adding the auxiliary verb to a verbal noun in the locative. Both these exceptions do occur, however, in the Western Hindī of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rājasthānī. It will be sufficient to give only a few of the principal tenses of the intransitive verb *chaī*, 'go.' Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

(a) *Old Present*.—This tense is, as in other cognate languages, often employed as a present Subjunctive. More often, however, it has its proper power of a Present Indicative. Its conjugation is practically the same in all Indo-Aryan languages. In Rājasthānī we may note that, as in the verb substantive and in the simple future, the first person plural ends in *ā*,

and that, except in Mēwātī, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
1.	chalaū	chalū	chalū	chalū	chalū	chalū	chalū
2.	chalai	chalē	chalai	chalē	chalai	chalāī	chalē
3.	chalai	chalē	chalai	chalē	chalai	chalāī	chalē
<i>Plural.</i>							
1.	chalaī	chalē	chalē	chalē	chalē	chalē	chalē
2.	chalaū	chalū	chalō	chalō	chalō	chalō	chalō
3.	chalaī	chalē	chalaī	chalē	chalai	chalāī	chalē

(b) *Imperative.*—This tense is practically the same in all Indo-Aryan languages.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
2.	chal	chal	chal	chal	chal	chal	chal
<i>Plural.</i>							
2.	chalaū	chalō	chalō	chalō	chalō	chalō	chalō

(c) *Future.*—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chalihāmi*; thus, *chal'syū* or *chal'hū*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindi *chalū-gā*, which probably means 'I am gone (*gā*) that I may go (*chalū*).' Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
1.	chalihāū	chalihō	...	...	chal'syū	chal'hū	chal'is
2.	chalihai	chalihē	...	...	chal'sī	chal'hī	chal'isē
3.	chalihai	chalihē	...	...	chal'sī	chal'hī	chal'isē

SIMPLE FUTURE—*contd.*

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Plural.</i>							
1.	<i>chalīhaĩ</i>	<i>chalīhē</i>	...	...	<i>chal'syā</i>	<i>chal'hā</i>	<i>chalīsū,</i> <i>chal'tū</i>
2.	<i>chalīhau</i>	<i>chalīhō</i>	...	...	<i>chal'syō</i>	<i>chal'hō</i>	<i>chal'sō</i>
3.	<i>chalīhaĩ</i>	<i>chalīhē</i>	...	...	<i>chal'sī</i>	<i>chal'hī</i>	<i>chal'sē</i>

PERIPHRASTIC FUTURE.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Masc. 1.	<i>chalaũ-gau</i>	<i>chalũ-gō</i>	<i>chalũ-gō</i>	<i>chalũ-gā</i>	<i>chalũ-lō</i>	<i>chalũ-lā</i> or <i>-gō</i>	...
<i>Plural.</i>							
Masc. 1.	<i>chalaĩ-gē</i>	<i>chalē-gē</i>	<i>chalā-gā</i>	<i>chalā-gā</i>	<i>chalā-lā</i>	<i>chalā-lā</i> or <i>gā</i>	...

Note that in Mālvi and Mārwarī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwarī and the *lō* of Jaipurī, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Braj and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal'tā hũ*, 'I am going.' In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

Singular.

1. *maĩ chalũ chhũ*, 'I am going.'
2. *tũ chalai chhai*, 'thou wast going.'
3. *wō chalai chhai*, 'he was going.'

Plural.

1. *mhe chalā chhā*, 'we are going.'
2. *thē chalō chhō*, 'you are going.'
3. *wai chalai chhai*, 'they are going.'

The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundēli only the masculine forms are shown :—

Braj	.	<i>chal'tu haũ.</i>
Bundēli	.	<i>chalat hō or chalat āv.</i>
Mēwāti	.	<i>chal'ũ hũ.</i>
Mālvi	.	<i>chal'ũ hũ.</i>
Jaipuri	.	<i>chal'ũ chhũ.</i>
Mārwarī	.	<i>chal'ũ hũ.</i>
Gujarātī	.	<i>chālũ chhũ.</i>

(e) *The Imperfect*.—The usual way of forming the imperfect in Rājasthānī is to add the past tense of the verb substantive to an oblique verbal noun in *ai*, which does not change for gender, number or person. Thus we have in Jaipuri *maĩ chal'ai chhō*, I was going, literally, I was on going, or as was said in old English 'I was a-going.' A similar idiom is heard in the Upper Gangetic Doab, where it has probably been borrowed from Rājasthānī. The line of borrowing is quite traceable. Mālvi alone does not employ this idiom, but uses the present participle as in ordinary Western Hindī and Gujarātī. The present participle may also be optionally used in Mārwarī. We thus obtain the following forms of the imperfect :—

Braj	.	<i>haũ chal'tu hō.</i>
Bundēli	.	<i>maĩ chalat tō.</i>
Mēwāti	.	<i>maĩ chal'ai hō.</i>
Mālvi	.	<i>hũ chal'tō thō.</i>
Jaipuri	.	<i>maĩ chal'ai chhō.</i>
Mārwarī	.	<i>hũ chal'tō hō, hũ chal'āi hō.</i>
Gujarātī	.	<i>hũ chāl'tō hatō.</i>

(f) *Participles and Infinitives*.—The following are the most usual forms in the Rājasthānī dialects :—

	Present Participle.	Past Participle.	Infinitives.	
Braj	<i>chal'tu</i>	<i>chal'au</i>	<i>chal'naũ,</i>	<i>chal'waũ.</i>
Bundēli	<i>chalat</i>	<i>chalō</i>	<i>chalan,</i>	<i>chal'bō.</i>
Mēwāti	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nũ,</i>	<i>chal'bō.</i>
Mālvi	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nō,</i>	<i>chal'wō.</i>
Jaipuri	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nũ,</i>	<i>chal'bō.</i>
Mārwarī	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nō, chal'nũ,</i>	<i>chal'bō.</i>
Gujarātī	<i>chāl'tō</i>	<i>chāl'yō</i>		<i>chāl'vũ.</i>

The differences are slight, but it will be seen that when they exist the Rājasthānī dialects agree among themselves, and with Gujarātī, but differ from Braj and Bundēli.

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindī. Here again the Gujarātī idiom is followed.

When a transitive verb in the past tense is used in the impersonal construction in Western Hindī, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-nē strī-kō mārū* (not *mārī*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarātī, on the contrary, the verb is attracted to the gender of the object. Thus, *tēnē strī-nē mārī* (not *māryō*), literally, by him, with reference to the woman, she was struck. Rājasthānī sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindī and Gujarātī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *kat'rō* or *kat'rō-k*, how many; *khā gayō* or *khā gayō-s*, where did he go? To these may be added *rō* or *qō*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindī on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindī than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindī. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarātī.

In the inflexion of nouns they agree with Gujarātī and differ from Western Hindī. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarātī than with Western Hindī.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindī.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī has struck out a path for itself in the formation of the first and third persons plural, and of the imperfect tense. In one important point, the formation of the present definite, it agrees with Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindī.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindī. Here and there we find in Mālvi a point of agreement with Bundēli, while Jaipurī and Mārwarī agree most closely with Gujarātī.

I now proceed to deal with each dialect separately.

MĀRWĀRĪ.

Standard Mārwarī is spoken on the Rajputana State of Marwar-Mallani. The dialect, in a more or less impure condition, is also spoken on the east, in the neighbouring British districts of Ajmer and Merwara and in the States of Kishangarh and Mewar; on the south in the States of Sirohi and Palanpur; on the west in the Sind district of Thar and Parkar and in the State of Jaisalmer; and on the north in Bikaner, in the Shēkhāwāṭī tract of the State of Jaipur, and in the south of the Panjab. In this area the number of its speakers is about six millions.

On the east Mārwarī is bounded by the Eastern dialects of Rājasthānī, of which we have taken Jaipurī as the standard. On the south-east it has the Mālvi dialect of Rājasthānī and a number of Bhil dialects. On the south-west it is bounded by Gujarātī. On the west, it has, to the south, the Sindhi spoken in Sind and Khairpur, and, further north, the Lahndā of the State of Bahawalpur. On the north-west it has Panjābī. It merges into Lahndā and Panjābī through a mixed form of speech entitled Bhaṭṭiānī, which has little connexion with Rājasthānī; on the north-west it merges into Panjābī and the Bāngarū dialect of Western Hindi through Bāgrī. In the extreme north-east of the area, it has Mēvātī directly to its north.

Standard Mārwarī varies but little from Jaipurī. We may note three main points of difference. In Jaipurī the postposition of the genitive is *kō*, while in Standard Mārwarī it is *rō*. In Jaipurī, the verb substantive is *chhū*, I am, *chhō*, was; in Mārwarī it is *hū*, I am, *hō*, was. In Jaipurī there are two forms of the future. Of one the typical letter is *s*, as in *mār^ssyū*, I shall strike. The other takes the suffix *lō*, which changes for gender and number; thus, *mārū-lō*, I shall strike. In Mārwarī, there are three forms. In one of these, the typical letter is *h*, as in *mār^hhū*, I shall strike. In another *lā* is added, which does *not* change for gender or number, as in *mārū-lā*, I shall strike; while the third adds *gō*, like the Hindi *gā*.

Standard Mārwarī is spoken in the centre of the Marwar State. In the north-east of the State, and in Kishangarh, Ajmer, and west Merwara the dialect is somewhat mixed with Jaipurī. Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Mārwarī, known as Mēwārī or Mērwarī, according to locality. In South Marwar, in the State of Sirohi, and in the north of Palanpur in Gujarāt, the Mārwarī is affected by Gujarātī, and we have a southern sub-dialect. In West Marwar, in Jaisalmer and in Thar and Parkar of Sind, the influence of Sindhi makes itself felt. Here we have a number of minor dialects, the principal of which are Thālī and Dhāṭki, which are grouped together as Western Mārwarī. Finally there are a Northern Mārwarī in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find Mārwarī merging into Jaipurī, and Bāgrī of North-East Bikaner, and the South Panjab, in which it merges into Panjābī and Bāngarū.

It should be noted that, right in the heart of the Mārwarī country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhil languages. These have also affected the Mārwarī spoken in their neighbourhood.

The following table shows the estimated number of speakers of Mārwarī in the Number of speakers. area in which it is a vernacular.

Table showing the number of speakers of Mārwarī in the area in which it is a Vernacular.

Standard Mārwarī—		
Marwar		1,591,160
Eastern Mārwarī—		
Mārwarī-Dhupdhārī (Marwar)	49,300	
Gōṛāwāṭī (Kishangarh)	15,000	
Mārwarī of Ajmer	208,700	
Mārwarī of Merwara	17,000	
Mēwārī (including Mārwarī)	1,684,864	
		1,974,864
Southern Mārwarī—		
Gōḍwārī (Marwar)	147,000	
Sirōhi—		
(Sirōhi)	169,300	
(Marwar)	10,000	
		179,300
Dēorāwāṭī (Marwar)	86,000	
Mārwarī-Gujarātī—		
(Marwar)	30,270	
(Palanpur)	35,000	
		65,270
		477,570
Western Mārwarī—		
Thālī—		
(Marwar)	380,800	
(Jaisalmer)	100,000	
		480,800
Mixed dialects	204,749	
		685,649
Northern Mārwarī—		
Bikānērī—		
(Bikanor)	533,000	
(Bahawalpur)	10,770	
		543,770
Shēkhāwāṭī	488,017	
Bāgri	327,359	
		1,359,146
Total number of speakers of Mārwarī in the Mārwarī area		6,088,389

The Mārwarīs are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rājasthānī, such as Jaipurī or Mālvī, have been included under Mārwarī.

Table showing the number of speakers of Mārṡārī so far as known, in Provinces of India other than Rajputana and Ajmer-Merwara.

Assam	5,475	
Bengal	6,591	
Berar	36,614	
Bombay and Feudatories	241,094	i.e. the Provincial total 276,090 less 35,000 for Palanpur.
Burma	—	
Central Provinces and Feudatories	22,566	
Madras and Agencies	1,108	
United Provinces and Native States	2,228	
Punjab and Feudatories	130,000	Approximate. Separate figures not available.
Nizam's Dominions . . . . .	...	No figures available.
Baroda	4,859	
Mysore	579	
Rajputana . . . . .	..	No figures available.
Central India . . . . .	..	No figures available.
Coorg	1	
Kashmir . . . . .	...	No figures available.
Total number of speakers of Mārṡārī so far as known, in places in India outside the Mārṡārī area	451,115	

Besides the above there are to be found here and there in India scattered tribes who are said to speak some form or other of Mārṡārī. Such are the Ōḍṡ of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārṡārī, but others do not, and it is best to neglect them here, and to consider them subsequently under the head of Gipsy tribes. More definitely Mārṡārī are the Mahēśrī and Ōśwālī of Chanda in the Central Provinces. They are the languages of two Mārṡārī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārṡārī spoken in the Province. So also has the dialect of the Kirs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rājasthānī dialect, but the specimens of it which I have received are written in what is certainly a mixture of Mārṡārī and Mālvi. Bhōyārī, another tribal dialect of the Central Provinces, which is usually classed as Mārṡārī, is really bad Bundēli. Turning to the North-Western Provinces we find Chūrūwālī returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwālīs, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bikānērī, and is already included in the Mārṡārī figures.

The total number of recorded Mār-wā-rī speakers is therefore as follows :—

Mār-wā-rī speakers at home	6,088,369
„ „ „ abroad	451,115
TOTAL	<u>6,539,504</u>

Allowing for unrecorded entries, we may safely put the total number of speakers of Mār-wā-rī in British India at, at least, 6,550,000.

Mār-wā-rī has an old literature about which hardly anything is known. The writers sometimes composed in Mār-wā-rī and sometimes in Braj Bhākhā. In the former case the language was called *Ḍiṅgal* and in the latter *Piṅgal*. None of the *Ḍiṅgal* literature has yet been published. I have seen some works in prosody in it, and it is known that it contains several important bardic chronicles. Mr. Robson published a collection of dramatic works in Mār-wā-rī which are noticed below in the list of authorities. Mīrā Bāī, the famous poetess, was queen of Mēwār. Any poems of hers, however, which I have seen are in Braj Bhāshā.

AUTHORITIES—

Very few works deal with Mār-wā-rī. I know of the following :—

- ROBSON, REV. J.—*A Selection of Khyāts or Mār-wā-rī Plays, with an Introduction and Glossary*. Benar Mission Press, 1866.
- KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi, also the colloquial Dialects of Rājputānā with copious Philological Notes*. First Edn., Allahabad and Calcutta, 1876. Second Edn., London, 1893.
- FALLOU, S. W.—*A Dictionary of Hindustani Proverbs, including many Marwari, Panjabi, Maggah, Bhojpuri and Tarhuti Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Similes, by the late S. W. F.* Edited and revised by Capt. R. C. Temple, assisted by Lala Faqir Chand Vaish, of Delhi. Benares and London, 1886.
- PANDEIT RĀM KARṆ ŚARMĀ.—*Mār-wā-rī Vyākaraṇa*. A Mār-wā-rī grammar written in Mār-wā-rī. No date or place of publication in my copy, ?Jodhpur. About 1901.

For books and the like the ordinary Dēva-nāgarī character is employed. For correspondence and mercantile documents a rough corruption similar to the 'Mahājānī' character of Upper India and to the Mōḍī of Marāṭhī, is used. Some of the forms in this are peculiar, and great carelessness is observed in the spelling,—vowels being quite commonly omitted,¹ so that it is often illegible. No types have ever been cast in this character, but facsimile specimens of documents written in it will be found in the following pages :—

The following account of the grammar of Standard Mār-wā-rī is based on the specimens and on Pandit Rām Karṇ Śarmā's *Mār-wā-rī Vyākaraṇa*. It is interesting to note that the Mār-wā-rī verb has a regular organic Passive Voice. Although the grammar of Mār-wā-rī is here treated before that of the other dialects, it is not so fully treated as that of Central Eastern Rājasthānī which is dealt with on pp. 33 and ff. I have taken the Central Eastern as the typical Rājasthānī dialect, because more materials were available for it than for the

¹ The Mahājānī character is really this Mār-wā-rī current script which has been carried in the course of trade all over India. Its illegibility, owing to the omission of the vowels, has given rise to numerous stories. One of the best known is of the Mār-wā-rī merchant who went to Delhi. Thence his clerk wrote home 'bābū ajmār gayā, bārī bahī bhī-j-dijz, the Babu has gone to Ajmer, send the big ledger.' This, being written without vowels, was read by its recipient, 'Bābū ā, mar-gayā, bārī bahī bhī-j dīz, the Babu died to-day, send the chief wife,—apparently to perform his funeral obsequies!

others, and the student is recommended to read the Central Eastern Rājasthānī grammar before the Mārwārī one, as several references to it occur in the latter.

PRONUNCIATION.

In *ā*, the termination of the oblique plural of nouns, the *ā* is pronounced broadly something like the *a* in all. The diphthongs *ai* and *au* have each two sounds. In Tatsama words they are pronounced as in Sanskrit. In Tadbhava words they are pronounced more shortly. The *ai* is sounded almost like the *a* in 'hat' and the *au* almost like the *o* in 'hot.' In such cases, in order to draw attention to the fact, I transcribe them *āi* and *āu* respectively. It may be added that *ē* and *āi* are often practically interchangeable, and so are *ō* and *āi*.

As in Eastern Rājasthānī *i* and *a* are often interchanged as in *jīṇāi-rāi* for *janāi-rāi*, to a person. The letters *ch* and *chh* are quite commonly pronounced *s*. Thus *chakkī*, a millstone, is often pronounced *sakkī* and *chhāchh*, buttermilk, as *sās*. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral *ḷ* is very common. It usually represents a single *l* in Prakrit. Thus the Prakrit *chaliō*, gone, becomes, in Mārwārī, *chaliyō*. A dental *l* represents a Prakrit double *ll*. Thus, Prakrit *challiō*, gone, becomes, in Mārwārī, *chaliyō*. *ḷ* is often indicated thus, *ḷ*, instead of by *ḷ*.

In writing Mārwārī the letters *ḍ* and *ṛ* are distinguished. This is not done as in Hindī by representing *ṛ* by the sign for *ḍ* with a dot placed under it, thus *ḍ̣*. In Mārwārī there are two distinct characters, viz., *ḍ* for *ḍ* and *ṛ* for *ṛ*. In printed Mārwārī, when the type for *ḍ* is not available, the Dēvanāgarī letter *ṛ* is often substituted for it, which is very inconvenient; as, in that case, for instance, only the context can tell whether *ṛ* represents 'baḍō' or 'bamō.' In printing the Mārwārī specimens in the Dēvanāgarī character, I shall represent *ḍ* by *ṛ* and *ṛ* by *ṛ̣*.

Aspiration and the letter *h* are commonly omitted. Thus *paḍ'ṇō* for *paḍh'ṇō*, to read; *pāiō* for *pahilō*, first; *kāiṇō* for *kah'ṇō*, to say.

The letter *s* is quite commonly pronounced as *sh* in English. The rule is almost universal.

DECLENSION.

Nouns are declined as follows. It will be noticed that the agent case never takes the postposition *nē*, but has, like the locative, a special form in declension:—

Tadbhava masculine noun in ō.

	<i>Sing.</i>	<i>Plur.</i>
Nom.	<i>ghōḍō</i> , a horse.	<i>ghōḍā.</i>
Agent	<i>ghōḍē</i> , <i>ghōḍāi.</i>	<i>ghōḍā.</i>
Loc.	<i>ghōḍē</i> , <i>ghōḍāi.</i>	<i>ghōḍā.</i>
Obl.	<i>ghōḍā.</i>	<i>ghōḍā.</i>

Tadbhava masculine noun ending in a consonant.

Nom.	<i>ghar</i> , a house.	<i>ghar.</i>
Agent	<i>ghar.</i>	<i>gharā.</i>
Loc.	<i>gharē</i> , <i>gharāi</i> , <i>gharā</i> , <i>gharā.</i>	<i>gharā.</i>
Obl.	<i>ghar.</i>	<i>gharā.</i>

Tadbhava feminine nouns in ī.

Nom.	<i>ghōḍī</i> , a mare.	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Agent	<i>ghōḍī</i>	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Loc.	...	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Obl.	<i>ghōḍī</i> .	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .

Tadbhava feminine noun ending in a consonant.

Nom.	<i>bāt</i> , a word.	<i>bātā̃</i> .
Agent	<i>bāt</i> .	<i>bātā̃</i> .
Loc.	...	<i>bātā̃</i> .
Obl.	<i>bāt</i> .	<i>bātā̃</i> .

We occasionally meet with a feminine locative in *ā̃*, as in *un biriyā̃*, at that time.

OTHER NOUNS.

	Sing.		Plur.	
	Nom.	Obl.	Nom.	Obl.
Masculine.	<i>rājā</i> , a king.	<i>rājā</i> .	<i>rājā</i> .	<i>rājāvā̃</i> .
	<i>muni</i> , a sage.	<i>muni</i> .	<i>muni</i> .	<i>muniyā̃</i> .
	<i>tēlī</i> , an oilman.	<i>tēlī</i> .	<i>tēlī</i> .	<i>tēliyā̃</i> .
	<i>sādhu</i> , a saint.	<i>sādhu</i> .	<i>sādhu</i> .	<i>sādhuvā̃</i> .
	<i>bābū</i> , a gentleman.	<i>bābū</i> .	<i>bābū</i> .	<i>bābuvā̃</i> .
Feminine.	<i>mā</i> , a mother.	<i>mā</i> .	<i>māvā̃</i> .	<i>māvā̃</i> .
	<i>mūrtī</i> , an image.	<i>mūrtī</i> .	<i>mūrtiyā̃</i> .	<i>mūrtiyā̃</i> .
	<i>tamākhū</i> , tobacco.	<i>tamākhū</i> .	<i>tamākhuvā̃</i> .	<i>tamākhuvā̃</i> .
	<i>bahū</i> , a daughter-in-law.	<i>bahū</i> .	<i>bahuvā̃</i> .	<i>bahuvā̃</i> .
	<i>gau</i> , a cow.	<i>gau</i> .	<i>gauvā̃</i> .	<i>gauvā̃</i> .

The usual postpositions are :—

Acc.-Dat.	<i>nā̃</i> , <i>nā̃</i> , <i>kanā̃</i> , <i>rā̃</i> .
Instr. and Abl.	<i>sā̃</i> , <i>ā̃</i> .
Genitive	<i>rō</i> , <i>kō</i> , <i>tanō</i> , <i>handō</i> .
Locative	<i>mē̃</i> , <i>mā̃</i> , <i>māhā̃</i> , <i>mā̃</i> , <i>mā̃y</i> .

With regard to the above it should be noted that the dative (and accusative) postpositions *nā̃* (or *nā̃*) and *rā̃* are locatives of *nō* and *rō* respectively. *Kanā̃* is a contraction of *kā̃-nā̃*, which is the locative of *kō-nō*. *Kō*, *nō*, and *rō* are all genitive postpositions. *Kō* and *rō* occur in Mārwarī and *nō* in the neighbouring Gujarātī. Further remarks regarding the use of *rā̃* will be found below.

The usual suffix of the genitive is *rō*. *Tanō* and *handō* are archaic, and are now only found in poetry. *Kō*, as a genitive suffix, is used in those parts of the Mārwarī area which border on tracts in which Mēwārī or Mālvi is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy *rō*, *rā̃*, and *nā̃* should be joined to the noun without hyphens, as is done with the *nō* of Gujarātī, while *kō*, *tanō*, and *handō* should have hyphens. Thus *ghōḍānō*, *ghōḍārā̃*, *ghōḍānā̃*, but *ghōḍā-kō*, *ghōḍā-tanō*, and *ghōḍā-handō*. This is a question of derivation which will be found explained under the head of Gujarātī on p. 328 *infra*. In Rājasthānī, in which both the omission and the retention of the hyphen occur, the strict adherence to the rule would be liable to cause confusion in the mind of the reader. I have therefore, in the case of that language, abandoned scientific accuracy and have inserted the hyphen everywhere. Thus, *ghōḍā-rō*, *ghōḍā-rā̃*, *ghōḍā-nā̃*.

The genitive terminations are liable to change as in Eastern Rajputana. *Rō* (*kō*, *tanō*, *handō*) changes to *rū* (*kā*, *tanā*, *handā*) before a masculine noun in the oblique singular or in the plural; to *rī* (*kī*, *tanī*, *handī*) before any feminine noun; and to *rē* or *rāī* (or sometimes *rā*) before any masculine noun in the agent or locative. As postpositions like *āgāī*, in front, before, or *pachhāī*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rāī* or *rē*, itself, is a locative and often means 'in of.' Examples of the employment of the genitive are, *khēl-rō dhān*, the paddy of the field; *rājū-rū ghōḍā-sē*, from the horse of the king; *khēl-rī kākaḍiyā*, the cucumbers of the field; *ghar-rui pachhāī*, behind the house; *thā-rāī bāp-rāī ghar-māī*, in your father's house; *āp-rāī khēlāī-mūī*, in his own fields; *iy-rūī hāt-māī*, in his hand; *khēlāī-rāī pālī*, the boundary of the fields, literally, 'in of the fields'; *un dēs-rāī*, in of that country, one amongst its inhabitants; *thū-rāī bābō-sā gōlh kīcī*, by your father a feast was made; *ap-rāī bāp dīghō*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*nāī* or *nāī* is itself the locative of the Gujarātī genitive termination *nō*), we often find *rāī* used as a postposition of the dative, but in such cases it is attached, not to the oblique form, but to the locative of the noun. Thus, *mhiī un-rāī bēlāī-rāī ghayā chāb'kiyā rī-dīvī-hai*, I have given many stripes to his son; *ek jiyū-rāī dōy dāw'rū hā*, to a certain man there were two sons; *un-rāī gōlh*, a feast for him. In the first example it will be noted that the *rāī* of *un-rāī* is also in the locative to agree with *bēlāī*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *rāī* is often used instead of *rū*. Thus *āp-rāī bāp-nāī kayō*, he said to his father; *āp-rāī hukam-nai lōpiyō nahī*, I did not disobey your order.

Finally, when a noun itself is in the locative with *māī*, the *māī* is sometimes attached to the inflected locative in *āī*, and not to the oblique form. Thus *kūphāīdāī-māī* (not *kūphāīdā-māī*), in debauchery.

To sum up, we may now give the following complete paradigm of the declension of *ghōhā*, a horse:—

	Sing.	Plur.
Nom.	<i>ghōḍō</i> .	<i>ghōḍā</i> .
Agent	<i>ghōḍē</i> , <i>ghōḍāī</i> .	<i>ghōḍāī</i> .
Accus.	<i>ghōḍō</i> , <i>ghōḍā-nāī</i> .	<i>ghōḍā</i> , <i>ghōḍāī-nāī</i> .
Instr.	<i>ghōḍā-sū</i> , <i>ghōḍā-ū</i> .	<i>ghōḍāī-sū</i> , <i>ghōḍāī-ū</i> .
Dat.	<i>ghōḍā-nāī</i> .	<i>ghōḍāī-nāī</i> .
Abl.	<i>ghōḍā-sū</i> , <i>-ū</i> .	<i>ghōḍāī-sū</i> , <i>-ū</i> .
Gen.	<i>ghōḍā-rō</i> (<i>-kō</i> , <i>-tanō</i> , <i>-handō</i>).	<i>ghōḍāī-rō</i> (<i>-kō</i> , <i>-tanō</i> , <i>-handō</i>).
Loc.	<i>ghōḍē</i> , <i>ghōḍāī</i> , <i>ghōḍā-māī</i> , etc.	<i>ghōḍāī</i> , <i>ghōḍāī-māī</i> , etc.
Voc.	<i>hē ghōḍā</i>	<i>hē ghōḍāī</i> .

Adjectives.—Adjectives nearly follow the customary Hindōstānī rule. The oblique masculine of tadbhava adjectives ending in *ō* ends in *āī*, and the feminine in *ī*. Thus,—

Kālō ghōḍō hawā-rā jīū jāy-hai, the black horse goes like the wind.

Kālā ghōḍā-nāī dōṛāwō, make the black horse gallop

Kālī ghōḍī baḍī sāitān hāī, the black mare is very vicious.

Kālī ghōḍī-nāī dōṛāwō, make the black mare gallop.

When a noun is in the agent case singular the adjective is put in the agent case also. Thus *kālē ghōḍē lāt mārī*, the black horse kicked; *nāin^akiāt dāw^araī gayō*, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as in *chhōḷāī ghar-māī*, in a small house.

In comparison the ablative is used, or (as in Gujarātī) the word *kar^atā* is employed in the sense of 'than,' as in *uchchāran-mē mūl swarā kar^atā lambā bōlājāī*, in pronunciation they are uttered longer than the original vowels.

Numerals.—These are given in the list of words; *dōy*, two, has *dōyā* for its oblique form and agent, so *tīn*, three, has *tīnā*.

As ordinals, we may quote *pāilō*, first; *dājō*, second; *tījō*, third; *chōṭhō*, fourth; *pāch^awō*, fifth; *chhat^athō*, sixth; *sāt^awō*, seventh; *āḥ^awō*, eighth; *naw^amō*, ninth; *das^awō*, tenth, and so on. *Pāch^awō* has its agent *pāch^awē* and its oblique form *pāch^awā*. So for other ordinals in *ō*. The others are declined regularly. *Chhēlō* (as in Gujarātī) is 'last.'

PRONOUNS.—The pronouns have, as usual, special forms for the Accusative-Dative and for the Genitive.

The Pronoun of the First person is thus declined. It has two forms of the plural. One, *āpā*, includes the person addressed. The other, *mhē*, does not necessarily do so. *Mhē* means 'we,' and *āpā*, 'we including you.'

	Singular.	Plural.	
		Including person addressed.	Excluding person addressed.
Nom.	<i>hū, mhū.</i>	<i>āpā.</i>	<i>mhē, mē.</i>
Agent	<i>mhāī, māī.</i>	<i>āpā.</i>	<i>mhā, mā.</i>
Acc.-Dat.	<i>mha-nāī, mā-nāī.</i>	<i>āpā-nāī.</i>	<i>mhā-nāī, mā-nāī.</i>
Gen.	<i>mhārō, mārō.</i>	<i>āpā-rō.</i>	<i>mhārō, mārō.</i>
Obl.	<i>mhāī, māī, mhārā, māī, mhārāī, māī.</i>	<i>āpā.</i>	<i>mhā, mā, mhārā, māī, mhārāī, māī.</i>

So, for the Second person, we have—

Nom.	<i>tū, thū.</i>	<i>thē, tamē.</i>
Agent	<i>thāī, tāī.</i>	<i>thā, tamā.</i>
Acc.-Dat.	<i>tha-nāī, ta-nāī.</i>	<i>thā-nāī, tamā-nāī.</i>
Gen.	<i>thārō.</i>	<i>thārō, tamā-rō.</i>
Obl.	<i>thāī, tāī, thārā, thāī.</i>	<i>thā, thārā, thārāī, tamā.</i>

The honorific pronoun of the second person is *āp*, your honour. It is regularly declined. Thus, *āp-nāī*, to your honour; *āp-rō* of your honour. Another honorific pronoun is *rāj*, your honour, also regularly declined. *Jī*, *jī-sā*, *sā*, or *sāb* are added to a noun to indicate respect. Thus *rāw-jī-sā*, *thākur-sā*, *sēth-sāb*, all of which are titles; *bābō-sā* or *bābō-jī*, O father!

The Reflexive pronoun is also *āp*. *Āp-rō* is 'one's own.'

The pronoun of the third person is supplied by the demonstrative pronouns *ō*, this, and *wo*, that. These have feminine forms in the nominative singular only. They are thus declined—

	This.	That.
Sing. Nom.	<i>ō</i> , <i>yō</i> ; fem. <i>ā</i> , <i>yā</i> .	<i>wo</i> , <i>ū</i> , <i>weō</i> ; fem. <i>wā</i> , <i>weī</i> .
Agent	<i>in</i>	<i>un</i> .
Acc.-Dat.	<i>ī-ndī</i> , <i>in-ndī</i> , <i>ant-nī</i> .	<i>ū-ndī</i> , <i>un-ndī</i> , <i>canī-nī</i> .
Gen.	<i>in-rō</i> .	<i>un-rō</i>
Obl.	<i>ī</i> , <i>in</i> , <i>ant</i> .	<i>ū</i> , <i>un</i> , <i>canī</i> .
Plur. Nom.	<i>di</i> , <i>ē</i> .	<i>wi</i> , <i>we</i> , <i>we</i> , <i>we</i> .
Agent	<i>dī</i> , <i>ā</i> , <i>yā</i> , <i>inā</i> .	<i>wī</i> , <i>wā</i> , <i>weā</i> , <i>unā</i> , <i>canā</i> .
Obl.	<i>dī</i> , <i>ā</i> , <i>yā</i> , <i>inā</i> .	<i>wī</i> , <i>wā</i> , <i>weā</i> , <i>unā</i> , <i>canā</i> .

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun.

The Relative and Correlative pronouns are *jō* or *jikō*, who, and *sō* or *tikō*, he. They also have each a feminine form in the nominative. They are thus declined—

	Relative.	Correlative.
Sing. Nom.	<i>jō</i> , <i>jyō</i> , <i>jilō</i> , <i>jaḷō</i> ; fem. <i>jilā</i> , <i>jaḷā</i> .	<i>sō</i> , <i>tikō</i> , fem. <i>tikā</i> .
Agent	<i>jin</i> , <i>jan</i> , <i>janī</i> , <i>jīnī</i> , <i>jī</i> , <i>jikan</i> , <i>jilī</i> .	<i>tin</i> , <i>tīnī</i> .
Obl. ²	<i>jin</i> , <i>jan</i> , <i>janī</i> , <i>jī</i> , <i>jikan</i> .	<i>tin</i> , <i>tīnī</i> .
Plur. Nom.	<i>jō</i> , <i>jyō</i> , <i>jilā</i> , <i>jilāt</i> , <i>jaḷāt</i>	<i>sō</i> , <i>tikā</i> , <i>tikāt</i> .
Agent	<i>jaṭ</i> , <i>jā</i> , <i>jyā</i> , <i>jinā</i> , <i>janā</i> , <i>jilā</i> .	<i>tinā</i> , <i>tikā</i> .
Obl.	<i>jaṭ</i> , <i>jā</i> , <i>jyā</i> , <i>jīnā</i> , <i>janā</i> , <i>jilā</i> .	<i>tīnā</i> , <i>tikā</i> .

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rājasthānī. Many examples will be found in the specimens.

The Interrogative Pronouns are *kuṇ*, who? (masc. and fem.) and *kāñ*, what? (neut.) They are thus declined—

	Masc. and Fem.	Neut.
Sing. Nom.	<i>kuṇ, kaṇ.</i>	<i>kāñ, kāñ, kañ.</i>
Agent and Obl. form.	<i>kuṇ, kaṇ, kuṇi, kaṇi, kiṇ, kiñ.</i>	<i>kuṇi.</i>
Plur. Nom.	<i>kuṇ, kaṇ.</i>	.....
Agent and Obl. form.	<i>kuṇā, kaṇā, kiṇā.</i>	.....

The Indefinite pronouns are *kōi*, anyone, and *kāñ, kñi*, or *kñ*, anything. *Kōi* has its agent and oblique form *kiṇi, kuṇi*, or *kō*. When *kñ* is used, the letter *i* must be added to the postposition, as in *kñ-rō-i*, of anyone. *Kāñ, kñi* or *kñ* does not change its form in declension.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Sing.	Plur.
1. <i>hñ.</i>	<i>hā.</i>
2. <i>hāt.</i>	<i>hō.</i>
3. <i>hāt.</i>	<i>hāt.</i>

The past tense is masc. sg. *hō*, pl. *hā*, fem. sg. and pl. *hī*, was. It does not change for person.

The principal parts of the verb 'to become' are as follows:—

Root, *hō*, become.

Present Participle—*hōtō, hūtō, whētō* (masc. pl. *-tā*; fem. *-ti*), becoming.

Past Participle—*huwō, huyō, whiyō, whiō* (fem. *huī*), become.

Adjectival Past Participle—*huwōṛō, huyōṛō*, become.

Conjunctive Participle—*hūyar, hūy-nāñ, hō-kar, hō, whētō-knāñ, whēr*, having become.

Infinitive—*hōwan, hōwōṇō, hōṇō, hñiṇō, whāiṇō, whāiṇñ, whaiṇō*, to become.

Noun of Agency—*hōṇ-wāṇō*, one who becomes.

Simple Present—I become, I may or shall become, etc.

Sing.	Plur.
1. <i>huñ, hōñ, whēñ.</i>	<i>huwā, whāiā, whāihā.</i>
2. <i>huwāi, whāi.</i>	<i>huwō, whāiō, whāihō.</i>
3. <i>huwāi, whāi.</i>	<i>huwāi, whāi.</i>

Definite Present—I am becoming, etc. *hñ-hñ* or *whēñ-hñ*, etc.

Imperfect, I was striking, etc.

whētō-hō, as in Hindī, or

whāi-hō, as in Eastern Rājasthānī.

Future, I shall become, etc.

1st form—

	<i>Sing.</i>	<i>Plur.</i>
—	1. <i>whēhū.</i>	<i>whēhū.</i>
	2. <i>whēhī.</i>	<i>whēhō.</i>
	3. <i>whēhī.</i>	<i>whēhī.</i>

2nd form—

huū-lā, whēū-lā, etc.

3rd form,—

huū-gō, whēū-gō, etc.

Imperative, become!

sing. whāi, plur. hōrō.

The other tenses can be formed from the foregoing elements.

THE FINITE VERB.

Root, *mār*, strike.

Present participle, *mār'tō*, striking.

Past participle, *māriyō, māryō* (fem. *māri*), struck.

Adjectival past participle, *māriyōrō, māriyō-huvō*, stricken.

Conjunctive participle, *mār, mār-kar, mārār, mar-nāi* (or *-nāi*), *mārū-nāi* (or *-nāi*), *mār'tō-knāi*, having struck.

Infinitive, *māraṇ, mā'rṇō, mā'rṇū, mā'r'bō*, to strike.

Noun of Agency, *mār'ṇāwālō, mā'r'bāwālō*, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindī *mārā-huā*. When a participle is used adverbially, it takes the termination *ā*. Thus, *mulk-mē liyā phirā*, I will take (thee) about the country; *mhārō māl magāw'tā gharī na kar'si jēj*, he will not make an hour's delay in sending for my property; *āw'tā āw'tā ghar nērō āyō*, as he came along he arrived close to the house.

Simple Present—I strike, I may strike, I shall strike, etc.

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>mār'ū.</i>	<i>mār'ā.</i>
2.	<i>mār'āi.</i>	<i>mār'ō.</i>
3.	<i>mār'āi.</i>	<i>mār'āi.</i>

This tense is often employed as a present subjunctive or even as a future.

Present Definite, I am striking, etc.

Formed by conjugating the simple present with the present tense of the auxiliary verb.

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>mār'ū-hū.</i>	<i>mār'ā-hū.</i>
2.	<i>mār'āi-hāi.</i>	<i>mār'ō-hō.</i>
3.	<i>mār'āi-hāi.</i>	<i>mar'āi-hāi.</i>

Imperfect, I was striking, etc.

This has two forms. Either it is formed as in Hindī, with the present participle and the past tense of the auxiliary verb, or else the past tense of the auxiliary verb is added to a verbal noun in *āī*. Thus—

Form I.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mār^alō-hō</i>	<i>mār^alī-hī</i>	<i>mār^alā-hā</i>	<i>mār^alī-hī</i>
2.	<i>mār^alō-hō</i>	<i>mār^atī-hī</i>	<i>mār^alā-hā</i>	<i>mār^atī-hī</i>
3.	<i>mār^alō-hō</i>	<i>mār^aī-hī</i>	<i>mār^alā-hā</i>	<i>mār^aī-hī</i>

Form II.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārdī-hō</i>	<i>mārdī-hī</i>	<i>mārdī-hā</i>	<i>mārdī-hī</i>
2.	<i>mārdī-hō</i>	<i>mārdī-hī</i>	<i>mārdī-hā</i>	<i>mārdī-hī</i>
3.	<i>mārdī-hō</i>	<i>mārdī-hī</i>	<i>mārdī-hā</i>	<i>mārdī-hī</i>

Future, I shall strike.

This has three forms—

Form I.—This tense is formed directly from the root—

	SING.	PLUR.
1.	<i>mār^ahū, mār^asū, mārū</i>	<i>mār^ahā, mārah</i>
2.	<i>mār^ahī, mār^asī, māri</i>	<i>mār^ahō, mārō</i>
3.	<i>mār^ahī, mār^asī, māri</i>	<i>mār^ahī, māri</i>

The forms with *s* belong to Eastern Rājasthānī, and, in Mārwāṛī, are only employed in the singular.

II.—This is formed by adding *lā* to the simple present. *Lā* corresponds to the *lō* of Eastern Rājasthānī, but does not change for gender or number, as *lō* does.

	SING. Masc. and Fem.	PLUR. Masc. and Fem.
1.	<i>mārū-lā</i>	<i>mārā-lā</i>
2.	<i>mārdī-lā</i>	<i>mārd-lā</i>
3.	<i>mārdī-lā</i>	<i>mārdī-lā</i>

III.—This is formed by adding *gō*, which changes for gender and number, to the simple present. It properly belongs to Eastern Rājasthānī.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārū-gō</i>	<i>mārū-gī</i>	<i>mārū-gō</i>	<i>mārū-gī</i>
2.	<i>mārdī-gō</i>	<i>mārdī-gī</i>	<i>mārdī-gō</i>	<i>mārdī-gī</i>
3.	<i>mārdī-gō</i>	<i>mārdī-gī</i>	<i>mārdī-gō</i>	<i>mārdī-gī</i>

Imperative, strike thou, etc.

2. sg. *mār*, pl. *mārō*.

Respectful forms *mārjai*, *mārjai*, *mārjyō*, *mārjyō*.

Past Tenses.—These are formed from the past participle as in Hindī. Transitive verbs use the passive or the impersonal construction, and intransitive ones the active or the impersonal construction. The various tenses will be found below. Note that the impersonal construction, with the subject in the case of the agent, can be used with intransitive as well as with transitive verbs. Thus, *nāin'kiāi ḍāw'raī gayō*, by the younger son it was gone, *i.e.*, the younger son went.

The following additional tenses are formed from the present participle :—

hū mār'tō, (if) I had struck.

hū mār'tō-huū, I may be striking.

hū mār'tō-huū-lā, I shall (or may) be striking.

hū mār'tō-hōtō, were I striking.

The following are the tenses formed from the past participle :—

mhaī mārīyō, I struck (him).

hū sūtō, I slept.

mhaī mārīyō-hāī, I have struck (him).

hū sūtō-hū, I have slept.

mhaī mārīyō-hō, I had struck (him).

hū sūtō-hō, I had slept.

mhaī mārīyō-huwāī, I may have struck (him).

hū sūtō-huū, I may have slept.

mhaī mārīyō-huū-lā, I shall (or may) have struck (him).

hū sūtō-huū-lā, I shall (or may) have slept.

mhaī mārīyō-hōtō, had I struck (him).

hū sūtō-hōtō, had I slept.

In the above *sūtō* is an irregular past participle of the intransitive verb *sōw'ṇō*, to sleep. The regular form, *sōyō*, is also used.

Irregular verbs.—The following verbs are also irregular :—

kar'ṇō, to do, past participle *kīyō* (fem. *kī* or *kīvī*) or *kariyō*.

lēw'ṇō, to take, past participle *līyō* (fem. *lī* or *līvī*).

dēw'ṇō, to give, past participle *dīyō* (fem. *dī* or *dīvī*).

pīw°hō, to drink, past participle *pīyō* (fem. *pī* or *pīvī*).

jāw°hō, to go, past participle *gayō* (fem. *gāī*).

kah°hō, *kāīhō*, or *kāiw°hō*, to say, 3. pres. *kawāī*; past participle *kayō* (fem. *kahī* or *kāī*); conjunctive participle *kāīyar*.

Like *kah°hō* are conjugated *rah°hō*, to remain, and *bah°hō*, to flow.

The past participles of *kar°hō*, *dēw°hō* and *lēw°hō* are sometimes *kīnō*, *kīdhō* or *kīdō*; *dīnō*, *dīdhō* or *dīdō*; and *līnō*, *līdhō* or *līdō*, respectively. Similarly *khāw°hō*, to eat, makes *khādhō*. *Mār°hō*, to die, has *marīyō* or *mūchīyō*. *Dēkh°hō*, to see, has *dīhō*.

Other verbs sometimes form the past participle in *ō*, not *iyō*, as in *kasālō bhug°tan lāgō*, he began to feel want.

Causal verbs.—These are formed generally as in Hindī except that the causal suffix is *āw*, not *ā*, and the double causal suffix is *wāw*, not *wā*. Thus, *ud°hō*, to fly; causal *udāw°hō*; double causal *ud°wāw°hō*. Root vowels are shortened as in Hindī, viz., *ā* to *a*; *ī*, *ē*, and *ai* to *i*; and *ū*, *ō*, and *au* to *u*.

Causals formed like *mār°hō*, to kill, from *m°r°hō*, to die, and *khōl°hō*, to open, from *khul°hō*, to be open, are as in Hindī.

Verbs whose roots end in *h*, drop the *h* in the causal. Thus, from *bah°hō*, to flow, *bawāw°hō*, and from *kah°hō*, to say, *kawāw°hō*.

The following do not follow the usual Hindī rules:—

dēw°hō, to give, causal *dīrāw°hō*, double causal *dīr°wāw°hō*.

lēw°hō, to take, causal *līrāw°hō*, double causal *līr°wāw°hō*.

sīw°hō, to sew, causal *sūcāw°hō*.

khāw°hō, to eat, causal *khawāw°hō*.

pīw°hō, to drink, causal *pīwāw°hō*.

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb *rah°hō*, to remain. Thus *gātō rah°hō*, is 'not to sing,' not (as in Hindī) 'to continue singing.' Dr. Kollogg gives the following example of this idiom, *kīcān jar-dō kāī manakh mahāī ātā rahāī*, shut the door that people may not come in.

Passive voice.—Mārwarī has a regular inflected passive voice, formed by adding *ij* to the root of the primitive verb. Thus, *mār°hō*, to strike; *marīj°hō*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are:—

Active.	Passive.
<i>kar°hō</i> , to do	<i>karīj°hō</i>
<i>khāw°hō</i> , to eat	<i>khawīj°hō</i>
<i>lēw°hō</i> , to take	<i>līrīj°hō</i>
<i>dēw°hō</i> , to give	<i>dīrīj°hō</i> .

Even neuter verbs can take this passivo (cf. the Latin *luditur a me*), and are then construed impersonally. Thus, from *āw°hō*, to come, we have *awīj°hō*, to be come; *mhāī-sū awījāī nahī*, by me it is not come, I cannot come. Other examples of these passives, *mhū marījīyō*, I was struck; *thāī-sū nahī khawījāī-lā*, it will not be eaten by you, you will not be able to eat it. It will be observed that these passives have always a kind of potential sense, like the potential passive formed by adding *ā* to the root in the languages of Hindostan proper.

Compound verbs.—These are as in Hindī, except that intensive verbs are often formed by prefixing *rō*, *parō*, or *warō*, which are adjectives and agree in gender with the object of any tense (not only the past tenses) of a transitive verb, and with the subject of an intransitive verb. *Warō* is used when the action is reflexive, and makes a kind of middle voice, as in *warō lēw'ṇō*, to take for oneself.

Examples are :—

parō mār'ṇō, to kill (Hindī *mār-ḍāl'nā*).

parō jāw'ṇō, to go away (Hindī *chalā-jānā*).

parō uḥ'h'ṇō, to rise up (Hindī *uḥh-jānā*).

thū warō jā, thou (masc.) go away.

thū warī jā, thou (fem.) go away.

ū pōthī warī lēwāi, let him take the book for himself.

hū pōthī warī lēw'-hū, I take the book for myself.

ū pōthī parī dēhī, he will give the book away.

mhāi chāb'kiyā rī dīvī-hāi, I have given (so and so) stripes.

Frequentative verbs are formed with the infinitive in *bō*, and not as in High Hindī. Thus, *jābō kar'ṇō*, to go frequently.

Inceptive verbs are formed with the infinitive in *ṇ*, as in *uwō kasālō bhug'taṇ lāgō*, he began to experience want.

Vocabulary.—Mārṇārī vocabulary is much nearer that of Gujarātī than that of Hindī. In studying the language a Gujarātī dictionary will be found very useful. We may specially note the typical Gujarātī word *nē* or *nāi*, and, and the Gujarātī termination *ij* or *hij* used to give emphasis, and connected with the Śaurasēnī Prakrit *jījēva*, as in *in-sū-hij*, even from these; *mār'wārī bhākhā-rī unnatī hōw'ṇā-sū mār'wār-rō tō phāy'dō hucāi-ij*, by importance being attached to the Mārṇārī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes *jēj* as in *kar'si-jēj*, he will certainly do.

The termination *rō* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *baḍō-rō ḍāw'rō*, the elder son; *jakō-rī gaw-rī kachērī-mā ūbō-rī hāi*, the cow which is standing in court. It will be seen that the *ō* in *jakō* and *ubō* is not changed for the feminine when *rō* follows.

CENTRAL EASTERN RĀJASTHĀNĪ.

The Central Eastern dialect of Rājasthānī contains four forms of speech which are recognised by natives as independent dialects. These are Jaipuri, Ajmērī, Kishangarhī, and Hārauṭī. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipuri and Hārauṭī. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthānī. Over the whole area, which is clearly shown in the map facing p. 1, the language varies slightly from place to place, as is usual in the plains of India, but such local differences are too unimportant to justify us in allowing them to create separate dialects. Of the four, Jaipuri is the most important and may be taken as typical of the rest.

Eastern Rājasthānī is spoken in the centre and south of the Jaipur State and in the Thakurate of Lawa and those parts of Tonk which are close to Jaipur, in the greater part of the Kishangarh State, and the adjoining portion of the British district of Ajmer, in the Hārā States of Bundi and Kota (hence the name Hārauṭī), and in the adjoining portions of the States of Gwalior, Tonk (*Pargana Chabra*), and Jhallawar.

On its north-east, Eastern Rājasthānī has the Mēwāṭī dialect of the same language; on its east, in order from north to south, the Dāng sub-dialects of the Braj Bhāshā spoken in East Jaipur, the Bundēli of the centre, and the Mālvi of the south, of the Gwalior Agency of Central India. On its south it again has Mālvi and also the Mēwārī form of Mārwarī and on its west and north-west Mārwarī. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthānī dialects.

We have taken Jaipuri as the standard of Eastern Rājasthānī. In the year 1898 His Highness the Maharaja of Jaipur published the results of a special linguistic survey of the State, which was conducted by the Rev. G. Macalister, M.A. From this it appears that no less than thirteen different forms of speech are employed in the State, of which six are forms of Jaipuri. These are Tōrāwāṭī, of the Tōmar country in the north of the State, standard Jaipuri in the centre, Kāṭhairā and Chaurāsī in the south-west, and Nāgarchāl and Rājāwāṭī in the south-east. Kishangarhī is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmēr, and Ajmērī over the east centre of the latter district. Hārauṭī is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhallawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hārauṭī called Sipārī or Shiopurī.

We thus get the following figures for the dialects and sub-dialects of Eastern Rājasthānī :—

Number of speakers.

JAIPURI—

Standard	.	.	.	.	.	.	.	.	.	790,231
Tōrāwāṭī	.	.	.	.	.	.	.	.	.	342,554
Kāṭhairā	.	.	.	.	.	.	.	.	.	127,957
Chaurāsī	.	.	.	.	.	.	.	.	.	182,133

Carried over . 1,442,875

RĀJASTHĀNĪ.

	Brought forward	1,112,875	
Nāgarohāl		71,575	
Rājāwāṭī		173,419	
			1,687,899
Kishangarhī			116,700
Ajmēri			111,500
Hārāutī—			
Standard	943,101		
Sipāī	48,000		
			991,101
TOTAL EASTERN RĀJASTHĀNĪ			2,907,200

No trustworthy figures are obtainable as to the number of speakers of Eastern Rājasthānī outside the tract of which it is a vernacular. The only dialect of Rājasthānī for which such figures are available is Mārwarī, and there can be little doubt that the figures given for that dialect include many speakers of Jaipuri and its related forms of speech.

Jaipuri has a large literature, which is all in manuscript and about which very little is known. The most important is probably the collection of works by the reformer, Dādūjī and his followers. Regarding these, the Rev. John Traill, writing in 1884, says as follows:—

“It is now twelve years since I was first introduced to the Bhāshā by the study of a religious poet called Dādū. This man was born in Ahmedābād in A.D. 1511, but he lived and taught a great deal in Jaipur, where many of his disciples are still to be found. The Nāgā soldiers of Jaipur form a part of them.

The Book, or Bānī of Dādū, I have translated into English. One of the copies of the Bānī now in my possession was written 234 years ago. In the Bānī there are 20,000 lines, and in Dādū's life, by Jāu Gopāl, 3,000. Then Dādū had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwāṇīs founded by them. Taking up the list of Dādū's disciples, I copy out a few names, with what each is said to have written:—

Gharīb Dās	32,000 lines.
Jaisā	121,000 „
Prayūg Dās	48,000 „
Rajab-jī	72,000 „
Bakhnā-jī	20,000 „
Śankar Dās	4,400 „
Bābā Banwāri Dās	12,000 „
Sunder Dās	120,000 „
Mādho Dās	68,000 „

And so on, through all the 52 disciples. All are said to have written more or less.

I say ‘are said to have written,’ for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to those men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dādū's immediate disciples: their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 310 years of this sect's existence.”

The Dādū-panthis are an offshoot of the sect founded by the celebrated Kabir. They worship Rāma, but temples and images are prohibited. No doubt most of Dādū's disciples wrote in their native tongue, Jaipuri, but all the works of Dādū himself which I have seen are in an old form of Western Hindī.

The name ‘Jaipuri’ employed for the main language of Eastern Rājasthānī has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhundhārī, or

Jaipuri. Its various names

the language of the Dhundhār country. This tract is the country lying to the south-east of the range of hills forming the boundary between Shekhawati and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (*dhūṇḍh*) on the western frontier of the State.¹ Other names employed by natives are *Jhār-sāhi bōli*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kāi-kūi-kē bōli*, or the speech of *kāi-kūi*, from the peculiar word *kāi*, which, in Jaipurī, means 'what'? The people of Shekhawat do not use the Jaipurī word *mālai*, on, and they facetiously call a speaker of Jaipurī a '*mālai-hāḷō*', or 'man who uses *mālai*.'

I know of the following works which deal with Jaipurī, and with the Dādū-Panthis:—

AUTHORITIES—

- WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus*.—*Asiatick Researches*, Vol. xvi (1828). A Sketch of the Dādū-Panthis on pp. 79 and ff. Reprinted on pp. 103 and ff. of Vol. i. of *Essays and Lectures on the Religion of the Hindus*. London, 1861.
- SIDDONS, LIEUT. G. R.—(Text and) Translation of one of the *Granthas*, or Sacred Books, of the *Dādū-panthi Sect*. *Journal of the Asiatic Society of Bengal*, vi (1837), pp. 480 and ff., 750 and ff.
- TRAILL, REV. JOHN.—*Memo. on Bhasha Literature*. Jaipur, 1834.
- ADELUNG, JOHANN CHRISTOPH.—*Mithridates oder allgemeine Sprachenkunde*, etc. Vol. iv. Berlin, 1817. Brief notices of Jaipurī on pp. 488 and 491.
- KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi, of Rājputānā also the colloquial Dialects of Rājputānā with copious philological notes*. Second Edition, London, 1893. Amongst the Rajputana Dialects described is Jaipurī, which is sometimes referred to as the dialect of Eastern Rajputana, and sometimes (incorrectly) as Mūwāfi.
- MACALISTER, REV. G.—*Specimens of the Dialects spoken in the State of Jeypore*. Allahabad, 1898. (Contains Specimens, a Vocabulary, and Grammars.)

Of the above, Mr. Macalister's work is a most complete and valuable record of the many forms of speech employed in the Jaipur State. It is a Linguistic Survey of the entire State.

For books and the like the ordinary Dēva-nāgarī character is employed. The written character is the same as that found in Marwar, and is described on p. 19.

As excellent materials are available, and as Jaipurī can well be taken as the standard of the Eastern Rājasthānī dialects, I give the following pretty full account of its peculiarities. This is mainly based on the

Rev. G. Macalister's excellent work, and has additions here and there gathered from my own reading.

As regards pronunciation, we may note a frequent interchange of the vowels *a* and *i*. Thus, *piṇḍat*, a *paṇḍit*; *siṛ gayō* = Hindōstānī *saṛ*

gayā, it decayed; *minakh* for *mānukh*, a man; *dan* for *dīn*, a day. The vowel *ō* is sometimes represented by *ū*, as in *dīnū*, instead of *dīnō*, given; *kyū*, instead of *kyō*, why. The diphthong *ai* is preferred to *ē*, as in *maī*, in. In words borrowed from Persian ending in *h* followed by a consonant, an *i* is inserted as in *jhair* for *zahr*, poison, *sair* for *shahr*, a city.

As regards consonants, aspiration is commonly omitted. Thus we have both *bī* and *bhī*, also; *kusi*, for *khusi* (Persian *khushī*), happiness; *ādō*, half; *sīk'bō*, to learn; *kār'bō*, to draw, pull; *lād'bō* (for *lād'h'bō*), to obtain; *dē* for *dēh*, a body; *sāy* for *sahāy*, help. In *phaṛ'bō* for *par'h'bō*, to read, and *chhar'bō* for *char'h'bō*,

¹ See Chapter I of the *Annals of Amber* in Tol's *Rajasthan*.

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *jhair* for *zahr*, poison, already quoted and *bhagat* (i.o., *bakhat* for *waqt*) time.

We have seen that in words like *sāy* for *sahāy*, a medial *h* is dropped. This is the case with verbs like *rah'bō*, to remain, and *kah'bō*, to speak, which are frequently written *raibō* and *kaibō* respectively. More often, however, *kah'bō* is written *khai'bō*, with the aspiration transferred to the first consonant. So we have *khāñ-čhññ*, say; *khai-čhññ*, he says; *khai*, it (fem.) was said; *khāññ*, a story; *mhārāj*, for *mahārāj*, a king; *bhātō*, for *bah'tō*, floating; *mhārō*, for *mahārō* (Hindostānī *hamārā*), my; *thārō*, for *tahārō*, thy.

The letters *n* and *l* often appear as cerebrals (ॢ *n* and ॣ *l* respectively). This is a survival from old times. The rule is (as in Pañjābī, Marāṭhī, and Gujarātī) that in a *tadbhava* word when an *n* or an *l* was doubled in the Prakrit stage of the language, it remains a dental; but when it was not so doubled it is cerebralised. Thus we have:—

Prākṛit.	Rājasthānī.
<i>dinnu</i> , given	<i>dinū</i> (dental <i>n</i>)
<i>ghallai</i> , he throws	<i>ghālai</i> (dental <i>l</i>)
<i>bolliau</i> , spoken	<i>bōlyō</i> (dental <i>l</i>)
<i>challiau</i> , gone	<i>chālyō</i> (dental <i>l</i>)
But <i>jayau</i> , a person	<i>jayō</i> (cerebral <i>n</i>)
<i>bālu</i> , a child	<i>bāl</i> (cerebral <i>l</i>)
<i>chaliau</i> , gone	<i>chālyō</i> (cerebral <i>l</i>)
<i>kālu</i> , time	compare <i>kāl</i> , a famine

Some monosyllabic words are enclitics, and are written as part of the preceding word. In such cases, when the enclitic word commences with *a*, and the preceding word ends with a vowel, the initial *a* of the enclitic is usually, but not always, elided. Such enclitic words are *ar*, and; *ak*, that; *k* (for *kat*), or; *as*, he, by him, his, she, etc.

As *ak* often takes the form *k*, it is liable to be confused with *k*, or. The word *as* meaning 'he,' etc., is not recognised in Mr. Macalister's grammar, but I do not think that there can be any doubt as to its existence. It is quite a common enclitic pronoun of the third person in many Indian languages. For instance, it is used in Bundelī and in Eastern Hindī.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, कएर *karar* is 'having done,' but कएर *karyō-r*, for *karyō-ar*, did and.

Examples of the use of these enclitics are as follows:—

ar, and:—

chhōl'kyō bēṭō . . . chālyō-gāyō ar . . . āp-kō dhan urā-dinū, the younger son went away and squandered his property. Here the initial *a* of *ar* has not been elided.

ādī rāt gai-r (गर) *kāwar-jī nāñ-nai bōlyā*, midnight passed, and the youth spoke to the barber.

ñ-nai dūr-sñ ātō dekh-yō-r (देखो) *bāp-nai dayā ā-gai*, from a distance he saw him coming, and pity came to the father.

ak, that :—

jō thē puchhō-k (पूछो) ' *nihē kãñ karã?* ' *tō mai yā khñ-chnñ-k* (खुँक) ' *aurã-kñ sãy karbã-nai sadã tyār rahō-k* (रहो) *jñ-sñ thē kãm-kã minakh whai-jãwō*, if you ask that 'what shall we do?' then I am saying this that 'always remain ready to help others that by this you may become a useful man.'

On the other hand, the initial *a* is not elided in *ñ lāyak kōnai ak thã-kō bēlã bājñ*, I am not so worthy that I should be called thy son.

k, or :—

kãñ thē jās-yō-k (जास्यो) *kōnai*, will you go or not.

wō rōñ khñ-chnñ-k (खाईके) *dūdñ piyō chhai*, has he eaten bread or drunk milk.

as, *asī*, pronominal suffix of the third person :—

ūp bichārī-as ab aīdai raibā-kō dharam kōnai,—she herself considered 'it is not proper to stay here.' Here the initial *a* is not elided.

rãñi puchhī-s, ' *wā kãñ bāt chhai?* '—the queen asked (*lit.* by the queen it was asked-by-her), 'what is that thing?'

mā-nai-s khñ kōnai, he did not tell it to his mother. 'This suffix sometimes takes the form *asī* as in *ñ nãñ-mañ hirā mōñ whai-sī*, in this river there are diamonds and pearls. *cf.* *kanai-sī-k*, near (him).

jid ñdai sāsarai-s gāwār-i-gāwār chhā-i, then there in his father-in-law's house they verily were perfect boors.

khñ gayō-s, where did he go?

wō kyō āyō nai-s, why did he not come.

mañ-s tō aīdai-i chhō, it was I who was here.

Here the *as* does little more than emphasize the word *mañ*.

There is one more enclitic particle added to adjectives of quantity and kind. It also is *k*. It does not affect the meaning, but probably, to judge from the instances of its occurrence in cognate languages such as Kāśmīrī and Bihārī, originally meant 'of him,' 'of her,' 'of it,' or 'of them.' Thus, कतरो *kat-rō* or कतरोक *kat-rō-k*, feminine कतरी *kat-rī* or कतरीक *kat-rī-k*, how much? *kasyō* or *kasyō-k*, feminine *kasyī* or *kasyī-k*, of what kind. *Katarō-k* probably means literally 'how much of him?'

DECLENSION.

Nouns Substantive.—The usual genders are masculine and feminine. There are also occasional occurrences of a neuter, as in *suñyñ*, it was heard. The masculine would be *suñyō*, and the feminine *suñī*.

As regards declension, there are wide divergencies from the system which is familiar in Hindōstānī.

Tadbhava nouns, which in Hindōstānī end in *ā*, in Jaipurī end in *ō*. Thus, *ghōrō*, a horse (Hindōstānī *ghōrā*). The normal oblique form singular and the nominative plural of these nouns ends in *ā*, thus, *ghōrā-kō*, of a horse; *ghōrā*, horses. The oblique

plural ends in *ā*, as *ghōṛā*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghōṛai*. This is employed as a locative, and means 'in a horse.' It is also used to form the case of the agent, 'by a horse.' On the other hand, the agent is equally often the same in form as the nominative. Thus, *pōtō khai* or *pōtai khai*, by the grandson it was said, the grandson said. We thus get the following declension for this class of nouns. I give the word *pōtō*, a grandson, which is that employed by Mr. Macalister as an example:—

	Singular.	Plural.
Nom.	<i>pōtō</i>	<i>pōtā</i>
Agent	<i>pōtō, pōtai</i>	<i>pōtā, pōtā</i>
Loc.	<i>pōtai</i>	<i>pōtā</i>
Obl.	<i>pōtā</i>	<i>pōtā</i>
Voc.	<i>pōtā</i>	<i>pōtō, pōtāwō</i>

Note that the Agent case never takes the sign *nē* or *nai* as it does in Hindōstānī. The locative may also be formed with postpositions as in Hindōstānī.

The postpositions which form cases are as follows:—

Accusative	<i>nai, kai.</i>
Dative	<i>nai, kanai.</i>
Ablative	<i>sū, saī.</i>
Genitive	<i>kō.</i>
Locative	<i>mai (in), ūpar or mālai (on).</i>

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, *kai* and *nai* are by origin locatives (like *pōtai*) of genitive suffixes *kō* and *nō*. *Kō* itself is used in Jaipurī, and *nō* occurs in the closely related Gujarātī. *Kanai* is a contracted form of *kai-nai*. It usually means 'noar'; hence 'to' after verbs of motion.

The genitive suffix *kō* has an oblique masculine *kā* and a feminine *kī*. Thus, *pōtā-kō ghōṛō*, the horse of the grandson; *pōtā-kā ghōṛā-mālai*, on the horse of the grandson; *pōtā-kī bāt*, the word of the grandson. It has also a locative form *kai*, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, *āp-kai sās'rai lugāi kanai gayō*, he went to his wife in his father-in-law's house. As already explained, the suffix *nai* is itself a locative, and so is *mālai*; hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative; thus, *kanai* for *kai-nai* explained above; *āp-kō māthō ar nāk pāñi-kai bārā-nai rākhai-chhai*, it keeps its head and nose outside the water; *sait-kai mālai*, on the butter milk. Similarly *āgai*, before, and *pāchhai*, behind, are really locative, meaning respectively 'in front' and 'in back.' Hence, we have *thā-kai pāchhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *mūḍā āgai*, before the mouth, for *mūḍā-kai āgai*.

The locative postposition *mālai* is sometimes used with the locative of the genitive, as in *sait-kai mālai* above, and is sometimes attached directly to the oblique base, as in *pōtā-mālai*, on the grandson.

Other examples of the locative in *ai* are *akkal thikānai ai*, his sense came into a right condition; *jō bāḍō mhārai bāḍai āwar*, what share comes into my share, whatever my share of the property may be. In the plural we have *kuggaiḍā*, in evil ways.

I have only noted this locative in *ai* in the case of tadbhava nouns in *ō*. Other nouns show, however, occasional instances of a locative singular in *ā*. Thus, *bāgā chālā*, let us go into the garden; *bazārā chālā*, let us go to market; *dukānā-māi rahyō*, he remained in the shop; *pāchhā* (as well as *pāchhai*), behind. These are all (except perhaps *pāchhā*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *i* we have *gōḍyā*, on the lap; *gōḍalyā*, on the knees; *gōḍ-pōḥlyā*, on the back; *dhartyā*, on the ground; *bēlyā*, early; *bhāṭyā*, on the ground; *hatēlyā*, on the palm of the hand; *maryā* (oblique form of an obsolete verbal noun *marī*) *pāchhai*, after dying.

Omitting this locative in *ā*, which does not appear to occur with all nouns, the following are examples of the declension of nouns other than tadbhavas in *ō* :—

	Singular.	Plural.
Nom.	<i>rājā</i> , a king	<i>rājā</i>
Agent	<i>rājā</i>	<i>rājā, rājā</i>
Obl.	<i>rājā</i>	<i>rājā</i>
Nom.	<i>bāp</i> , a father	<i>bāp</i>
Agent	<i>bāp</i>	<i>bāp, bāpā</i>
Obl.	<i>bāp</i>	<i>bāpā</i>
Nom.	<i>chhōrī</i> , a girl	<i>chhōryā</i>
Agent	<i>chhōrī</i>	<i>chhōryā</i>
Obl.	<i>chhōrī</i>	<i>chhōryā</i>
Nom.	<i>bāt</i> (fem.) a thing, a word	<i>bātā</i>
Agent	<i>bāt</i>	<i>bātā</i>
Obl.	<i>bāt</i>	<i>bātā</i>

The following examples illustrate the use of adjectives :—

ēk chōkhō minakh, a good man.

ēk chōkhā minakh-kō, of a good man.

chōkhā minakh, good men.

chōkhā min-khā-kō, of good men.

Comparison is formed with the ablative, as in Hindōstānī. Thus, *ū-kō bhāi ū-kī bhāi-sū lambō chhai*, his brother is taller than his sister. Sometimes *bīch*, between, is used, as in *wō maryō kīḍō ū bīch baḍō ar bhāryō chhō*, that dead insect was bigger and more heavy than he.

PRONOUNS.—The pronoun of the first person is *maī*. It has two plurals, one *āpā*, we (including the person addressed), and another *mhē*, we (excluding him). If you say to your oook 'we shall dine to-night at eight o'clock,' and if you employ *āpā* for 'we,' you invite him to join the meal, while if you employ *mhē*, you do not.

The following are the principal forms :—

	Singular.	(excluding the person addressed.)	Plural. (including him.)
Nom.	<i>maī</i>	<i>mhē</i>	<i>āpā</i>
Agent	<i>maī</i>	<i>mhē</i>	<i>āpā</i>
Acc.-Dat.	<i>mū-nai, ma-nai, mharai</i>	<i>mhā-nai, mhā-kai</i>	<i>āpā-nai, āpā-pai</i>
Genitive	<i>mhārō (-rā,-rī,-rai), mhāi-ō-lō</i>	<i>mhā-kō</i>	<i>āpā-pū</i>
Oblique form.	<i>mū, ma, maī</i>	<i>mhā</i>	<i>āpā</i>

In the above *mhārō* is treated exactly like a genitive in *kō*. So is *āp°nū*, obl. maso. *āp°nā*, locative *āp°nai*, fem. *āp°nī*. Note that *āp°nū* means 'our,' not 'own.' Mr. Macalister gives the following examples of its use :—

āp°nū ghōrō gayō, our horse went.

āp°nā chhōrā yō kām karyō-chhai, our boys have done this deed.

wō āp°nā ghōrā-mālai baiḥyō, he is seated on our horse.

wō āp°nā chhōrā-nai pharāicai-chhai, he is teaching our children to read.

The principal forms of the pronoun of the second person are :—

	Singular.	Plural.
Nom.	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
Acc.-Dat.	<i>tū-nai, ta-nai, thārai</i>	<i>thā-nī, thā-kai</i>
Gen.	<i>thārō (-rā, -rī, -rai)</i>	<i>thā-kō</i>
Obl.	<i>tū, ta, taī</i>	<i>thā</i>

The genitive *thārō* is treated exactly like a genitive in *kō*.

I have pointed out that the accusative-dative suffixes *nai* and *kai* are really locatives of genitive suffixes. Here further note that the accusative-datives *mhārai* and *thārai* are locatives of the genitives *mhārō* and *thārō* respectively.

The Reflexive pronoun is *āp*, self. It is declined regularly, its genitive being *āp-kō*. It should be noted that the use of *āp-kō* when the pronoun refers to the subject of the sentence is not obligatory in Jaipurī. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōl°kyō āp-kā bāp-nai khaī*, the younger (son) said to his father, but also *maī ūḥ°syū ar mhārā* (not *āp-kā*) *bāp-kanai jāsyū*, I will arise and go to my father.

The Demonstrative pronouns, including the pronoun of the third person, are *yō*, this; and *wō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindi, too) we may quote *chhōrā chhōryā ar baṛā ād°myā-kai chīrō jī-sī lagāwai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jīd* means both 'then' and 'when,' as in *jīd nāī . . . rōbā lāggayō-jīd rānī khaī*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; *yā*, *wā*, and *jā*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yō* and *wō*.

Yō, this.			Wō, that.	
	Sing.	Plur.	Sing.	Plur.
Nom. . .	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i>
Agent . .	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i> or <i>yē</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i> or <i>wā</i>
Acc.-Dat .	<i>ē-nai, -lai</i>	<i>yā-nai, -lai</i>	<i>ū-nai, -lai</i>	<i>wā-nai, -kai</i>
Gen. . .	<i>ē-lō</i>	<i>yā-lō</i>	<i>ū-lō</i>	<i>wā-lō</i>
Obl. . .	<i>ē</i>	<i>yā</i>	<i>ū</i>	<i>wā</i>

The Relative pronoun, which in the form *jō* is also used as a demonstrative pronoun, is thus declined :—

Singular.		Plural.
Nom.	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> or <i>jyō</i>
Agent	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> , <i>jyō</i> , <i>jā</i> , or <i>jyā</i>
Acc.-Dat.	<i>jā-nai</i> , <i>-kai</i>	<i>jā-nai</i> , <i>-kai</i> ; <i>jyā-nai</i> , <i>-kai</i>
Gen.	<i>jā-kō</i>	<i>jā-kō</i> , <i>jyā-kō</i>
Obl.	<i>jī</i>	<i>jā</i> , <i>jyā</i>

The Interrogative pronouns are *kun*, who? and *kāñ*, what? Neither changes in declension. Thus *kun-kō*, of whom? *kāñ-kō*, of what? The word *kāñ* is typical of Jaipurī, which is hence locally called the *kāñ-kāñ-kī bōlī*.

Kōi means 'any' and *kāi*, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindōstānī *kuchh*, anything, nor can I find it in the specimens.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows :—

Present, I am, etc.

	Sing.	Plur.
1.	<i>chhñ</i>	<i>chhñ</i>
2.	<i>chhai</i>	<i>chhō</i>
3.	<i>chhai</i>	<i>chhai</i>

The *Past*, I was, etc., is sing., masc., *chhō*, fem. *chhī*; plur., masc., *chhā*, fem. *chhī*. It does not change for person.

The Verb *whaiḃō*, to become, is irregular. The following are its principal parts :—

<i>Infinitive.</i>	<i>whaiḃō</i> , <i>hōḃō</i> , <i>whaiñū</i> , or <i>hōñū</i> , to become.
<i>Present Participle.</i>	<i>whaitō</i> , <i>hōtō</i> , becoming.
<i>Past Participle.</i>	<i>huyō</i> , become.
<i>Conjunctive Participle.</i>	<i>whair</i> , <i>hōr</i> , having become.
<i>Adverbial Participle.</i>	<i>whaitāñ</i> , <i>hōtāñ</i> , immediately on becoming.
<i>Noun of Agency.</i>	<i>whail</i> , <i>hōt</i> , <i>hōbāhālō</i> , <i>hōbāḃō</i> , <i>hōñhār</i> , <i>hōbākō</i> , <i>hōtib</i> , or <i>hōtab</i> , one who becomes or is about to become.

Simple Present :—

I become, I may become, etc.

	Sing.	Plur.
1.	<i>hōñ</i> , or <i>hñ</i>	<i>whñ</i>
2.	<i>hōy</i> , <i>whai</i>	<i>hō</i>
3.	<i>hōy</i> , <i>whai</i>	<i>whai</i>

Future.

Of this there are two forms, *viz.*:—

I shall become, etc.

I.

Sing.	Plur.
1. <i>hōñ-lā, hōñ-lō, hñlā, or hñlō</i>	<i>whāñ-lā</i>
2. <i>hōy-lō, hō-lō, whai-lō</i>	<i>hō-lā</i>
3. <i>hōy-lō, hō-lō, whai-lō</i>	<i>whai-lā, or hō-lā</i>

II.

1. <i>hōsyñ</i>	<i>hōsyñ</i>
2. <i>hōsē</i>	<i>hōsyō</i>
3. <i>hōsē</i>	<i>hōsē</i>

Imperative.—2. sg., *whai*, pl., *hō*; respectful *whijō, whaijō, or hōjō*.

The other tenses are regularly formed from these elements.

Finite Verb.—The conjugation of the Finite Verb differs widely from that of Hindōstānī. Not only are the auxiliary verbs different, but so are the radical tenses and participles of the verb.

In Hindōstānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipurī it is used not only as a present subjunctive but also in its true sense of a simple present indicative.

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not *mār^rlō-chhñ*, but *mārñ-chhñ*, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *ai*. Thus *mañ mār^rai-chhñ*, not *mañ mār^rlō-chhñ*, I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindōstānī future, *lā* or *lō* being substituted for *gā*. Thus *mañ mārñ-lā* or *mañ mārñ-lō*, I shall strike. In the plural *lā* is alone used, and not *lō*.

The second form of the future has *sy* or *si* for its characteristic letter, and is the direct descendant of the old Śaurasēnī Prakrit future. Thus *mañ mār^rsyñ*, I shall strike.

The Infinitive ends in *bō* or *ññ*, thus *mār^rbō* or *mār^rññ*.

The Conjunctive-Participle takes the termination *ar* or, after a vowel, *r*. Thus, *mār^rar*, having struck; *dēr*, having given. This termination must be distinguished from the enclitic particle *ar* or *r* meaning 'and,' with which it has nothing to do. It is derived from *kar*, of which the *k* has been elided, while the rest has been welded into one word with the root and has become a true termination, not a suffix.

The past tenses of transitive verbs are constructed passively as in Hindōstānī, but it must be remembered that in Jaipurī the agent takes no termination, while it is the accusative that takes the termination *nai*. Thus 'he struck the horse' would be:—

Hindōstānī—

<i>Jaipurī</i> —	<i>us-nē</i>	<i>ghōṛē-kō</i>	<i>mārā</i>
<i>English</i> —	<i>wo</i>	<i>ghōṛā-nai</i>	<i>māryō</i>
	<i>by-him</i>	<i>to-the-horse</i>	<i>it-was-struck.</i>

With these remarks I give the following conjugational forms of the verb *mār^obō*, to strike:—

<i>Infinitive.</i>	<i>mār^obō</i> (obl. <i>mār^obā</i>) or <i>mār^oṃ</i> (obl. <i>mār^oṃā</i>), to strike.
<i>Present Participle.</i>	<i>mār^otō</i> , striking.
<i>Past Participle.</i>	<i>māryō</i> (obl. sing. and nom. plur. masc. <i>māryā</i> ; fem. <i>mārī</i>), struck.
<i>Conjunctive Participle.</i>	<i>mārar</i> , having struck.
<i>Adverbial Participle.</i>	<i>mār^otāṭi</i> , immediately on striking.
<i>Noun of Agency.</i>	<i>mār^obāhālō</i> , <i>mār^obālō</i> , <i>mārārō</i> , or <i>mārīkō</i> , a striker.
<i>Simple Present and Present Subjunctive—</i>	

I strike or may strike, etc.

Sing.	Plur.
1. <i>mārū</i>	<i>mārū</i>
2. <i>mārai</i>	<i>mārō</i>
3. <i>mārai</i>	<i>mārai</i> ¹

Future—

I shall strike, etc.

I.	1. <i>mārū-lā</i> or <i>mārū-lō</i>	<i>mārū-lā</i>
	2. <i>mārai-lō</i>	<i>mārō-lā</i>
	3. <i>mārai-lō</i>	<i>mārai-lā</i>
	(Fem. <i>mārū-lī</i> , pl. <i>mārā-lī</i> , and so on.)	
II.	1. <i>mār^osyū</i>	<i>mār^osyā</i>
	2. <i>mār^osi</i>	<i>mār^osyō</i>
	3. <i>mār^osi</i>	<i>mār^osi</i>

(The masculine and the feminine are the same in this form.)

Present Definite—

I am striking, etc.

1. <i>mārū-chhū</i>	<i>mārū-chhā</i>
2. <i>mārai-chhai</i>	<i>mārō-chhō</i>
3. <i>mārai-chhai</i>	<i>mārai-chhāi</i>

Imperfect—

I was striking, etc.

1. <i>maī mārai-chhō</i>	<i>mhē mārai-chhā</i>
2. <i>tū mārai-chhō</i>	<i>thē mārai-chhā</i>
3. <i>uō mārai-chhō</i>	<i>uoi mārai-chhā</i>

(Fem. sing. and pl. *mārai-chhī*.)

Past—

I struck (by me was struck), etc.

1. <i>maī māryō</i>	<i>mhē māryō</i>
2. <i>tū māryō</i>	<i>thē māryō</i>
3. <i>uō māryō</i>	<i>uoi māryō</i>

Other forms are:—

<i>Perfect</i>	<i>maī māryō chhai</i> , I have struck.
<i>Pluperfect</i>	<i>maī māryō chhō</i> , I had struck.
<i>Past Conditional</i>	<i>jai maī mār^otō</i> , if I had struck.

¹ Note that the 3rd plural is not realised.

Similarly we have, after the analogy of Hindōstānī, *maĩ mār'tō-hũ*, I may be striking; *maĩ mār'tō-hũ-lō*, I shall be striking, I may be striking; *jai maĩ mār'tō-whaitō*, were I striking; *maĩ mār'yō-whai*, I may have struck; *maĩ mār'yō-whai-lō*, I shall have struck, or may have struck; *jai maĩ mār'yō-whaitō*, had I struck.

The following irregularities in conjugation have been noted by me.

The past participle ends in *yō*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggō*, as well as *laggyō*, he began.

The word *khaichai* is used over and over again in Mr. Macalister's selections, and usually appears to have the meaning of 'he said.' It seems to be a corruption of *khai-chhai*, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nīmādī. See p. 61.

From *dēbō*, to give, we have an imperative *dyō*, and a past participle *dinū* or *dīyō*. Similarly *lēbō*, to take, has *lyō* and *linū* or *liyō*. *Kar'bō*, to do, makes its past participle regularly *karyō*. *Jābō*, to go, has its past participle *gayō*, *giyō*, *gyō*, or *gō*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *bāp-nai khai*, he said to his father; *ũ-nai pūchhi*, he asked him. Note that the past participle is feminine, to agree with *bāt*, understood.

Compound verbs are much as in Hindōstānī. *Nākh'bō* is used like *dālnā* in that language. Thus, *chhōrā-nai mār-nākh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar'bō kar'jē*, do continually, keep doing, = Hindōstānī *kīyā kījiyē*. Inceptives are formed with the oblique infinitive, as in *raibā lāgggyō*, he began to remain.

The verb *ābō*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-āwō*, bring; *jīy-āyō*, he came to life; *lādy-āyō*, he was found. In Dēva-nāgarī these words are written लावो, जीयायो, and लाद्यायो respectively.

Causals are formed as in Hindōstānī. It may be noted that the causal of *pi't'bō*, to be beaten, is *pi't'bō*.

The usual Negative is *kōnai*. Thus, *kōnai*, I am not (worthy); *kōnai rōũ*, I do not weep. Generally the *kō* precedes the verb and *nai* follows, as in *kōi-ī ād'mī kō-dētō-nai*, no one used to give. *Kō* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr. Macalister's *Selections*, we have *nāi kō bōlyō*, the barber said; *nāi kō dukān-maĩ utar-gayō*, the barber descended into the shop. Judging from the analogy of other dialects, *kō* seems to be connected with *kōi*, any, and may be considered as equivalent to the English 'at all.'

NORTH-EASTERN RĀJASTHĀNĪ.

North-eastern Rājasthānī represents Jaipurī merging into Western Hindi, it possesses two sub-dialects: in one, Mēwātī, Jaipurī is merging into the Brāj Bhākhā dialect, and in the other, Ahirwātī, it is merging, through Mēwātī, into the Bāṅgarū dialect.

The populations reported as speaking these two dialects are:—

Mēwātī	1,121,151
Ahirwātī	419,945
TOTAL	<u>1,570,099</u>

The head-quarters of Mēwātī may be taken as the State of Alwar in Rajputana, and of Ahirwātī as Rewari in the Panjab District of Gurgaon. Both dialects are of a mixed character. Each is described separately in the following pages.

Mēwāṭi itself is a border dialect. It represents Rājasthānī fading off into the Braj Bhāṅkṣā dialect of Hindī. It varies slightly from place to place, and, in Alwar, is said to have four sub-dialects, *viz.* :— Standard Mēwāṭi, Rāṭhī Mēwāṭi, Nahērā Mēwāṭi, and Kaṭhēr Mēwāṭi. Kaṭhēr Mēwāṭi is also the Mēwāṭi of Bharatpur. The Kaṭhēr tract consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. Kaṭhēr Mēwāṭi is, as might be expected from its position, mixed with Braj Bhāṅkṣā. So also, it may be observed, is the Mēwāṭi of Gurgaon. Nahērā Mēwāṭi is mixed with Jaipuri. Nahera is the name of the western portion of *Taḥṣīl* Thana Ghazi which lies in the south-west of Alwar State. The *Rāṭh* (ruthless) tract is the country of the Chauhan Rajputs and lies near the north-west border. Rāṭhī Mēwāṭi, as well as the Mēwāṭi of Kot⁴ Kasam of Jaipur and Bawal of Nabha is mixed with Ahīrwāṭi. Over the rest of Alwar the language is Standard Mēwāṭi. The Alwar State officials give the following figures for the number of speakers of each of these sub-dialects :—

Standard Mewāṭī	253,800
Rāthī Mewāṭī	222,200
Nahārā Mewāṭī	169,300
Kāthār Mewāṭī	113,300
TOTAL	758,600

In Bharatpur, Kathēr Mēwātī is spoken by 80,000 people in the divisions of Nagar, Gopalgarh, Pahari, and Kama, so that we may put down the total number of speakers

f Kathër Mēwātī at 193,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

The number of speakers of Mēwātī, in the Mēwātī-speaking tract, is reported to be as follows. It must be explained that the Nābhā State has given no separate figures for the Mēwātī of Bawal, which its return shows as Ahīrwātī, not Mēwātī. I put it down as having roughly about 20,000 speakers :—

Rajputana—		
Alwar	758,600	
Bharatpur	80,000	
Kot Kasam of Jaipur	17,054	
		855,654
Punjab—		
Gurgaon	245,500	
Bawal of Nabha	20,000	
		265,500
	TOTAL .	1,121,154

No figures are available for Mēwātī spoken abroad except that there are said to be 18,694 speakers of it in Delhi district who probably really speak Ahīrwātī, and 500 speakers of it in Jalaun in the United Provinces.

Literature. I am not acquainted with any literary work in the Mēwātī dialect.

The Rev. G. Macalister has given a short grammar and several specimens of 'Bighōtā,' i.e., the Mēwātī of Bawal and Kot Kasam, in his admirable *Specimens of the Dialects spoken in the State of Jaipur*, to which work frequent reference has been made, when describing the Central Eastern Rājasthānī dialects. The only other allusion to the language with which I am acquainted is contained in a few lines in the language section of the Gurgaon Gazetteer.

The following account of the Mēwātī dialect is based, partly on Mr. Macalister's notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect differs from Jaipurī.

The declension of nouns closely follows that of Jaipurī. The only difference is that the agent case can take the postposition *nai* as well as accusative and dative, and that the postposition of the ablative is generally *taĩ* instead of *sẽ*. We thus get the following declension of *ghōrō*, a horse :—

	Sing.	Plur.
Nominative	<i>ghōrō</i>	<i>ghōrā</i>
Agent	<i>ghōrō, ghōrai, ghōrā-nai</i>	<i>ghōrā, ghōrāĩ, ghōrāĩ-nai</i>
Accusative	<i>ghōrā-nai, -kai</i>	<i>ghōrāĩ-nai, -kai</i>
Dative	<i>ghōrā-nai</i>	<i>ghōrāĩ-nai</i>
Ablative	<i>ghōrā-taĩ</i>	<i>ghōrāĩ-taĩ</i>
Genitive	<i>ghōrā-kō (kā, kai, kī)</i>	<i>ghōrāĩ-kō, etc.</i>
Locative	<i>ghōrai, ghōrā-maĩ</i>	<i>ghōrāĩ-maĩ</i>
Vocative	<i>ghōrā</i>	<i>ghōrō</i>

It is unnecessary to give other examples. The Jaipurī grammar gives all that is necessary.

The Genitive suffixes *kō*, *kā*, *kai*, and *kī* are used exactly as in Jaipurī.

Adjectives often end in *yō*, where in Hindī they end in *ā*, and in Jaipurī in *ō*. Thus, *āchhyō*, good; *bhāryō*, severe.

We occasionally find remains of a neuter gender, as in *sunyū*, it was heard.

Pronouns.—The following are the forms of the first two personal pronouns :—

	I.	Thou.
Sing. Nom.	<i>maĩ</i>	<i>tū</i>
Agent	<i>maĩ</i>	<i>taĩ, tū</i>
Obl.	<i>nuj, mū, mērai</i>	<i>tuj, tū, tērai</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur. Nom.	<i>ham, hamā</i>	<i>tam, tum, tham</i>
Obl.	<i>ham, mhārai</i>	<i>tam, thārai</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

I have not noted the use of *āp*, to mean 'we, including the speaker,' in this dialect. 'Own' is *apⁿpū*, obl. *apⁿpā*.

The Demonstrative Pronouns are *yō*, this, and *wō* or *bō*, he, it, that. As in Jaipurī, the nominative singular has a feminine form for each, *viz.*:—*yā* or *ā*, this; *wā*, she. The following is the declension :—

	This.	That.
Sing. Nom.	<i>yō</i> , fem. <i>yā, ā</i>	<i>wō, bō, wōh</i> , fem. <i>wā</i> .
Agent	<i>yō</i> (fem. <i>yā, ā</i>), <i>ē, aĩ</i>	<i>wō, bō</i> (fem. <i>wā</i>), <i>bē, wāĩ</i>
Obl.	<i>aĩ</i>	<i>waĩ, wāĩh</i>
Gen.	<i>aĩ-kō</i>	<i>waĩ-kō, wāĩh-kō</i>
Plur. Nom.	<i>yē, yaĩ</i>	<i>wē, waĩ, wāĩh</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The Relative and Interrogative Pronouns are thus declined :—

	Who.	Who?
Sing. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl.	<i>jhaĩ, jaĩh</i>	<i>kaĩh</i> (ablative <i>kit-taĩ</i>)
Plur. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl.	<i>jin</i>	<i>kin</i>

As elsewhere in Rajputana, the Relative often has the force of a demonstrative pronoun.

The Neuter Interrogative pronoun is *kē*, what? The oblique form singular is *kyāũ*.

The Indefinite pronoun *kōĩ*, anyone, has its oblique form *kaĩ* or *kaĩĩ*. 'Anything' is *kimaĩ*.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindī.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present. 'I am,' etc.

	Sing.	Plur.
1.	hũ	hã
2.	hai, hã	hõ
3.	hai	haĩ

Past. 'I was,' etc.

1. 2. and 3.	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
	hõ or hau or thõ	hi thi	hã thã	hi thi

The following are the principal parts of the verb 'to become':—

<i>Infinitive</i>	whaiḁḁ, hõbḁ, whaiṇũ, to become.
<i>Present Participle</i>	hõto, whaitḁ, becoming.
<i>Past Participle</i>	huyḁ, become.
<i>Conjunctive Participle</i>	hõ-kar, hõr, having become.
<i>Noun of Agency</i>	whaitũ, whaiṇhār, one who becomes.

Simple Present. 'I become, I may become,' etc.

	Sing.	Plur.
1.	hõũ, hũ	whẽ
2.	whav, whã	hõ
3.	whai, whã	whaĩ

Note that (unlike Jaipurī, but like Western Hindī) the 3rd Person Plural is nasalised.

<i>Present Definite</i>	hũ-hũ, I am becoming.
<i>Imperfect</i>	whai-hõ, I was becoming.
<i>Future</i>	hũ-gõ, I shall become.

FINITE VERB.—The principal parts are:—

<i>Infinitive</i>	mārḁḁ, mārṇũ, to strike.
<i>Present Participle</i>	mārṁtḁ, striking.
<i>Past Participle</i>	māryḁ, struck.
<i>Conjunctive Participle</i>	mār-kar, mārar, mār-karhāṇi, having struck.
<i>Noun of Agency</i>	māraṇ-wāḁḁ.

Simple Present. 'I strike' or 'may strike,' etc.

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārā</i>
2.	<i>mārai, mārā</i>	<i>mārō</i>
3.	<i>mārai, mārā</i>	<i>mārai</i>

Definite Present. 'I am striking,' etc.

Formed, as usual in Rājasthānī, by conjugating the verb substantive with the simple present :—

	Sing.	Plur.
1.	<i>mārũ-hũ</i>	<i>mārā-hā</i>
2.	<i>mārā-hai</i>	<i>mārō-hō</i>
3.	<i>mārai-hai</i>	<i>mārai-hai</i>

Imperfect. 'I was striking,' etc.

Formed, as usual, by conjugating the past tense of the verb substantive with a verbal noun in *ai*. The same for all persons.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3.	<i>mārai-hō</i>	<i>mārai-hi</i>	<i>mārai-hā</i>	<i>mārai-hi</i>

Future. Formed with *gō* (compare Hindī *gā*), as in North Jaipurī.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārũ-gō</i>	<i>mārũ-gī</i>	<i>mārā-gā</i>	<i>mārā-gī</i>
2.	<i>mārā-gō</i>	<i>mārā-gī</i>	<i>mārō-gā</i>	<i>mārō-gī</i>
3.	<i>mārai-gō</i>	<i>mārai-gī</i>	<i>mārai-gā</i>	<i>mārai-gī</i>

Past. *māryō*, fem. *māri*; Plur. *māryā*, fem. *mārī*, struck (by me, thee, etc.), as usual.

Past Conditional. *mār'tō*, (if I) had struck, etc.

Other tenses can be formed from the above elements, as in Jaipurī.

In other respects, the dialect closely follows Jaipurī.

AHĪRWĀṬĪ.

Ahīrwāṭī, also called Hīrwāṭī and Ahīrwāl¹ (or the language of the Ahir country) is spoken in the west of the district of Gurgaon (including the state of Pataudi).² It is also found in the Dābar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mēwāṭī. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajjar Tahsil in the south of the district of Rohtak. Further north we have the Bāngarū dialect of Western Hindī, and the Ahīrwāṭī of Delhi and Rohtak, is much mixed with this dialect.

To the east of Ahīrwāṭī, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mēwāṭī, of which Ahīrwāṭī is merely a variety. We may take the centre of the Ahīrwāṭī-speaking country as Rewari in West Gurgaon.

To the west of Gurgaon lies the southern tract of the state of Nabha. Here, except in the north of the tract, where Bāngarū is spoken, the language is also Ahīrwāṭī. Again, along the west of this portion of Nabha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul *Nizāmat* of Patiala, which has to its north the Dadri *Nizāmat* of Jind, and to its west the Shēkhāwāṭī territory of Jaipur. To its south, lies the Tōrāwāṭī country of Jaipur. In Dadri of Jind the language is mainly Bāgrī. In Shēkhāwāṭī it is a form of Mār-wāṭī; in Tōrāwāṭī it is a form of Jaipurī; in Alwar it is Mēwāṭī; and in south Nabha it is Ahīrwāṭī. The language of Narnaul of Patiala is also Ahīrwāṭī, but, as may be expected, it is much mixed with the surrounding dialects.³

We thus see that Ahīrwāṭī represents the connecting link between Mēwāṭī and three other dialects, Bāngarū, Bāgrī, and Shēkhāwāṭī. Although it has one striking peculiarity, which appears all over the area which it occupies,—I allude to the form taken by the verb substantive,—it has in other respects various local varieties due to the influence of the neighbouring dialects. Its backbone is, however, throughout Mēwāṭī, and it can only be classed as a form of that dialect of Rājasthānī.

The Ābhīras, or, as they are called at the present day, Ahīrs, or Hīrs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samudra-gupta (4th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kāttis arrived in Gujarat in the 8th century they found the country in the hands of the Ahīrs.

The Ahīrs owned Khandesh and Nimar, and a shepherd chief of their tribe named Āsū is said to have founded the fort of Āsīgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of Ἀβίρια and, at the beginning of our era, there were Ahīr rājās so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ābhīras in several parts of Western India. In parts of Gujarat itself there are at the present day people

¹ Properly speaking there should be a hyphen in each of these three names. Thus, Ahīr-wāṭī, Hīr-wāṭī, and Ahīr-wāl.

² A small portion of the State of Dujana is also within Gurgaon, but no separate language return has been received for it, and it may be left out of account.

³ In the original Rough List of Languages, this Narnaul dialect was called Bāgrī-Mēwāṭī. I find that it is simplest to look upon it merely as a form of Ahīrwāṭī.

speaking an Ahīr dialect. The dialect of Rājasthānī spoken in Malwa is usually called Mālvi (distinct from the Mālwaī dialect of Pañjābī), but is also called Ahīrī; and that curious form of Gujarātī, which is half a Bhīl dialect, and which is generally known as Khāndēśī, also bears the name of Ahīrānī. Nay more, between Khandesh and the Ahīrwāṭī country of Gurgaon there lies the wild hilly territory occupied by the Bhils, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhīl should be explained as an old corruption of the word Ābhīra. All these colonies of Ahīrs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahīrwāṭī and Khāndēśī which deserve attention. The most important of these is the use of the word *ṣū* to mean 'I am' which is typical of Ahīrwāṭī and its connected dialects, and is also common in Khāndēśī.

The number of speakers of Ahīrwāṭī is reported to be as

Number of speakers-

follows :—

Gurgaon	139,900
Patnaudi	19,000
Delhi (returned as Mēwāṭī)	15,694
Rohtak (Jhajjar)	71,470
South Nabha	43,851 ¹
Narnaul of Patiala (returned as Bāgri-Mēwāṭī)	136,000

TOTAL . 415,945

I know of no works written in Ahīrwāṭī, and of no previous account of their literature, authorities language.

Ahīrwāṭī is written in all three characters, Dēva-nāgarī, Gurmukhī, and Persian.

The choice of alphabet lies with the writer. For instance, the specimens from the Sikh Nabha state of the Panjab are written in the Gurmukhī character, and those of the district of Gurgaon, in which there are a number of Braj Bhākhā speakers, are in Dēva-nāgarī. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahīrwāṭī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhī character need not be printed.

In its grammar Ahīrwāṭī differs but little from Mēwāṭī. It is the stepping stone

Grammar. between that dialect and the Bāngarū dialect of Western Hindi spoken in Delhi, Rohtak, East Hissar, and Karnal.

In south Rohtak and in the Dābar tract of Delhi as we know, the language is actually Ahīrwāṭī. It hence shows some points of connection with Bāngarū, the principal being the use of the word *ṣū*, instead of the Mēwāṭī *hū*, to mean I am. The following are the main particulars in which Ahīrwāṭī differs from Mēwāṭī. I take the Ahīrwāṭī of Gurgaon as the standard.

The nominative of strong masculine nouns of the *a* base ends in *ō*, with an oblique singular in *ā*, thus agreeing with Mēwāṭī as against Bāngarū which has *ā*, with an oblique *ē*. The same rule is followed in adjectives and in the suffixes of the genitive, it

¹ The Nabha figures were reported to be 63,881, and of these 20,000 have been shown under Mēwāṭī See p 45.

being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in *ē*, not *ā*. Thus, *mhārē* (not *mhārā*) *gharī*, in my house. Nouns of this class form the locative singular in *ē* or *ai*, as *ghōrē*, or *ghōrai*, in a horse. Masculine nouns ending in consonants form the locative in *i*, as in *gharī*, in a house. The usual suffix of the dative is *nai* or *nē*, and the same suffix is also used for the case of the agent. The genitive suffix is *kō*, as in Mēwātī. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tū-nē kar'ṇō thō*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *mērāi*, to me.

As usual, there are occasional instances of a neuter gender, as in *dīṇū*, that which is to be given.

The personal pronouns are as in Mēwātī. We have also *ma-nē* as well as *mū-nē*, by me. Note the use of *nē* to form the agent case of these pronouns. *Tumhārō* is 'your.' 'Own' is *ap'ṇū* or *ap'ṇō*, masculine oblique *ap'ṇā*.

The demonstrative pronouns are *yō* or *yoḥ* (feminine *yā*), this, oblique singular *aīh* or *āh*, oblique plural *in*, often used in the sense of the singular; and *wō* or *woḥ* (feminine *wā*, that), oblique singular *waīh* or *wāh* or *ū*, oblique plural *un*, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So *jab*, then, as well as 'when.'

In other respects, the pronouns follow Mēwātī. Probably the oblique singular of *jō* and *kaṇ* are *jaīh* or *jāh* and *kaīh* or *kāh*, respectively, but I have not come across examples.

In verbs, the only thing to note is the verb substantive. In the present this is:—

	Singular.	Plural.
1.	<i>sū</i>	<i>sā</i> .
2.	<i>sā</i> , <i>sai</i>	<i>sō</i> , or <i>saī</i> .
3.	<i>sai</i>	<i>saī</i> .

The past is *thō*, was, feminine *thī*, masculine plural *thā*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, *sō* (*sī*, *sā*) is also used, as well as *thō*.

The *saī* of the second plural present is borrowed from Bāgrī. The syllable *gō* is sometimes added to the present, like the *gā* of Panjābī. Thus, *sai-gō*, he is, corresponding to the Panjābī *hai-gā*.

In other respects verbs are conjugated as in Mēwātī.

MĀLVĪ.

Mālvi is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular. It is spoken in the Malwa tract, *i.e.*, in the Indore, Bhopal, Bhopawar, and Western Malwa Agencies of Central India. On the east it also extends into the south-west of the Gwalior Agency, into the adjoining Rajputana State of Kota (the main language of which is *Ṁārāuṭī*), and into the neighbouring Chabra *Pargana* of Tonk. It is also spoken in the Nimbahera *Pargana* of Tonk, on the eastern border of Mewar, which is geographically a portion of the Western Malwa Agency. It has crossed the Narbada and is spoken in a corrupt form in the western part of the Hoshangabad district, and in the north of the Betul district of the Central Provinces, and also by some tribes in Ohhindwara and Ohanda.

On the north, Mālvi has the East Central dialects of Rājasthānī, of which we have taken Jaipurī as the standard. To the east it has the Bundēli dialect of Western Hindī spoken in Gwalior and Saugor. On its south it has in order, from east to west, the Bundēli of Narsinghpur and Eastern and Central Hoshangabad, the Marāṭhī of Berar, and the Nīmāḍī dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Mēwārī form of Mār-wārī, and on its south-west Gujarātī and Khāndēśī. This description does not take into account the numerous Bhīl and Gōṇḍ dialects spoken in the mountainous parts of the Mālvi area. These are shown in the map facing p. 1.

Mālvi is distinctly a Rājasthānī dialect, having relations with both Mār-wārī and Jaipurī. It forms its genitive by adding *kō* as in the latter language, while the present tense of the verb substantive follows Mār-wārī and is *hū*, not *chhū*. The past tense of the verb substantive is formed on independent lines, and is *thō*, thus closely agreeing with Western Hindī. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mār-wārī *lā*) does not change for number or gender. The imperfect tense is formed by adding the past tense of the verb substantive to the present participle (as in Hindōstānī), and not by adding it to a verbal noun in *ē* or *ai*, as in other Rājasthānī dialects.

Mālvi is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundēli, and speak of an Eastern Mālvi, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōṇḍwārī, spoken by the Sōṇḍiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahlā *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvi of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvi spoken by Rajputs of Malwa proper is called Rāṅgrī. It is distinguished by its preference for Mār-wārī forms.

The following table shows the estimated number of speakers of Mālvī in the area
Number of speakers. in which it is a vernacular :—

Indore Agency	.	.	.	.	.	.	.	.	.	183,750
Eastern Mālvī—										
Kota	.	.	.	.	.	.	.	.	.	80,978
Tonk (Chabra)	.	.	.	.	.	.	.	.	.	20,000
Gwalior Agency	.	.	.	.	.	.	.	.	.	395,000
										<hr/> 495,978
Bhopal Agency	.	.	.	.	.	.	.	.	.	1,800,000
Bhopawar Agency	.	.	.	.	.	.	.	.	.	147,000
Western Malwa Agency	.	.	.	.	.	.	.	.	.	1,241,500
Tonk (Nimbahera)	.	.	.	.	.	.	.	.	.	4,000
										<hr/> 1,245,500
Sōndwārī—										
Western Malwa	.	.	.	.	.	.	.	.	.	115,000
Jhalavar (Chaumahla)	.	.	.	.	.	.	.	.	.	86,556
Bhopal	.	.	.	.	.	.	.	.	.	2,000
										<hr/> 203,556
										1,448,056
Broken Mālvī of the Central Provinces—										
Hoshangabad	.	.	.	.	.	.	.	.	.	126,523
Betul	.	.	.	.	.	.	.	.	.	119,000
Bhōyālī of Chhindwara	.	.	.	.	.	.	.	.	.	11,000
Katīyālī of Chhindwara	.	.	.	.	.	.	.	.	.	18,000
Paṭṭarī of Chanda	.	.	.	.	.	.	.	.	.	200
										<hr/> 274,723
										<hr/> TOTAL = 4,350,507

No figures are available to show the number of speakers of Mālvī in other parts of India. It is true that from a few districts some speakers of Mālvī spoken elsewhere in India. Rāṅgrī are reported, but to give the number of these would only be misleading. No doubt many persons who were returned as speaking Mārṅwārī really spoke Mālvī. As the main dialect of Central India, Mālvī has exercised considerable influence on the Dakṣiṇī Hindōstānī of Hyderabad and Madras.

I do not know of any previous account of the Mālvī dialect, or of any literary Authorities and Literature. works written in it.

The Dēva-nāgarī character, usually in a corrupt form closely allied to that used for Written character. Mārṅwārī, is employed for writing Mālvī.

As Mōwātī represents Rājasthānī merging into Braj Bhākhā and Panjābī, so Mālvī Grammar. represents Rājasthānī merging into Buudōlī and Gujarātī.

We may take the language of the Indore Agency of Central India as the standard form of the dialect, and the specimens given, on which the grammatical sketch which follows is based, come from the Junior Branch of the Dewas State in that area.

As stated above, Mālvī, in the Malwa country, has two forms, viz. :—Rāṅgrī (properly spelt Rāṅgrī) or Rāj-wārī, spoken by Rajputs, and Mālvī (properly spelt Mālvī), sometimes called Ahirī, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāṅgrī shows a tendency to agree with the dialects of central Rajputana, Mārṅwārī (under the form of Mōwārī) and Jaipurī.

Mālvi, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shado off into Bundēli or Gujarātī. As regards the name Ahirī, attention has been drawn, when dealing with Ahir-wātī,¹ to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipurī and Mār-wārī, which have been treated at considerable length, and I now confine myself to giving only the main heads. Unless it is otherwise stated, my remarks apply both to Rāngrī and to Mālvi proper.

PRONUNCIATION.—There is the usual Rājasthānī tendency to pronounce *ai* as *ē*, and *au* as *ō*. Thus we have *hē* or *hai*, is; *chēn* for *chain*, pleasure; *ōr* for *aur*, and. As usual *i* and *u* are often changed to *a*; thus, *dan*, a day; *maṭṭi* for *miṭṭhi*, a kiss; *ṭhākar*, for *ṭhākur*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *kāḍō* for *kāḍhō*, draw (water); *bī*, for *bhī*, also; *aḍā*, for *aḍhā*, two and a half; *dūd*, for *dūdh*, milk; *līḍō* or *līdhō*, taken (a Gujarātī form); *kīḍō* or *kīdhō*, done (also Gujarātī); *manak*, for *manukh*, a man; *maṭṭi*, for *miṭṭhi*, a kiss. To this group belongs the common Rājasthānī contraction of verbs whose roots end in *h*, as *rē-hai*, for *rahē-hai*, he remains; *kēṇō*, for *kah-nō*, a saying, an order; *riyō* or *rayō*, for *rahyō*, was.

Words which elsewhere begin with *b* sometimes follow Gujarātī in having *w*. Thus, *wāt* as well as *bāt*, a word.

A perusal of the specimens will show that the sound of *ḍ* is everywhere preferred to that of *r*. The sound really fluctuates between these two, and the use of *ḍ* is rather a matter of spelling.

As compared with Rāngrī, Mālvi shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvi has *ap-nō*, own; *mār-nō*, to strike; while Rāngrī has *āp-nō*, and *mār-nō*.

When a noun ends in a long vowel, it may almost be nasalised *ad libitum* and, *vice versa*, a nasal at the end of a word is commonly dropped *ad libitum*. Thus the oblique plural ends quite as often in *ā* as in *ā̃*, and the postposition of the locativo is *mē* or *mē̃*.

DECLENSION.—NOUNS SUBSTANTIVE.

Gender.—I have not noted any trace of the neuter gender.

Number and Case.—The usual Rājasthānī rules for forming the plural and the oblique form are followed. Thus:—

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōḍō</i> , a horse	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā̃</i> .
<i>ṭēgḍō</i> , a dog	<i>ṭēgḍā</i>	<i>ṭēgḍā</i>	<i>ṭēgḍā̃</i> .
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā̃</i> .
<i>laḍḍī</i> , a daughter	<i>laḍḍī</i>	<i>laḍḍīyā̃</i>	<i>laḍḍīyā̃</i> .
<i>wāt</i> , a word	<i>wāt</i>	<i>wātā̃</i>	<i>wātā̃</i> .

In the plural forms, the nasalisation is commonly omitted.

¹ See page 40.

In Mālvī, as distinct from Rāngrī, the plural may take the suffix, *hōr*, *hōrō*, or *hōnō*. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of *haru* or *heru*. So, also, in the old form of Kanauji preserved in Carey's translation of the New Testament published early in the nineteenth century, there is a plural termination *hwār*.¹ Examples of this form in Mālvī are *bāp-hōr*, fathers; *bēṭi-hōrō*, daughters; *ādāmī-hōn-sē* (not *ādmyā-hōn-sē*), from men; *ghōḍā-hōnō*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *ē*, as in *gharē*, in a house.

Rāngrī makes its case of the agent by adding *ē* or *ē̃*. Thus, *bāpē* or *bāpē̃*, the father (saw). This word is written sometimes *बपे* and sometimes *बपए*. Another example is *chhōṭā laḍḍī-kāē̃ chalyō-gayō*, by the younger son it was gone. Which shows that the *ē̃* can be added to the oblique form (as in Gujarātī), and that the agent case is sometimes used before the past tense of neuter verbs, as we have often before noticed in the dialects of Rājasthānī and Western Hindī. The *ē* is not always used. Thus we have *vī sarḍār* (not *sarḍārē*) *ārī karī*, that *sarḍār* accepted.

Mālvī, itself, on the contrary, alone among the Rājasthānī dialects, uses *nē* exactly as in Western Hindī. Thus, *chhōṭā chhōrā-ne bāp-sē kiyō*, the younger son said to his father.

The usual case postpositions (omitting those of the agent) are as follows :—

<i>Accusative-Dative</i>	<i>nē, kē.</i>
<i>Ablative-Instru.</i>	<i>sē̃, sē, ū̃.</i>
<i>Genitive</i>	<i>kō, rō.</i>
<i>Locative</i>	<i>mē̃, mē.</i>

Of these, Mālvī seldom employs *nē* for the accusative-dative. We have already seen that it uses it for the agent. In Rāngrī, however, it is quite common as an accusative-dative postposition. The genitive postposition *rō* properly belongs to Mēvānī. It is most common in Rāngrī. Mālvī prefers *kō*. These two postpositions are declined as in the other Rājasthānī dialects,—feminine *kī, rī*; oblique masculine *kā, rā*. As usual they generally take the forms *kē* and *rē*, when agreeing with a noun in the locative or (in Rāngrī) the agent. Thus, *pitā-rē gharē*, in the house of the father.

Pronouns.—The personal pronouns in Rāngrī are as follows :—

Singular.	I.	Thou.
Nominative	<i>hē̃</i>	<i>tū̃.</i>
Agent	<i>mhaī</i>	<i>thaī.</i>
Oblique	<i>mha, mhā, ma</i>	<i>tha, thā, ta.</i>
Genitive	<i>mhārō, mārō</i>	<i>thārō.</i>
Plural.		
Nominative	<i>mhē̃, mē̃</i>	<i>thē̃, thaī.</i>
Oblique	<i>mhā</i>	<i>thā.</i>
Genitive	<i>mhā-kō, mhāṇō</i>	<i>thā-kō, thāṇō.</i>

In all the above, the nasals are frequently omitted. Mālvī differs slightly. 'I' is *hū̃* or *mū̃*; 'our' is *lamārō*, not *mhā-kō*; and 'your' is *lamārō*, not *thā-kō*. 'You' is *tam*, not *thē̃*.

¹ e.g., *ham-hwār*, we, in Luke xv, 23.

Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāṅgrī) *āpā-nē*, to us; (Mālvi) *apan*, we; *apan-nē*, by us.

'Your Honour' is *āp*, genitive *āp-rō* or *āp-kō*. *Sā* and *jī* are respectful suffixes. Thus, *bhābhā-sā*, a father. 'Self' is *āp*, genitive (Rāṅgrī) *āp-nō*, (Mālvi) *ap-nō*. *Ap-nō* is, however, as is common in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *ō-nē ap-nā māl-tāl-kō bāḷō kar-diyō*, he divided his property, we have in the immediately preceding sentence *chhōtā chhōrā-nē ō-kā bāp-sē kiyō*, the younger son said to his father.

The pronoun of the third person differs in Rāṅgrī and Mālvi. Its forms are as follows:—

	Rāṅgrī.	Mālvi
Singular—Nominative	<i>uō</i> , he, it; <i>uā</i> , she; <i>ū</i> , he, she, it	<i>ū</i> .
Oblique	<i>uanī</i> , <i>uanā</i> , <i>unī</i> , <i>unā</i> , <i>un</i> , <i>vi</i> , <i>ū</i> , <i>uā</i>	<i>ō</i> , <i>unā</i> , <i>us</i> .
Plural—Nominative	<i>vī</i>	<i>vī</i> .
Oblique	<i>vanā</i>	<i>un</i> .

As usual, nasals may be omitted. The agent case in Rāṅgrī is *ū*, as in *ū rāj-pūt karī*, that Rajput did. The emphatic syllable *-j* is often added, as *ū-j vakhal*, at that very time.

The demonstrative pronoun *yō*, this, is similarly declined. Thus:—

	Rāṅgrī.	Mālvi.
Singular—Nominative	<i>yō</i> , feminine <i>yā</i>	<i>yo</i> , feminine <i>yā</i> .
Oblique	<i>yanī</i> , <i>ynī</i> , <i>ī</i> , <i>yā</i>	<i>ē</i> , <i>anā</i> , <i>inā</i> , <i>is</i> .
Plural—Nominative	<i>yē</i>	<i>yē</i> .
Oblique	<i>yanā</i> , <i>inā</i>	<i>in</i> .

The Relative is:—

	Rāṅgrī.	Mālvi.
Singular—Nominative	<i>jō</i>	<i>jō</i> .
Oblique	<i>janī</i> , <i>jī</i>	<i>jē</i> , <i>jis</i> .
Plural—Nominative	<i>jē</i>	<i>jē</i> .
Oblique	<i>janā</i>	<i>jīn</i> .

Similarly 'who?' is *kān*, oblique singular (Rāṅgrī) *kanī*, etc. (Mālvi) *kē*, etc. 'What?' is *kaī*, *kaī*, or *kāī*. 'Anyone' *kōi*. As an adjective this does not change in inflexion, but (Rāṅgrī) *kanī-ē nahī diyā*, no one gave them. Mālvi, however, has here *kōi-nē*.

Pronominal adjectives often take the pleonastic suffix, *k*, which is so common in Jaipuri. Thus, *kit-rō-k*, how much? *kit-rā-k*, how many?

As elsewhere in Rājasthānī, the relative over and over again has the force of a demonstrative pronoun. So we have *jad*, 'then' and 'when'; '*jaṭhē*,' 'there' and 'where.'

A number of pronominal adverbs are pure locatives as will be seen from the following:—

aḥhō, this place; *aḥhā-sē*, from here; *aḥhē*, here.

vaḥhō, that place: *vaḥhā-sē*, from there; *vaḥhē*, there.

uṭhō, that place; *uṭhā-sē*, from there; *uṭhē*, there.

jaṭhō, what place, that place; *jaṭhā-sē*, from where, from there; *jaṭhē*, where, there.

kaṭhō, what place? *kaṭhā-sē*, from where? *kaṭhē*, where?

CONJUGATION.—Auxiliary verbs and verbs substantive.—

Present. I am.

	Singular.	Plural.
1.	<i>hā</i>	<i>hā</i> .
2.	<i>hē, hai</i>	<i>hō</i> .
3.	<i>hē, hai</i>	<i>hē, hai</i> .

Note that, as usual in Rājasthānī, the third person plural is not nasalised—

Past. I was.

Masc.	sing.	<i>thō</i> ;	plur.	<i>thā</i> .
Fem.	sing.	<i>thī</i> ;	plur.	<i>thī</i> .

As elsewhere, this tense does not change for person. Rāngrī has also a form *thakō*, was.

The following are the principal parts of the verb 'to become'—

	Rāngrī.	Mālvī.
Infinitive	<i>whēṇō, wēṇō</i>	<i>hōnō</i> .
Present Participle	<i>whētō, wētō</i>	<i>hōtō</i> .
Past Participle	<i>whayō</i>	<i>hūō</i> .
Conjunctive Participle	<i>whē-nē, wāi-nē</i>	<i>hūi-nē</i> .
Imperative	<i>whō</i>	<i>hō</i> .
Future	<i>whāṅgā, wāṅgā</i>	<i>hōṅgō</i> .

Finite verb.—Principal Parts.

Infinitive	<i>mārṇō, mārṇō</i>	<i>mārṇō</i> , to strike.
Present Participle	<i>mārṭō</i>	<i>mārṭō</i> , striking.
Past Participle	<i>māryō</i>	<i>māryō</i> , struck.
Conjunctive Participle	<i>mārī-nē, mār-nē</i>	<i>mārī-nē, mār-nē</i> , having struck.

Noun of agency *mārṇō-wāṭō* *mārṇō-wāṭō*, a striker.

Simple Present. This is as in other Rājasthānī dialects. It is used as a simple present (I strike); as a present conjunctive (I may strike); and as a future (I shall strike).

	Singular.	Plural.
1.	<i>mārṇ</i>	<i>mārṇ</i> .
2.	<i>mārē</i>	<i>mārō</i> .
3.	<i>mārē</i>	<i>mārē</i> .

The Present Definite. I am striking, as elsewhere in Rājasthānī.—

	Singular.	Plural.
1.	<i>mārṇ-hṇ</i>	<i>mārṇ-hā</i> .
2.	<i>mārē-hē</i>	<i>mārō-hō</i> .
3.	<i>mārē-hē</i>	<i>mārē-hē</i> .

The Imperfect (I was striking) is not formed on the model of the other Rājasthānī dialects with an oblique verbal noun in *ē*, but with the present participle, as in

Gujarātī and Bundēli. Thus, *hũ mār'tō-thō*, I was beating, and so on, as in those languages.

The Future is formed by adding *hā*, which does not change for number or gender, to the simple present. The *gā* thus follows the *lā* of Mārwarī. Thus :—

I shall strike.	
Singular.	Plural.
1. <i>mār'gā</i>	<i>mār'gā</i> .
2. <i>mār'gā</i>	<i>mār'gā</i> .
3. <i>mār'gā</i>	<i>mār'gā</i> .

Mālvi sometimes substitutes the Bundēli *gō* for *gā*, and this *gō* is liable to change for number and gender. Thus : *hũ mār'gō*, I (masculine) shall strike ; *hũ mār'gī*, I (feminine) shall strike ; *ham mār'gā*, we (masculine) shall strike ; *ham mār'gī*, we (feminine) shall strike. The futures with *s* or *h* for their characteristic letters do not seem to occur.

The tenses from the past participle are formed as usual. Those of transitive verbs are construed passively. Thus :—

Rāngri.	Mālvi.
<i>maĩ mār'yō</i>	<i>mha-nē mār'yō</i> , I struck.
<i>hũ chalyō</i>	<i>hũ chalyō</i> , I went.
<i>maĩ mār'yō-hai</i>	<i>mha-nē mār'yō-hai</i> , I have struck.
<i>hũ chalyō hai</i>	<i>hũ chalyō-hai</i> , I have gone.
<i>maĩ mār'yō-thō</i>	<i>mha-nē mār'yō-thō</i> , I had struck.
<i>hũ chalyō-thō</i>	<i>hũ chalyō-thō</i> , I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in *laḍ'kāē gayō*, the son went.

There are the usual irregular past participles. The only ones which require special notice are the three,—

<i>kar'ṇō</i> , to do, past participle	<i>karyō</i> , <i>kidhō</i> , <i>kidō</i> .
<i>lēṇō</i> , to take,	„ <i>liyō</i> , <i>lidhō</i> , <i>lidō</i> .
<i>dēṇō</i> , to give,	„ <i>dīyō</i> , <i>didhō</i> , <i>didō</i> .

The forms *kidhō*, *lidhō*, and *didhō*, also occur in Gujarātī. *Jāṇō*, to go, has its past participle *gayō* or *giyō*.

We have seen that the conjunctive participle ends in *i-nē*. When the root of the verb ends in *ā*, the whole becomes *āy-nē* in Rāngri and *ai-nē* in Mālvi. Thus, *pāy-nē*, having got ; *jāy-nē*, having gone ; *bulai-nē*, having called ; *ai-nē*, having come.

Causals are formed somewhat as in Mārwarī, that is to say, they often insert a *ḍ* after the characteristic *ā*. Thus, *jimāḍō*, you cause to eat. In Mārwarī *r* is inserted.

A potential passive is, as usual, formed by adding *ā*. Thus (Rāngri) *suṇ'ṇō*, to hear ; *suṇ'ṇō*, to become audible. Note that, as in Northern Gujarātī, these potential passives form their past tenses by adding *ṇō* (Mālvi *nō*) to the root. The past tense is accordingly the same in form as the infinitive. Thus (Rāngri) *suṇ'ṇō*, it became audible ; (Mālvi) *batānō*, it was displayed. It may be noted that in Awadhī, all verbs in *ā* form their past tenses in this fashion.

Compound verbs are formed as usual. As an uncommon form of an intensive compound we may note the Mālvi *daī-lākh'ṇō*, to give away. As examples of other

compound verbs we may give *bhējyā karē*, he sends regularly ; *paḍ^{icā} lāgī*, she began to fall. In one instance, Mālvī has the Bundēli form *kēnē lagyō*, he began to say.

SUFFIXES.—The suffix *j* (also found in Gujarātī) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thōḍā-j danā-mē*, in a very few days ; *up^{er}-aj*, even upon.

The Rājasthānī suffix *ḍō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *bālu-ḍā*, the children ; *minak-ḍī*, the little she-cat ; *ṭēg^a-ḍō*, a dog. *Lō* is also used in the same sense as in *kūḥkaḍ-lā*, O wretched cock.

NĪMĀḌĪ.

Nīmāḍī is the dialect of Rājasthānī which is spoken in the tract known as Nīmāwar. Nīmāwar consists of the Nimar district of the Central Provinces (except the Burhanpur *Tahsil*, which lies in the valley of the Tapti, not in that of the Narbadā, and is geographically a portion of the Khandesh plain)¹ and of the adjoining portion of the Bhopawar Agency of Central India. Nīmāḍī is not the only language of Nīmāwar. There are also numerous speakers of Bhili. In the Bhopawar Agency, these latter entirely surround the Nīmāḍī speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nīmāḍī is spoken, but in both the language is practically the same.

Nīmāḍī has no literature, and has not hitherto been described. The number of its speakers is estimated to be as follows:—

Nimar	.	.	.	.	.	.	.	.	.	181,277
Bhopawar	.	.	.	.	.	.	.	.	.	293,500
TOTAL										<u>474,777</u>

Nīmāḍī is really a form of the Mālvi dialect of Rājasthānī, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarātī and Bhil languages, and also of the Khāndēśī which lies to its south. The Nīmāḍī of Bhopawar, being nearer Gujarāt, shows more signs of the influence of Gujarātī than does the Nīmāḍī of Nīmār.

In its pronunciation Nīmāḍī is mainly peculiar in its almost universal change of every *ē* which occurs in Rājasthānī to *a*. This runs through the entire grammar.

Thus the sign of the agent case is *na*, not *nē*, and of the locative *ma*, not *mē*. So *āga* for *āgē*, before, and *rahach* (sometimes written *rahēoh*, but pronounced *rahach*), he remains. This is also a marked peculiarity of Khāndēśī.

Nīmāḍī is not fond of nasal sounds, and frequently drops them. Thus, *dāt*, not *dāt̃*, a tooth, and *ma*, not *mā* (for *mē*), in. As in Mālvi and Khāndēśī, aspiration is often dropped, as in *hāt*, not *hāt̃h*, a hand; *bhūkō*, for *bhūkhō*, hungry.

The letters *l* and *n* are interchangeable as in *līm* and *nīm*, tree.

In the neighbouring Bhil languages, both *j* and *ch* are commonly pronounced as *s*. In Nīmāḍī, *ch* seems to be pronounced according to its proper sound, but *j* is often interchanged with it. Thus in Nimar both *jawach* and *jawaj* means 'he goes.' In the specimens which come from Bhopawar such forms are always written with *j*. The letter *jh* is often pronounced as a *z*, as in the Marāṭhī of Berar, and as in some forms of Khāndēśī.

In the declension of nouns, the common form in *ē*, which in Rājasthānī is used sometimes for the agent and sometimes for the locative, appears in Nīmāḍī as ending in *a*. Thus we have *ghara*, in a house.

Strong masculine tadbhavas in *ō*, form their oblique form in *ā*, as in Mālvi. Thus, *ghōḍō*, a horse, *ghōḍā-kō*, of a horse. To form the plural the termination *nā* is added to the oblique form singular. Thus, *ghōḍānā*, horses; *ghōḍānā-kō*, of horses:

¹ The language of the Burhanpur *Tahsil* is Khāndēśī.

bāp, a father; *bāp'nā*, fathers; *bēṭī*, a daughter; *bēṭīnā*, daughters. When no ambiguity is likely to occur, this *nā* is often omitted.

The case postpositions are as follows. It will be observed that many of them differ from those in use in Mālvi merely owing to the change of *ē* to *a*.

Agent, *na*.

Accusative-dative, *ka*.

Instrumental-ablative, *sī*, *sū*.

Genitive, *kō*, (*kā*, *kē*).

Locative, *ma*.

We occasionally find the Rājasthānī *kā*, and the Bundēlī *khē* (under the form of *kha*) used for the Accusative-dative. Bundēlī is spoken a short way to the east of Nimar.

The genitive postposition *kō* is used with a singular masculine noun in the direct form, and *kā* with a masculine noun in the oblique form. *Kē* is used with feminine nouns. In two instances I have noted *kā* used to agree with feminine nouns. These are—*mhārā kākā-kā ēk chhōrā-kī ō-kā bahēn-sī sādī huīch*, a son of my uncle is married to his sister; and *ō-kō bhāī ō-kā bahēn-sī ūchō ohhē*, his brother is taller than his sisters.

The following are the principal pronominal forms:—

Haū, I; *ma-na*, by me; *mha-ka*, or *ma-ka*, to me; *mhārō*, my; *ham*, we; *hamārō*, our; *apaṇ*, wo (including the person addressed); *ap'nō*, our (including the person addressed); *apaṇ-na*, by us.

Tū, thou; *tū-na*, by thee; *thārō*, thy; *tum*, you; *tumhārō*, your.

Yē, this; oblique *inā* or *ē*.

Wō, he, that; oblique *unā*, *wō*, *ō*, *wa*; Pl. *wō*; oblique *un*.

Jō, who (singular and plural); *jē-kō*, of whom; oblique singular *jē*.

Kuṇ or *kun*, who? *kuṇ-kō*, of whom; *kāī*, what? *kōī*, anyone; *kaī*, anything.

The influence of the Bhil dialects and of Khāndēśī is most evident in the conjugation of the Nīmāḍī verb. The present tense of the verb substantive is *chhē*, which (like the Khāndēśī *sē*) does not change for number or person.

The past tense of the verb substantive is *thō* (*thā*, *thē*), as in Mālvi. When used as an auxiliary verb *chhē* drops the final *ē* and its aspiration, and becomes *ch*, which in its turn (especially in Bhopawar) often becomes *j*. We thus get the following form of the present of *mār'nū*, to strike.

I am striking.

Singular.	Plural.
1. <i>mār'ūch</i> or <i>mār'ūj</i>	<i>mār'āch</i> , <i>mār'āj</i> .
2. <i>mār'ēch</i> , <i>mār'ach</i> , <i>mār'ēj</i> , <i>mār'aj</i> .	<i>mār'ōch</i> , <i>mār'ōj</i> .
3. <i>mār'ēch</i> , <i>mār'ach</i> , <i>mār'ēj</i> , <i>mār'aj</i> .	<i>mār'ēch</i> , <i>mār'ach</i> , <i>mār'ēj</i> , <i>mār'aj</i> .

Similarly the perfect is *māryōch*, (he) has struck. In one instance, which, however, occurs several times, we have the Khāndēśī termination *sē*, instead of *ch*. The word is *husē*, and it is always translated 'he became,' not 'he has become.' Khāndēśī itself usually takes a simple *s* in the present, not *sē*. The Pār'dhī Bhil dialect uses *ch* like Nīmāḍī.

The future (as in Gujarātī) has *s* for its characteristic letter, and is conjugated as follows :—

Singular.	Plural.
1. <i>mārīs</i>	<i>mār^sā.</i>
2. <i>mār^sē</i>	<i>mār^sō.</i>
3. <i>mār^sē</i>	<i>mār^sē.</i>

Sometimes we find the true Mālvi future formed by adding an unchangeable *gā*.

The infinitive ends in *ṇū*, thus, *mār^sṇū*, to strike; when used as a participle future passive, its subject is put in the case of the agent. Thus, *apaṇ-na anand manāv^sṇū nī khūsī hōṇū*, joy was meet to be celebrated and happiness was meet to be (note that the participle is masculine although agreeing with a feminine noun) by us. The oblique form of the infinitive ends in *ṇa*, thus, *mār^sṇa-kō*, of beating.

MĀRWĀRĪ.

The following specimen of Mārwarī comes from Marwar itself. It is a version of the parable and is an excellent example of the dialect. I give it in facsimile, in order to show the form which the Dēva-nāgarī alphabet assumes in Western Rajputana. Note the differing forms for *ḍ* and *ṛ*. The letters *l* and *ʃ* are not distinguished in writing, but I have marked the difference in transliteration. No difficulty should be experienced in reading it with the aid of the transliteration and translation which follows it.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

[ओङ्ग जीऐरै देहिय नावडाटा: ठिवां भांयसूं नैज
 छि ओ आपरै बाप नै ज्यो नै बाबोया भारी पांती
 रो माल आवे जीझो मनै दिरावो: जरै ठि ए ओ
 परी घर बिजरी ठि एां नै नांउ दिची: थोडा दिलाडां
 पछे नै नै छि ओ नाचडै आपरी सारी पूंजी नै लीज
 रपर पंहां गयो नै ठि है आपरी सारी मता झुई
 नै नै ठि नाय दिची: सैंग पूरियां पछे ठि एा देस में
 जबरो जाल पडियो तो ठिवो जमानो जुगतण
 जाणो: नै पछे ठि एा देस रे ओङ्ग रे चामी नै नै रं
 यो तो ठि एा आपरै पेटां में सूरंरी नारन्यराचण

जै जेलीयो तो छिटा सूरुं रै नरएरो प्राणलोली
 जिएसुं आपरो पेर नरएरो मती क्रियो पुरं
 त प्राणलो ही जिली छिटा जै दीनो नलीः सावने
 तहुवो जरे बिनारी जै भारै पिता न्न जै जितरां
 दैन जीयाला जीया जै घपा छि बारी मिलती ही
 छिटा छिपरं ज्ञीं छिजे जो नी छिवां रे रै तो हो जै छं
 लुकां मसुं कुंः मसुं जै छं पजां नाल होय भारै बा
 प न्न जै जा छिं नै छिटा न्न जै छं जै जा बीसा भै पर
 न्न सरसुं नै सुष कु वी नै आप सुं सुपातर पणी
 क्रियोः मसुं मैं आपरो छोरु न्न वा छिं जै उ तो रयो
 नलीं मसुं मैं आप न्न जै दैन जीया सरसुं तै राषेः
 रैर छिठ नै बाप न्न जै जयोः तो आंजा सुं आवत
 नै छिटा रै बाप छिटा नै दी ठो तो दया आई मसुं
 दौउ नै बानी लजाय बालो लीयोः तरे नाव उँ न्न

ੈਭੈ ਬਾਬੋ ਜੀ ਭੁੰ ਪੁਰ ਮੇ ਸਰ ਰੋ ਭੈ ਆਪਰੋ ਸੋਰ ਭੁੰ
 ਭੈ ਆਪਰੋ ਪੂਤ ਭਾਵਾ ਭੁੰ ਜੇ ਡੋਰ ਸੀ ਨਹੀਂ : ਜਰੈ .
 ਬਾਪ ਨਾ ਭਰਾ ਭੈ ਭੈ ੈਭੈ ਅਮਾਮਾ ਗਾਬਾ ਜਾਭੀ
 ਵੈ ੈਭੈ ਨੈ ਪੈਰਾਭੀ ਭੈ ੈਭੈ ਰੇ ਲਾਤ ਮੈਂ ਮੁੰਦ ਡੀ ਪੈ
 ਰਾਭੀ ਭੈ ਪਗਾਂ ਮੈਂ ਪਗਰਾਖੀਆਂ ਪੈਰਾਭੀ ਭੈ ਆਭੀ
 ਕੀਯਾ ਨੀ ਭਾਵਾਂ ਭੈ ਤਤਭਾਰ ਜਗਾਵਾਂ ਭਾਰਾਭੀ
 ਨਾਕ ਡੋ ਮਰ ਨਾਕੀ ਜਮਾਰੋ ਪਾਯੋ ਹੈ ਸਮੀਘੋ ਡੋ
 ਜਾਬੋ ਹੈਂ : ਤਰੈ ਸਾਰਾ ਲੀ ਰਾਜੀ ਭੁਆ :
 ਭਿਯਾ ਬਿਰਿਆਂ ਭਿਯਾਰੋ ਕਮੋ ਡੋ ਨਾਕ ਡੋ ਖੇਲ ਮੈਂ ਹੋ
 ਭੈ ਆਚਰਾਂ ਆਚਰਾਂ ਧਰ ਭੈ ਡੋ ਆਯੋ ਜਦ ਭਿ
 ਲਾ ਹਾਡਾ ਧਾਰ ਸੁਲਿਆ : ਜਰੈ ੈਭੈ ਨਾ ਭਰ
 ਭੈ ਤੇ ਡ ਭੂਜੀ ਭੈ ਭੈ ਭੈ ਭੈ ਭੈ ਭੈ : ਜਦ ਭਿਯਾ
 ਭੈ ਭੈ ਭੈ ਭੈ ਭੈ ਭੈ ਭੈ ਭੈ ਭੈ ਭੈ ਭੈ ਭੈ ਭੈ
 ਸਾ ਭਿਯਾ ਹੈ ਡੋਰ ਡੋਰਾਂ ਪਾਭੋ ਆਚਰਾ ਰੀ ਭੋਰ

જિવી હૈઃ જીણ ઉપર ઉચો રીઆં જાલિયો ને
 માંય ડાયો જાલીં જરૈ ઉણ રો આપ ચારૈ આ
 યો નૈ ઉણ સું મિસરા ચારી જિની : જદ ઉણ
 જૈ જૈ રીતરા ચરસ હું આપરી નાજરી જરી
 નૈ જદૈ આપરૈ હજમ નૈ ઝોપિયો જાલીં તો
 રી આપમ નૈ જદૈ જૈ જાજરુ મારૈ માથિ
 યાં નૈ જોઠ દેવણ મારુ દિરાં યો જાલી : નૈ હમૈ
 જો આપરો નાજડો જાયો જીણ મૈં ઝાચર બિ
 જરી સુલિયાર રાં નાં નૈ જવાય દિની જીણ રૈ
 મારુ આપ રીતી ધુમી જિવી હૈઃ તો ઉણ જયો
 જૈ નાબા તું નિત મારૈ માથે રૈ વૈં નૈ મારૈ જો
 મૈ હૈં જિજો મૈં ઝાચારો રીજ હૈં : આ ધુમી જરણ
 જોગલી જિ ઉં જૈ ધારો નાઈ મર નૈ હજો જનમ
 ધિયો હૈ નૈ જામિયો હોં ઝાં જો હૈ :

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jināi-rāi dōy dāw-rā hā. Uwā-māy-sū nāin-kiāi
A man-to two sons were. Them-amongst-from by-the-younger
 āp-rāi bāp-nāi kayō kāi, 'bābō-sā, mārī pāti-rō māl āwāi
his-own father-to it-was-said that, 'father, my portion-of goods may-fall
 jikō ma-nāi dirāwō.' Jarāi un āp-rī ghar-bik-rī unā-nāi
that me-to cause-to-give.' Thereon by-him his-own living them-to
 bāt-divi. Thōrā dihārā pachhāi nāin-kiāi dāw-rāi āp-rī sārī
was-divided. A-few days after by-the-younger son his-own all
 pūji bhēli-kar par khaṇḍā gayō, nāi uṭhāi āp-rī
property gathered-having foreign to-country it-was-gone, and there his-own
 sārī matā kū-phāḍāi-māi udāy-divi. Sāṅg khūṭiyā pachhāi
all substance riotous-living-in was-wasted. All on-being-spent after
 un dēs-māi jab-rō kāi pariyo, tō uwō kasālō bhuṣtan lāgō.
that country-in mighty famine fell, then he want to-feel began.
 Nāi pachhāi un dēs-rāi ēk rāiwāsi-kanāi rayō. Tō
And afterwards that country-in-of a citizen-with he-lived. Then
 un āp-rāi khētā-māi sūrā-rī dār charāwan-nāi mēliyo. Tō
by-him his-own fields-into swine-of herd for-feeding he-was-sent. Then
 un sūrā-rāi charan-rō khākh-lō hō, jin-sū āp-rō pēt bharan-rō
by-him swine-to grazing-of the-husk was, them-with his-own belly fill-to
 matō kiyō, parant khākh-lō-hi kinī un-nāi dinō nahī.
resolve was-made, but the-husk-even by-anyone him-to was-given not.
 Sāw-ohēt huwō, jarāi bichārī kāi, 'mārāi pitā-kanāi kit-rō
Conscious he-became, thereon it-was-thought that, 'my father-with how-many
 dāin-giyū hā, jinā-nāi dhapāu bātī mīṭi-hi, un up-rant
hired-servants were, whom-to enough bread being-given-was, that more-than
 kī ugālō bhī uwā-rāi rāitō-hō; nāi hī bhūkū
something to-spare also them-to remaining-was; and I in-hunger
 marū-hī. Sū hamāi hī pagābāl-hōy mārāi bāp-kanāi
perishing-am. So now I arisen-having-become my father-to
 jāi, hāi un-nāi kāi kāi, 'bābō-sā, māi Par-mēsar-sū
(I)-may-go, and him-to may-say that, 'father, by-me God-from

'āi should be pronounced as a in 'hat.'

bēmukh-huvō nāī āp-sū kupātar-panō kiyō, sū hamāī āp-rō
turned-face-became and you-with undeservedness was-done, so now your
 chhōrū kawāñ jālīrō tō rayō nahī; sū hamāī āp ma-nāī
son I-may-be-called worthy indeed remained not; so now you me-to
 dāīn^ggiyā saras^ttāī rākho." Phēr ūth-nāī bāp-kanāī gayō. Tō
a-hired-servant as keep." And arisen-having father-to he-went. But
 āgā-sū āw^ttā-nāī un-rāī bāp un-nāī dīthō, tō dayā
before-from while-coming by-his father him-to it-was-seen, and compassion
 āī, sū dōr-nāī chhātī lagāy, bālō liyō. Turāī
come, so run-having breast having-applied, kiss was-taken. Thereupon
 dāw^rrāī kai kāl, 'bābō-ji, hū Par^mmēsar-rō nāī āp-rō ohōr
by-the-son it-was-said that, 'father, I God-of and your-own sinner
 hū, nāī āp-rō pūt . kawāñ jālīrō rayō nahī.' Jarāī
am, and your-own son I-may-be-called worthy remained not.' Thereon
 bāp chāk^rrā-nāī kai kāl, 'amāmā gābā lāō, nāī in-nāī
by-the-father servants-to it-was-said that, 'the-best robe bring, and him-to
 pālīrō; nāī in-rāī hāt-māī mūd^rrī pālīrō, nāī pagā-māī pagar^khiyā
put-on; and his hand-in a-ring put-on, and feet-in shoes
 pālīrō, nāī āō baṭiyā ohik^ddā, nāī tat^kkār lagāwā;
put-on, and come bread we-may-eat, and merriment we-may-make;
 kāraṇ ō dāw^rrō mar, nawō jamārō pāyō-hāl; gamiyōrō, lābō
for this son having-died, new birth got-has; lost, found
 hāl.' Tarāī sārā-hī rāji huā.
is.' Then all-indeed merry became.

Un biriyā un-rō badōrō dāw^rrō khēt-māī hō, nāī āw^ttā āw^ttā
At that-time his elder son field-in was, and in-coming in-coming
 ghar nērō āyō, jad un hāg^rrā-thāṭ suniyā. Jarāī
house near came, then by-him dance-(and)-music were-heard. Thereupon
 ēk chākar-nāī tēr būjiō kāl, 'ō dōl kāl hāī?' Jad
one servant-to calling it-was-asked that, 'this matter what is?' Then
 un kai kāl, 'thārō bhāī āy-gayō hāī; nāī thārāī bābō-sā
by-him it-was-said that, 'your brother come is; and by-your father
 un-rāī thōr-thōrā pāchhō āwaṇ-rī gōth kivi hāī.' Jīn-upar
him-for safe-(and)-sound back coming-of a-feast been-made is.' Thereupon
 uwō risā bājiyō, nāī māy gayō nahī. Jarāī un-rō bāp
he with-jealousy burnt, and within went not. Then his father
 bārāī āyō nāī un-sū sistāchārī kivi. Jad un kai
out came and him-to entreaty was-made. Then by-him it-was-said
 kāl, 'it^rrā baras hū āp-rī chāk^rrī karī, nāī kadāī āp-rāī
that, 'so-many years by-me your service was-done, and at-any-time your
 hukam-nāī lōpiyō nahī, tōī āp ma-nāī kadāī ēk
commandment-to it-was-transgressed not, yet by-you me-to ever-even a

khāj'rū mārāī sāthiyā-nāī gōṭh dēwan sārū dirāyō nahī.
kid my companions-to a-feast giving for was-caused-to-be-given not.

Nāī hamāī ō āp-rō dāw'rō āyō, jīn sālg ghar-bik'rī ruḷiyār
And now this your son came, by-whom whole living-etc. vicious

rāṇḍā-nāī khawāy-divi, jīn-rāī sārū āp itī khusī
harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment

kivī hāī.' Tō un kāyō kāī, 'bhābā, tū nit mārāī
made is.' Then by-him it-was-said that, 'son, thou ever me

sāthē rāiwāī, nāī mārāī gōḍāī hāī jikō sālg. thārō-īj hāī. Ā
with livest, and in-my near is whatever all thine-alone is. This

khusī karan jōg hī; kiṭkāī thārō bhāī mar-nāī, dūjō
merriment doṅg meet was; for by-thy brother having-died, second

janam liyō-hāī; nāī gamiyōrō, lābō hāī.
birth been-taken-is; and lost, he-found is.'

EASTERN MĀRWĀRĪ.

The language of the east of the Marwar State differs slightly from the standard form of the dialect.

To the east of the State lie, in order from north to south, the States of Jaipur and Kishangarh, and the British districts of Ajmer and Merwara. Down the centre of Ajmer-Merwara, from north to south run the Arvali Hills which in Ajmer may be taken as the boundary between Mār-wā-rī and Jaipurī (including Ajmā-rī). The district of Merwara is in the south almost entirely mountainous country, and here the Bhils who inhabit the fastnesses speak a Bhil dialect locally known as *Mag-rā-kī bōlī*, from *mag-rō*, a Bhil word for "mountain." Further north in Merwara the range bifurcates, enclosing the pargana of Beawar. In this northern half of Merwara natives recognise two dialects. That on the east they call Mār-wā-rī, which is practically the same as the Mē-wā-rī of the State of Mewar immediately to the east. The dialect on the western side they call Mār-wā-rī. The two hardly differ. As will be seen later on, Mē-wā-rī (and hence Mār-wā-rī) is only an eastern form of Mār-wā-rī slightly affected by Jaipurī, and the dialect on the west of Beawar is the ordinary dialect of eastern Marwar, with its vocabulary here and there influenced by that of the neighbouring Bhil tribes. Along the common frontier of Marwar and Merwara, the hills are inhabited by Bhils, and their language is known in Marwar as the *Girāsiyā-kī bōlī*, or *Nyār-kī bōlī*.

Merwara separates the State of Marwar from that of Mewar, and the estimated numbers of speakers of its main languages are as follows:—

	Spoken by
North-west, Mār-wā-rī	17,000
North-east, Mē-wā-rī (i.e., Mē-wā-rī)	54,500
Mag-rā-kī bōlī (Bhil language)	44,500
Other languages	3,999
TOTAL =	119,999

The range of the Merwara hills on the Marwar side gradually becomes higher and more precipitous as we go south till it finally meets the Vindhya mountains near the isolated mount of Abu, in Sirohi.

The relative positions of the languages of Ajmer are dealt with on pp. 200 and ff. The principal ones are Ajmē-rī (a mixed form of Jaipurī), in the east-centre and north-east; Mār-wā-rī, on the west side of the line of the Arvali hills bordering on Marwar; and Mē-wā-rī in the country on the south, bordering on Mewar. The Mār-wā-rī is the same in kind as the Mār-wā-rī of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipurī holds its own up to the frontier, but in Kishangarh immediately to the south, Mār-wā-rī is spoken for a short distance from the frontier.

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means, that in the north-east it is approaching Jaipurī more and more nearly as we go eastwards. We find here and there the Jaipurī genitive in *kō* instead of the Mār-wā-rī one in *rō*; the Jaipurī verb substantive *chhūñ*, I am, instead of the Mār-wā-rī *hūñ*, and the Jaipurī future with *s*, instead of the Mār-wā-rī future ending in *lā*. The varying proportions of the admixture of Jaipurī.

have led natives to give special names to the dialects of different localities. Thus the Mār-wāri spoken in Marwar close to the Jaipur frontier is called, in Marwar, Dhunḍhārī (one of the names of Jaipurī), because the Jaipurī influence is very strong. Here indeed the language is a mixed one, and, near the Jaipur border, is probably nearer Jaipurī than Mār-wāri. In Kishangarh the local Mār-wāri is called Gōṛāwāṛī, a name probably identical with the south-eastern Gōḍwāri of Marwar. Further south, in Ajmer the Mār-wāri does not seem to have any special name, nor is any such given for the Mār-wāri of Merwara.

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mēwāri. It is only a form of Eastern Mār-wāri. On account of its historical importance it will be dealt with at greater length further on, and detailed figures will then be given.

The following are the figures of the various forms of Eastern Mār-wāri :—

Mār-wāri-Dhunḍhārī (Marwar)	49,300
Gōṛāwāṛī (Kishangarh)	15,000
Mār-wāri of Ajmer	208,700
Mār-wāri of Merwara	17,000
Mēwāri (including Mēwāri)	1,684,864
TOTAL =	
	<u>1,974,864</u>

I commence with the most northern of these dialects, Mār-wāri-Dhunḍhārī, and proceed southwards.

MĀRWĀRĪ-DHUNDHĀRĪ.

In the extreme north-east of the Jodhpur State, where it borders on the Jaipur State, the dialect is said to be a mixture of Mārwarī and Jaipurī, or as the latter is locally called Dhundhārī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipurī, while as we go further into Marwar the Mārwarī element more and more predominates. The local returns give separate figures for pure 'Dhundhārī' and for 'mixed Dhundhārī.' They are as follows:—

Dhundhārī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	23,500
Mixed dialect	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	20,800
																		<u>44,300</u>

The specimens which I have received of both of these show that the language differs but little from Standard Mārwarī. No doubt this is merely an accident of the locality where they were collected. There is certainly a gradual shading off of Mārwarī into Jaipurī.

It will suffice to give a few lines of a version of the parable in the 'mixed' dialect to illustrate the above remarks.

The short sound of *ā* is here written as if it were *ē*. I have transliterated it *ā* as in Standard Mārwarī. Thus, *kāī*. We may notice a few Jaipurī forms, such as *ū*, by him; *kō*, of; *chhō*, was; but in the main the language is Mārwarī.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNDHĀRĪ.

STATE JODHPUR

एक जणा-के दो टावर हा । बाँ-में-सँ छोटको आप-का बाप-ने कयो के बाया-जी मारे पाती-में आवे जको माल स-ने द्यो । जयो बी आप-की घर-चिकरी बाँ-ने बाँट-दीनी । थोड़ा-मा दिनाँ पछे छोटको डावड़ी आप की सगळी पूंजी भेकी कर परटेस गयो । वठे आप-की सारी पूंजी कुफण्डा-में उडा-दी । सगळी नियड़ियाँ पछे बी देस-में जवरो काळ पड़ियो । तो वो कसालो भुगतवा लाग्यो । पछे बी देस-का रेवावाला कने रयो । बी आप-का खेतो में सूरा-की डार चरावा भेख्यो । तो बी सूरा-के चरावा-को खाखलो छो जी-सँ आप-को पेट भरवा-को भतो कयो । पण खाखलो-ही कोई इ-ने दियो कीनी ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNDHĀRĪ.

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kāĩ dō tābar hā. Bā-māĩ-sũ chhōṭ'kyē
A-certain man-to two sons were. Them-among-from the-younger-by
 āp-kā bāp-nāĩ kayō kāĩ, 'bābāji, mārāĩ pāṭi-māĩ āwāĩ jakō
his-own father-to it-was-said that, 'father, my share-in may-come that
 māl ma-nāĩ dyō.' Jadyā bĩ āp-kī ghar-bik'rī bā-nāĩ hūṭ
property me-to give.' Then by-him his-own property them-to having-divided
 dīnī. Thōṛā-sā dīnā pāchhāĩ chhōṭ'kyō dāw'rō āp-kī sag'li pūji
was-given. A-few days after the-younger son his-own all substance
 bhēli-kar par-dēs gayō. Baṭhāĩ āp-kī sārī pūji
together-having-made a-foreign-country went. There his-own all substance
 kuphaṇḍā-māĩ uḍā-dī. Sag'lo niw'riyā pāchhāĩ bĩ dēs-māĩ
debauchery-in was-squandered. All on-being-wasted after that country-in
 jab'rō kāl pariyo, tō bō kasālō bhug'tabā lāgyō. Pāchhāĩ
a-mighty famine fell, consequently he want to-suffer began. Afterwards
 hĩ dēs-kā rāibūwālā-kanāĩ rayō. Bĩ āp-kā khētā-māĩ
that country-of an-inhabitant-near he-remained. By-him his-own fields-in
 sūrā-kī dār charābā mēlyō. Tō bĩ sūrā-kāĩ charābā-kō
swine-of herd to-graze he-was-sent. Then by-him swine-of eating-of
 khākh'lō chhō jī-sũ āp-kō pēṭ bhar'bā-kō matō karyō. Paṇ
husk was that-by his-own belly filling-of intention was-made. But
 khākh'lō-hī kōī i-nāĩ diyō kōnī.
husk-even by-anybody this-to was-given not.

MĀRWĀRĪ OF KISHANGARH (GŌRĀWĀṬĪ) AND OF AJMER.

These two dialects may be considered together. They are much more free from Jaipuri than the dialect shown in the preceding pages.

As a specimen I give a short folk-song from Ajmer. It is not exactly testotal in its sentiments, but its language is unexceptional as an example of dialect. Notice the frequent use of expletive additions, such as *nī*, *jī*, and *ṛō* (feminine *ṛī*). The last termination has been already discussed in the Mārwarī grammar (see p. 30). It is also employed in Jaipuri, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *dāru-ṛī* might be translated 'a dear little drop of wine.' We may also note the way in which the first person plural is employed in the sense of the singular.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT AJMER.

अमलौ-मैं आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 सुरज थानैं पुजसाँ-जी भर मोल्याँ-को थाल । घड़ेक मोड़ा उगजो-जी पिया-जी म्हारै पास ।
 पीवो-नी दारु-ड़ी । अमलौ-मैं आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 जा एँ दासी बाग-मैं ओर सुण राजन-री बात । कदेक महल पधारसी तो मतवाळी
 घणराज । पीवो-नी दारु-ड़ी । अमलौ-मैं आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 थारी ओळूँ म्हे कराँ म्हारी करै न कोय । थारी ओळूँ म्हे कराँ करता करै जो होय ।
 पीवो-नी दारु-ड़ी । अमलौ-मैं आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥

TRANSLITERATION AND TRANSLATION.

<i>Am'lā-māī</i>	<i>āchhā</i>	<i>lāgō,</i>	<i>mbārā</i>	<i>rāj ;</i>	<i>pīwō-nī</i>
<i>Intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear,</i>	<i>my</i>	<i>Lord ;</i>	<i>do-drink</i>
<i>dāru-ṛī.</i>					
<i>wine.</i>					
<i>Suraj !</i>	<i>thā-nāī</i>	<i>pūj'syā-jī</i>	<i>bhar</i>	<i>mōtyā-kō</i>	<i>thāl ;</i>
<i>O-Sun !</i>	<i>you-to</i>	<i>we-will-worship</i>	<i>having-filled</i>	<i>pearls-of</i>	<i>a-dish ;</i>
<i>gharāk</i>	<i>mōṛā</i>	<i>ūg'jō-jī ;</i>	<i>piyā-jī</i>	<i>māhrāī</i>	<i>pās ;</i>
<i>about-a-ghari</i>	<i>late</i>	<i>rise-please ;</i>	<i>(as-my)-husband</i>	<i>to-me</i>	<i>near (is) ;</i>
<i>pīwō-nī</i>	<i>dāru-ṛī ;</i>	<i>am'lā-māī</i>	<i>āchhā</i>	<i>lāgō</i>	<i>mbārā</i>
<i>do-drink</i>	<i>wine ;</i>	<i>intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear</i>	<i>my</i>
<i>pīwō-nī</i>	<i>dāru-ṛī.</i>				<i>Lord ;</i>
<i>do-drink</i>	<i>wine.</i>				

Jā ẽ-dāsī bāg-māĩ ōr sun rājan-rī bāt,
Go O-maid-servant garden-in and hear the-lord-of talk,
 kadēk mahal padhār'sī tō mat'wālō dhan'rāj ;
at-what-time palace will-come then the-intoxicated lord-of-wealth ;
 pīwō-nī dāru-rī ; am'lā-māĩ āchhā lāgō, mhārā rāj ;
do-drink wine ; intoxication-in nice you-appear, my Lord ;
 pīwō-nī dāru-rī.
do-drink wine.
 Thārī oĩũ mhē karā, mhārī karai na kōy ; thārī oĩũ
Thy longing I do, mine does not anybody ; thy longing
 mhē karā ; Kar'tā karāi jō, hōy ; pīwō-nī dāru-rī, am'lā-māĩ
I do ; Fate does what, becomes ; do-drink wine, intoxication-in
 āchhā lāgō, mhārā rāj ; pīwō-nī dāru-rī.
nice you-appear, my Lord ; do-drink wine.

FREE TRANSLATION OF THE FOREGOING.

You are charming when full of opium, my Lord. Do drink wine.

O Sun ! I will worship you with a dish full of pearls ; please rise an hour late, as my husband is with me. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

Go, O Maid, into the garden and hear what my lord has to say, as to when he will come to the palace, the intoxicated mighty one. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

I sigh for thee, none sighs for me ; I sigh for thee, (but) that which Fate does, takes place. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

MĀRWĀRĪ OF MERWARA.

The Eastern Mārwarī of Merwara also hardly differs from the Standard. There are a few strange words in the vocabulary, such as *gīgō*, a son ; *ājūkā* (Sanskrit *ājivikā*), livelihood, and that is all. As a specimen I give a short extract from the Parable. The short Mārwarī *ऐ* *āi* is often written *ए* *ē*. In such cases I have transliterated it *āi*. Forms like *wuṇṇā* for *uṇṇā*, are mere varieties of spelling. Note the employment of *ṛō* in a contemptuous sense in the word *sūr-ṛō*, a pig. In *bāchh*, having divided, a *ṛ* has become *chh*.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT MERWARA.

किणी आदमी-रे दीय गीगा हा । वुण्ण-मां-हूँ नानक्ये भा-हूँ कहवियो के ओ भा आजूका-
मां-हूँ जको म्हारो बांटो होय ओ म्ह-ने द्यो । तरें वी वुणीने आप-री आजूका बाँह-दीवी ।
घणों दिवस नीं बीतिया-हा के नानकियो गीगो साँग समेटर अलग देसां हाल्यो ग्यो अर वुठी
खोटा चालां-मां दिवस वितावतो-हुवो आप-री आजूका विताय-दीवी । जरां विण साँग विताय-
दीवी तरां विण देस-मां वड़ी काकान्तर पड़ियो अर वु नागो हो-गयो । अर हालर विण देस-रा
रहवणवाकां-मां-हूँ येकरै अठै रहवण लागियो । जिणी विण-ने आप-रा नावां-मां सूरड़ा
चरावण खातर मेजियो । अर वु विणी छीतरां-मां-हूँ जिण-ने सूरड़ा खावता-हा आप-रो पेट
भरण चावियो-हो । अर विणी-ने कुणी नीं देवा हा ॥

TRANSLITERATION AND TRANSLATION.

Kiṇi	ād'mī-rāi	dōy	gīgā	hā.	Wuṇṇ-mā-hū	nān'kyāi
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>	<i>by-the-younger</i>
bhā-hū	kaḥ'wiyo	kāi,	'āū	bhā,	ājūkā-mā-hū	jakō mḥārō
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>which our</i>
bāṭō	hōy	ō	mha-nāi	dyō.'	Taiāi	ṛi wuṇi-nāi āp-rī
<i>share</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>by-him him-to his-own</i>
ājūkā	bāchh	dīvi.	Ghaṇṇ	diwas	nī	bitiyā-hā kāi
<i>property</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>passed-were</i>
nān'kiyō	gīgō	sāg	samūṭar	alag	dēsā	hālyō-gyō, ar
<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>having-collected</i>	<i>a-far</i>	<i>in-country</i>	<i>went-away, and</i>
wuṭhi	kbōṭā	chālā-mā	diwas	bitāw'tō-huwō	āp-rī	ājūkā bitāy-dīvi.
<i>there</i>	<i>bad</i>	<i>conduct-in</i>	<i>days</i>	<i>spending-become</i>	<i>his-own</i>	<i>property</i>
Jarā	vin	sāg	bitāy-dīvi	tarā	vin	dēs-mā baṛō kālāntar
<i>When</i>	<i>by-him</i>	<i>all</i>	<i>was-expended</i>	<i>then</i>	<i>that</i>	<i>country-in a-great</i>
						<i>famine</i>

paṛiyō; ar wu nāgō hō-gayō; ar hālar viṇ dēs-rā
fell; and he destitute became; and having-gone that country-of
 rah^awaṇ-wāḷā-mā-hū yēk-rāī aṭhāī rah^awaṇ lāgiyō. Jiṇī viṇ-nāī
inhabitants-among-from one-of near to-live he-began. By-whom him-to
 āp-rā jāwā-mā sūr-rā charāwaṇ khātar bhējiyō. Ar wu viṇī
his-own fields-in swine feeding for it-was-sent. And he those
 ohlīt-rā-mā-hū jiṇ-nāī sūr-rā khāw^atā-lā āp-rō pēt bharan chāviyō-hō;
husks-in-from which-to swine eating-were his-own belly to-fill he-wishing-was;
 ar viṇī-nāī kuṇī nī dēwā-hā.
and him-to anybody not giving-was.

MEWĀRĪ.

Turning now to the east, we come to Mewar, the proper home of Mēwārī. This form of Mārwārī is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhils, who have their own language. Mēwārī has to its east, on the north the Hārāuṭi of Bundi, and further south, the Mālwi of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbahera pargana of Tonk. It is also spoken in various areas bordering on Mewar, *viz.*, in the north of the Partabgarh State, in the north-east of Merwara (where it is called Mārwārī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwārī), and in the hilly tract known as the Khairāṭ, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khairūrī. These various kinds of Mēwārī will be dealt with in detail further on.

The number of speakers of Mēwārī is estimated to be as follows :—

Mewar (including pargana Gangapur of Gwalior)	1,300,000
Tonk (Nimbahera)	58,000
Partabgarh	5,000
Ajmer	21,100
Merwara (Mārwarī)	54,500
Kishangarh (Sarwārī)	15,000
Khairāṭ—	
Mewar	145,000
Jaipur	59,264
Bundi	24,000
	<hr/>
	228,264
	<hr/>
	1,681,264
	<hr/>

The Mēwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mārwarī. It is really a mixture of Mārwarī and Jaipurī. The typical Jaipurī *chhū*, I am, *chhō*, was, do not occur: instead we have the Mārwarī *hū* and *hō*. On the other hand, the suffix of the genitive is *kō* as in Jaipurī, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *kē* for the accusative dative, *hū* (=Mārwarī *ū*) for the ablative, and *mā*, for the locative. The pronouns are usually declined as in Mārwarī, but we sometimes meet Jaipurī forms like *vē*, the oblique form of *ū*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *lhōṛkyō kahyō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, *i.e.*, *karhar*, having done. The original form from which both the regular *karar* and *karhar* are derived was *karakar*. The initial *k* of the second *kar* was elided, and thus arose *kara'ar*, from which both *karar* and *karhar* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *khāwō-hā*, they were eating; *chāwō-hō*, he was wishing.

The verb *dēṇō*, to give, makes its past tense *dīdō*, he gave, and similarly 'we have made', *kīdō*, he made.

The word for 'and' is the Jaipurī *ar* or *har*.

It will be sufficient to give a portion of a version of the Parable as a specimen of Mēwārī.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

कुणी मनख-के दोय वेटा हा । वां-मां-हूँ ल्होड़क्यो आप-का वाप-ने कछो हे वाप पूंजी-मां-हूँ जो म्हारी पांती होवे म्ह-ने थो । जद वां वां-ने आप-को पूंजी वांट दीदी । थोड़ा दन नहीं हुया हा कै ल्होड़क्यो वेटो सगळो धन मेळो करहर परदेस परो-गयो अर उठे लुचापण-मां दन गमावतां हुवां आप-को सगळो धन उडाय दीदी । जद ऊ सगळो धन उडा चुक्यो तद वीं देस-मां भारी काळ पड़्यो हर ऊ टोटायलो हो-गयो । हर ऊ जाय-ने वा देस-का रहवावाकां-मां-हूँ एक-कै नखें रहवा लाय्यो । वां वां-ने आप-का खेत-मां सूर चरावा-ने मेल्यो । हर ऊ वां छूतरा-हूँ ज्यां-ने सूर खावा-हा आप-को पेट भरवो चावो-हो । हर वा-ने कोइ भी कांई नहीं देतो-हो । जद वां-ने चेत हुयो हर वीं कछो के म्हारा वाप-के कतरा-ही दानज्यां-ने खावा-हूँ यदती रोटी मिळै-हे हर हूँ भखां मरू । हूँ ऊठर म्हारा वाप नखें जाऊलो हर वा-ने कहूँलो के हे वाप बैसुंठहूँ-उलटो हर आप-के देखतां पाप कीदी-हे । हूँ फेरू आप-को वेटो कुहावा जीगो नहीं हूँ । म्ह-ने आप-का दानज्यां-मां-हूँ एक-कै सरीखो कर-थो ॥

[No. 5.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION.

Kuṇī manakh-kē dōy bēṭu hū. Wā-mā-hū lhōṛ'kyō
A-certain man-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nē kahyō, 'hē bāp, pūjī-mā-hū jō mharī
his-own father-to it-was-said, 'O father, property-in-from what my
 pāṭi hōwāī mha-nē dyō.' Jad wā wā-nē āp-kī pūjī
share may-be me-to give.' Then by-him them-to his-own property
 bāṭ didī. Thōṛā dan nahī huyā hā kāī lhōṛ'kyō
having-divided was-given. A-few days not passed were that the-younger
 bēṭu sag'lo dhan bhōlo kar'har par-dēs parō-gayō,
son all wealth together having-made foreign-country went-away,
 ar uṭhāī luchchā-pan-mā dan gamāv'ā-huvā āp-kō sag'lo
and there riotousness-in days in-having-passed his-own all
 dhan udāy-didō. Jad ū sag'lo dhan udā-chukyō, tad vī
wealth was-squandered. When he all wealth had-expended, then that
 dēs-mā bhārī kāl parō, har ū tōṭāy'lo hō-gayō, har
country-in a-mighty famine fell, and he poor became, and
 ū jāy-nāī wā dēs-kā rah'bāwā'ā-mā-hū ēk-kāī nakhāī
he having-gone that country-of inhabitants-among-from one-of near
 rah'bā lāgyō. Wā wā-nē āp-kā khēt-mā sūr oharābū-nē
to-remain began. By-him him-to his-own field-in swine feeding-for
 mēlyō. Har ū wā chhūṭ'rā-hū jyā-nō sūr khāwā-hā āp-kō
it-was-sent. And he those husks-with which-to swine eating-were his-own
 pēṭ bhar'bō chāwō-hō; har wā-nē kōī bhī kāī nahī
belly to-fill wishing-was; and him-to anyone even anything not
 dētō-hō. Jad wā-nē chēt huyō har vī kahyō kāī,
giving-was. Then him-to consciousness became and by-him it-was-said that,
 'mharā bāp-kē kat'rā-hī dān'kyā-nō khābā-hū bad'ti rōṭi
'my father-of how-many hired-servants-to eating-than more bread
 mīlāī-hāī, har hū bhūkhā marū; hū ūṭhar mhā-rā bāp nakhāī
being-got-is, and I in-hunger die; I having-arisen my father near
 jālō har wā-nē kahūlō kāī, 'hē bāp, Baikunṭh-hū ul'tō har
will-go and him-to will-say that, "O father, Heaven-from against and

āp-kē dēkh'tā pāp kīdō-hāi; hū phērū āp-kō bēṭō kuhābā
your-honour's in-seeing sin done-is; I again your-honour's son to-be-called
jōgō nahī hū. Mha-nō āp-kā dān'kyā-mā-hū ēk-kē sarīkhō
worthy not am. Me-to your-honour's hired-servants-among-from one-of like
kar-dyō."'
make."

MĒWĀRĪ OF AJMER.

MĒwārī is reported to be spoken in the south of the district of Ajmer on the Udaipur border, by 24,100 people. It does not differ in character from ordinary MĒwārī, though there are slight local variations which are not worth recording. The only point which need be noted is the preference for the genitive termination *rō* instead of *kō*, which is what might be expected from the fact that this part of Ajmer borders on the Mārwarī-speaking tract. As an example I give a short folksong in honour of the Rāpā of Udaipur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

DISTRICT AJMER.

रख्यो राणे-राव हिंदुपत रख्यो राणे-राव ।
 म्हारै बख्यो हिवड़ा मांय । बिक्कालो रख्यो राणे-राव ॥
 जोख करै जगमंद्र पधारै । नोख विरालै नाव ।
 सोलौं उमरावों साथ हिंदुपत । रख्यो राणे-राव ॥
 म्हारै बख्यो हिवड़ा मांय । बिक्कालो रख्यो राणे-राव ॥
 निहारावक प्रथी नाथ-री । क्रोड मोहर कुरवान ॥
 आया-रा करूं ओछावणा । पळ पळ वारूं प्राण ।
 बिक्कालो रख्यो राणे-राव हिंदुपत । रख्यो राणे-राव ॥
 म्हारै बख्यो हिवड़ा मांय । बिक्कालो रख्यो राणे-राव ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MEWĀRĪ.

DISTRICT AJMER.

SPECIMEN II (A SONG).

TRANSLITERATION AND TRANSLATION.

Rasyō	Rāṇē-Rāw	Hindupat;	rasyō	Rāṇē-Rāw.	Mhārāī
<i>Cultured</i>	<i>Rāṇē-Rāw</i>	<i>Lord-of-the-Hindus ;</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	<i>My</i>
basyō	hiwarā-māy,	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Jōkha	karāī	Jagamandra	padhārāī,	nōkha	birājāī
<i>Wish</i>	<i>he-makes</i>	<i>Jagamandra-palace</i>	<i>(he)-goes,</i>	<i>(and)-well</i>	<i>shines (in)-a-boat.</i>
Sōḷā	umarāvā	sāth,	Hindupat;	rasyō	Rāṇē-Rāw.
<i>Sixteen nobles</i>	<i>with,</i>	<i>Lord-of-the-Hindus ;</i>	<i>the-cultured</i>	<i>Rāṇē-Rāw.</i>	<i>My</i>
basyō	hiwarā-māy ;	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in ;</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Nichkarāwaḷ	prathī	nātha-rī	krōḍ	mōhar	kurabān.
<i>As-offering</i>	<i>the-earth</i>	<i>lord-of,</i>	<i>ten-million</i>	<i>gold-mohars</i>	<i>(I-will-)sacrifice.</i>
Āyā-rā	karū	ōchhāwanā	paḷa-paḷa	wārū	
<i>(His-)coming-of</i>	<i>I-will-do</i>	<i>great-festival</i>	<i>every-moment</i>	<i>I-will-give</i>	
prān.					
<i>the-breath (of-my-life).</i>					
Biḷālō	rasyō	Rāṇē-Rāw,	Hindupat;	rasyō	
<i>The-handsome</i>	<i>and-cultured</i>	<i>Rāṇē-Rāw,</i>	<i>Lord-of-the-Hindus ;</i>	<i>cultured</i>	
Rāṇē-Rāw.	Mhārāī	basyō	hiwarā-māy,	biḷālō	rasyō
<i>Rāṇē-Rāw.</i>	<i>My</i>	<i>has-taken-abode</i>	<i>heart-in,</i>	<i>the-handsome</i>	<i>and-cultured</i>
Rāṇē-Rāw.					
<i>Rāṇē-Rāw.</i>					

FREE TRANSLATION OF THE FOREGOING.

The cultured King of Rāṇās, Lord of the Hindūs, has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

When he wishes to go to the Jag-mandir¹ palace, and sits glorious in the state barge accompanied by his sixteen nobles, he has taken up his abode in my heart, the handsome and cultured King of Rāpās.

As an offering to the Lord of the Earth will I give away ten million golden coins. When he comes I will make a great festival, and every moment will I spend my life breath in his service. The handsome and cultured King of Rāpās has taken up his abode in my heart.

MĒWĀRĪ OF KISHANGARH.

Mēwārī is also reported to be spoken by 15,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State. Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mēwārī, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwārī.

MĒRWĀRĪ.

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Māgrā-kī bōli*, and is classed as one of the many Bhil dialects.²

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Mārwarī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwārī, which, owing to its being spoken in Merwara district, is locally called Mārwarī. Although it has this separate name it in no way differs from ordinary Mēwārī, and specimens are unnecessary.

¹ The *Jag-mandir* is a famous palace at Udaipur, situated on an island in the Pichola Lake.

² See Part III of this volume, pp. 31 and ff.

MĒWĀRĪ (KHAIRĀRĪ).

The Khairār is the name of the hill country where the three States of Jaipur, Bundi, and Mewar meet. It is mainly inhabited by Mīnās, whose speech is a corrupt Mēwārī. The Khairār extends into all three States, and the number of speakers of the Khairārī dialect is estimated to be—

Mewar	145,000
Jaipur	59,264
Bundi	24,000
TOTAL	<u>228,264</u>

The main language of Jaipur is Jaipurī and of Bundi Hārāuṭī, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mēwārī, which belongs to the western group of the same. Hence, Khairārī is a mixture of both groups. Thus we find both the *chhū* of the east, and the *hū* of the west employed to mean 'I am.' It is, in fact, a mixed form of speech.

Full particulars regarding Khairārī will be found in Mr. Macalister's *Specimens* of the Jaipur dialects. Several folktales in the dialect will be found on pp. 129 of that volume, and a grammatical sketch on p. 52 and ff. of the second part of the same.

For our present purposes it will suffice to give a short extract from the Parable of the Prodigal Son (provided by Mr. Macalister). It will be seen that both the eastern and the western forms of the verb substantive are found in this brief passage.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ (KHAIRĀBĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

कोई आदमी-के दो बेटा ह। बाँ-मै-सूँ छोटी ऊँ-का बाप-नै कीयो बाप धन-मै-सूँ जो
 म्हारी पाँती आवै जो म-नै दे । ऊ आप-को धन बाँ-नै बाँट-दीयो । थोड़ा दना पाछे छोटी
 बेटो सब धन लेर पर-देस-मै ऊठ-ग्यो अर उडै छोटे गेऊ लागर आप-को सब धन उडा-दीयो ।
 ऊ सब धन उडा-दीया जयाँ ऊँ देस-मै बडो काळ पड़ो अर ऊ कँगाळ हो-ग्यो । ऊ गियो अर
 ऊँ देस-का रेवाहाकाँ-मै-सूँ एक-के रै-ग्यो । अर ऊ ऊँ-नै आप-का खेताँ-मै सूर चरावा खनायो ।
 जो पातझाँ सूर खावे-छा जाँ-सूँ ऊ आप-को पेट भरवा-सूँ राजी हो ॥

TRANSLITERATION AND TRANSLATION.

Kōi ād'mi-kai dō bēṭā hā. Wā-maī-sū chhōṭō ū-kā
A-certain man-to two sons were. Them-among-from (by)-the-younger his
 bāp-nai kiyo, 'bāp, dhan-maī-sū jō mhāri pāṭi āwai
father-to it-was-said, 'father, wealth-among-from what my share may-come
 jō ma-nai dē.' Ū āp-kō dhan wā-nai bāt diyo.
that me-to give.' By-him his-own wealth them-to having-divided was-given.
 Thōṛā danā pāchhai chhōṭō bēṭō sab dhan lēr
A-few days after the-younger son all wealth having-taken
 par-dēs-maī ūṭh-gyō, ar uḍai khōṭai gēlai
a-foreign-country-into having-arisen-went, and there bad in-way
 lāgar āp-kō sab dhan uḍā-diyo. Ū sab dhan
having-commenced his-own all wealth was-wasted-away. By-him all wealth
 uḍā-diyo jadyā ū dēs-maī baḍō kāl paṛyō, ar ū kīgāl
was-squandered then that country-in a-great famine fell, and he poor
 hō-gyō. Ū giyō ar ū dēs-kā raibā-hālā-maī-sū ēk-kai
became. He went and that country-of inhabitants-from-among one-in-(house)-of
 rai-gyō. Ar ū ū-nai āp-kā khōṭā-maī sūr ckarābā khaṇāyō.
remained. And by-him him-to his-own fields-into swine to-graze it-was-sent.
 Jō pāt'ryā sūr khāwai-chhā jā-sū ū āp-kō pēt bhar'hā-sū
What husks swine eating-were them-with he his-own belly to-fill
 rāji chhō.
willing was.

GŌDWĀRĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhil dialect spoken called the *Ngār-kī bōlī*. This extends a short distance into Marwar territory and into Sirohi. We shall deal with the latter State subsequently. In Marwar, immediately to the west of the *Ngār-kī bōlī* in the eastern part of *parganas* Sojat, Bali, and Desuri, the *Mār-wāri* is called Gōḍwārī (from the Godwar tract in which it is spoken).

As explained above it is a mixed dialect, possessing many Gujarātī (Bhil) and some Mālvi forms.

In this dialect the letter ए ē is fully pronounced, and not like *āi*. I therefore transliterate it *ē*. The letter *ch* usually becomes *s* as in *sarāwō* for *charāwō*, to graze (cattle). *S* becomes *h*. Thus, *sukh-dēv*, a proper name, pronounced (and often written) *hukh-dēv*; *hārō* for *sārō*, all.

A short extract from the Parable of the Prodigal Son will suffice as an example of this dialect. We may note the following peculiarities borrowed from Gujarātī: *bē*, two; *ḍik'rō* (Gujarātī *ḍik'rō*), a son; *tī* (Gujarātī *thī*), from; *hatō*, he was; *karē-nē* (Gujarātī *karī-nē*), having done. The use of *thō* (fem. *thī*) for 'was' is borrowed from Mālvi. I may add that the future is as in Standard Mār-wāri. Thus, *jāñē*, I will go; *kēñē*, I will say. Note also that transitive verbs in the past tense can have the subject in the nominative, instead of in the agent case. Thus, *lōrō ḍik'rō kiyō*, the younger son said. In Eastern Rājasthānī, the agent can be the same in form as the nominative.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (GŌPWĀRĪ).

JODHPUR STATE.

एक जणारे बे डीकरा हुंता । वर्णा-में-ती लोरो डीकरो आप-रा वाप-ने कियो भावा-जी मारी पांती-रो माल आवे जको मने वंटरार करेने द्यो । जरे वणे आप-री घर-वकरी वर्णा-ने बंटेने दे-दी । थोरा दारा केरे लीरकियो डीकरो वण-री पांती आई जको भेक्की करेने परदेस गो ने वठे वण-री पंजी थी सो अफण्डा-में गमाय-दीदी । हारी खुटिया केरे वण देस-में मोटो काक पड़ियो । तरे वो भूक-तिर भुगतवा लागी । अठा केरे वण देस-रा एक रेवासी पावे रियो । ने उण वण-ने भडूरा-ने सरावा-ने खेत-में मेलियो । तो वण भडूरा-रे सारवा-रो खाकको हतो ताण-ती आप-रो पेट भरवा-रो मतो कीदो । पण वण-ने खाखो-ही कणेई दीदो नो ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MARWĀRĪ (GōḍwārĪ).

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ek jaṇā-rē bē ḍik̄rā hatā. Waṇā-mē-ti · lōrō ḍik̄rō
A-certain man-to two sons were. Them-from-among the-younger son
 āp-rā bāp-nē kiyo, 'bhābā-jī, mārī pātī-rō māl' āwē jakō
his-own father-to said, 'father, my share-of property may-come that
ma-nē wāt̄wār kaiē-nē dyō.' Jarō waṇō āp-rī ghar-wak̄rī waṇū-nē
me-to division having-made give.' Then by-him his-own living-etc. them-to
 wāt̄ē-nē dē-dī. Thōrā dārā kērē lōr̄kiyō ḍik̄rō waṇ-rī pātī
having-divided was-given. A-few days after the-younger son his share
 āi jakō bhēlī karē-nē par-dēs gō; nē waṭhē waṇ-rī
came that together having-made foreign-country went; and there his
 pūjī thī sō aphaṇḍā-nē gamāy dīdī. Hārī khuṭiȳñ
property was that riotous-living-in having-casted was-given. All on-bring-lost
 kērē waṇ dēs-mē mōṭō kāl paṛiyō. Thō wō bhūk-tir
after that country-in a-mighty famine fell. Then he hunger-and-thirst
 bhugat̄wā lāgō. Aṭhā kērē waṇ dēs-rā ōk rōwāsī pāyē
to-feel began. Here after that country-of one inhabitant near
 riyō. Nē uṇ waṇ-nē bhaḍūrā-nē sarāwā-nē khēt-mē meliyō.
he-remained. And by-him him-to swine-to feeding-for field-in it-was-sent.
 Tō waṇ bhaḍūñ-rē sūr̄wā-rō khāk̄lō hatō taṇ-lī āp-rō p̄l
Then by-him swine-of feeding-of husks was that-with his-own belly
 bhar̄wā-rō matō kidō. Paṇ waṇ-nō khākhō-hī kaṇē-i dīdō
filling-of intention was-made. But him-to husks-even by-any-one was-given
 nī.
not.

SIRŌHĪ.

The Sirŏhī dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalor of Marwar, which lies on the Sirohi frontier.

Mount Abu is within the Sirohi State, and the people who live upon it, known as the *Ābū lōk*, speak a form of Sirŏhī, which is called Rāṭhī by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirŏhī. I shall, however, give a short account of it after dealing with the main specimens of that dialect. In the south-west of the State yet another form of Sirŏhī is spoken. It is called Sāēṭh-ki Bōli, and will also be considered separately.

The estimated number of speakers of Sirŏhī (including Rāṭhī and Sāēṭh-ki Bōli) is as follows :—

Sirohi—									
Sirŏhī . . . . .	.	.	.	.	.	.	.	.	161,300
Rāṭhī . . . . .	.	.	.	.	.	.	.	.	2,000
Sāēṭh-ki Bōli . . . . .	.	.	.	.	.	.	.	.	6,000
									<hr/> 169,300
Marwar . . . . .	.	.	.	.	.	.	.	.	10,000
									<hr/> 179,300

In the Sirŏhī dialect, the mixture of Gujarātī is very strong. Nouns usually follow the Mārṡārī declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarātī. The only exception is the future tense which follows Mārṡārī. The neuter gender of Gujarātī is regularly employed, and as in that language ends in *ũ*, with a plural in *ā*. I do not propose to discuss the Gujarātī mixture at any great length. It would be waste of paper to do so, for it leaps to the eye in both the specimens; but the following peculiarities of Sirŏhī, looked at from a Mārṡārī point of view, may be noticed.

The letter *w* is often dropped when initial, as in *waṇ* or *aṇ*, him, and it is equally often added at the beginning of a word as in *waṇō* for (*h*)*wō*, became.

Ch, *chh*, *ś*, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarāwō* for *charāwō*, to graze (cattle); *sandan-pur* for *chandan-pur*; *sēr* for *śahr* (شہر), a city; *dusaṭ*, for *dushṭa*, wicked; but un-compounded *sha* is pronounced *kha* or *ka*, as in *minak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dērũ* for *dēharũ*, a temple; *gar* and *ghar*, a house; *gaṇā* and *ghaṇā*, many; *jāḍ*, and *jhāḍ*, jungle.

Unlike Mārṡārī, the cerebral *ṇ* *na* is pronounced as if it were dental.

स *śa* and स *sa* are both pronounced as स *sa*. When स *sa* is initial it is pronounced as स *ha*, and is so written in the specimens. Thus, *hārũ*, all; *hūr*, swine. When it is final, it is not pronounced at all. Thus, दस *das*, ten, is pronounced *da*. In such cases, I transliterate the word thus, *da(s)*.

There is a regular neuter gender as explained above. The suffix of the genitive is *rō* (plural, *rā*) fem. *rī*, neuter *rũ*, (plural *rā*). A good example of the neuter is *māhādēv-rũ dērũ dēkhĩũ*, a temple of Mahādēva was seen. The suffix of the ablative is *tī*.

Amongst the pronouns, note the Gujarātī *pōtō*, self.

The past tense of the verb substantive is *tō*, was, thus :—

	Singular.									Plural.
Masc.	<i>tō</i>	.	.	.	.	.	.	.	.	<i>tā</i>
Fem.	<i>tī</i>	.	.	.	.	.	.	.	.	<i>tī</i>
Neut.	<i>tū</i>	.	.	.	.	.	.	.	.	<i>tū</i>

The form *tō* is probably a contraction of *atō* for the Gujarātī *hatō*, but it may also be considered to be a disaspirated form of *thō*. *Tō* also occurs in the distant Bundēlī dialect of Western Hindī, and in Northern Gujarātī.

In verbs note the frequent use of *parō* and *warō* (here written *arō*) to form compound verbs as explained in the Mārwarī Grammar (*vide* p. 30).

As specimens of Sirōhī, I give a short extract from the Parable of the Prodigal Son and a folktale, both of which have been prepared for the Survey by Babu Sarat Chandra Ray Chowdhury, Private Secretary to the Maharao of Sirōhi.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIRŌHI STATE.

कोई भिनक-रे वे दिकरा ता । वण-माय-ती नॉनके दिकरे भावा-ने कियुं के ओ भावा-जी आँपणे अण धन-माय-ती जो मारे पॉती आवे जितरूँ म-ने दिओ । जरिँ वणे पोता-रो धन वाँटीने दे दीदी । गण दाडा नॉ बुआ जरिँ नॉनको, दिकरो हारूँई धन भेको करीने अलगी देसा वर गो । जरिँ वटे लुचाई-में दाडा गमायने पोता-रो धन गमाओ । तरिँ पसे वण देस-में मोटो काक पडिओ । जरिँ वो कंगीर बुओ । जरिँ वो जायने वण देस-रा रेवासिआँ-माय-ती एक-रे पागती रेवा-लागो । जरिँ वणे वण आदमी-ने पोता-रा खेतर-म हूर सरावा हारूँ मेलिओ । जरिँ वो खाखलूँ हूर खाताँ-ताँ वण-माय-ती वण-री पेट भरवा-री मरजी बुई । पण कोई भिनक वण-ने काँई नॉ देता-ता ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi minak-rē bē dik'ā tā. Waṇ-māy-tī nān'kē
A-certain man-to two sons were. Them-among-from by-the-younger
 dik'rē bhābā-nē kiyū kē, 'O bhābā-jī, āp'ṇē aṇ
by-the-son father-to it-was-said that, 'O father, in-your-own that
 dhan-māy-tī jō mārē pātī āwē jīt'rū ma-nē diō.
property-among-from what to-me share may-come so-much me-to give.'
 Jarī wanē pōtā-rō dhan wātī-nē dē-didō. Gaṇā dāḍā nī
Then by-him his-own property divided-having was-given. Many days not
 wā jarī nān'kō dik'rō hārū-i dhan bhēlo kari-nē
became when the-younger son all-even property together made-having
 al'gō dēsāwar gō. Jarī waṭe luchāi-mē dāḍā gamāy-nē
distant (to)-country went. Then there riotous-living-in days passed-having
 pōtā-rō dhan gamāō. Tarī pasē waṇ dē(s)-mē mōṭō
his-own property was-wasted. Then afterwards that country-in a-great
 kāl paḍiō. Jarī wō kaṅgīr wuō. Jarī wō jāy-nē waṇ dē(s)-rā
famine fell. Then he poor became. Then he gone-having that country-of
 rēwāsīā-māy-tī ēk-rē pāg'tī rēnā lāgō. Jarī wanē waṇ
inhabitants-among-from one-in-of near to-live began. Then by-him that
 ād'mī-nē pōtā-rā khētar-mē hūr surāwā hārū mēliō. Jarī wō
man-to his-own field-in swine grazing for it-was-sent. Then those
 khākh'lū hūr khātā-tā waṇ-māy-tī wan-rī pēt bhar'wā-rī mar'jī
husk swine eating-were that-from-among him-of belly filling-of wish
 wui; pan kōi minak waṇ-nē kāī nī dētā-tā.
became; but any man him-to anything not giving-was.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIRŌHI STATE.

SPECIMEN II.

एक सन्दर्भपूर नाम सेरतुं । वण-में एक धनवाळो हाउकार तो । वणे-री वु हाई ती । वण वु-ने होनार केवा लागो के थे दुरमोती पेरिआं नीं जको दुरमोती मंगावेने पेर । होनार तो अतरुं के-ने परो-गो । जरिं पसे हाउकार गरे आयो । जरिं हाउकार-रे वुण कीउं के म-ने दुरमोती पेरारो । जरिं वणे हाउकारे कीउं के मुं परदेस-में लेवा जाउं-हूँ ने लावेने पेरारुं । तरिं वो हाउकार अतरुं के-ने देसावर गो । जातां जातां अलगो दरिआ कनारे गो । जायने वणे दरिआ ऊपर तीन घरणां कीदां । तरिं वण-ने सोइणुं आयुं के अठेदुरमोती नीं हे । जरिं वो उठेने वीर-वुओ ने पासो आवतो तो । जतरे मारग-में एक महादेव-के देरुं देखिउं । जरिं वो हाउकार वण देरा-में जायने वेटी । जतरा-में माहादेवजी-रो पूजारी एक बाँमण आयो ने वणे बाँमणे पूसियुं के थुं कुण हूँ । जरिं वो केवा लागो के मुं हाउकार हूँ । तरिं वण बाँमणे कीयुं के थुं कुं आयो । जरिं वो हाउकार बोलिओ के दुरमोती लेवा हारू आयो-हूँ । तरिं बाँमणे कीउं के थुं माहादेवजी ऊपर घरणुं दे । जको थ-ने माहादेवजी दुरमोती देई । जरिं वणे हाउकारे माहादेवजी ऊपर घरणुं दीदां । तरिं माहादेवजी रात-रा बाँमण-रे सोइणे जायने कीउं के ए बाँमण थुं अण अंदारा वेरा-में उतरेने दुरमोती लावेने अण-ने दे । जरिं वो बाँमण अंदारा वेरा-में उतरेने दुरमोती लावेने हाउकार-ने दीदां । जरिं वो हाउकार दुरमोती ले-ने गरे आवतां तकां मारग-में एक ठग मिळिओ । जरिं हाउकारे ठग-ने देखीने सन-में विचारियुं के मोती ठग अरां-लेई । जरिं हाउकारे पोता-री हातळ फाडेने दुरमोती परो-गालिआं । पसे वो हाउकार ठगा-रे गरे गो । जरिं बाटी-बीजी खायने रात-रा हततो । जतरे ठग-री वेटी आई । जरिं हाउकारे पूसिउं के थुं कुण हे । जरिं वा ठग-री वेटी कवा लागी के मुं थ-ने ठगवा आई-हूँ । जरिं हाउकारे कीउं के भलाई ठग । पण मारुं एक वेष हाम्बळ । जरिं कीउं के का के-हे । जरिं वणे कीउं के थुं पाप करे जण-में पाप-रा भागीदार गर-रां कोई वेहे के नीं । जरिं वा नीसे आवेने गरवाळां-ने पूसिउं के मुं पाप कर्हें जण-में थे पाप-रा भागीदार हो के नीं । तरिं गरवाळां बोलिआं के मे था-रा पाप-रा भागीदार नीं हूँ । जरिं वा ठग-री वेटी पासो हाउकार पागती जायने बोली के हे हाउकार मुं थ-ने ठगुं नीं । ने थुं म-ने था-रे साते ले-ने जा । तरिं हाउकार ने ठग-री वेटी वेई जणां रात-रा उठे माते वे-ने हाउकार-रे गरे गिआं ने वे जो दुरमोती लाआं-थां जको हाउकार-री वु-ने पेरारिआं । ने पसे मजा करवा लागीं ॥

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIRŌHI STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk Sandan-pūr nām sēr tū. Waṇ-mē ēk dhan-wājō hāukār
One Chandanpūr by-name city there-was. That-in one rich merchant
 tō. Waṇē-rī wu hāī tī. Waṇ wu-nē hōnār kēwā lāgō
was. His wife beautiful was. That wife-to one-goldsmith to-say began
 kē, 'thē dur'mōtī pērā nī, jakō dur'mōtī māgāwē-nē
that, 'by-you royal-pearl is-worn' not, therefore royal-pearl procured-having
 pēr.' Hōnār tō at'rū kē-nē parō-gō. Jarī pasē
wear.' The-goldsmith on-his-part so-much said-having went-away. Then after
 hāukār garē āyō. Jarī hāukār-rē wu-ē kiū kē,
the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,
 'ma-nē dur'mōtī pērāwō.' Jarī waṇē hāukārē kiū kē,
'me-to royal-pearl put-on.' Then by-that by-merchant it-was-said that,
 'mū par-dēs-mē lēwā jāū-hū; nē lāwē-nē pērāwū.'
'I foreign-country-in to-bring going-am; and brought-having will-put-on(-you).'
 Tarī wō hāukār at'rū kē-nē dēsāwar gō. Jātā
Then that merchant so-much said-having to-a-foreign-country went. In-going
 jātā al'gō dariā kanārē gō. Jāy-nē waṇē dariā ūpar
in-going a-distant sea on-shore he-went. Gone-having that sea upon
 tin dhar'pā kidā. Tarī waṇ-nē sōiṇū āyū kē aṭhē dur'mōtī
three fastings were-made. Then him-to dream came that here royal-pearl
 nī hē. Jarī wō uṭṣ-nē vīr-wuō, nē pāsō āw'tō-tō; jat'rē
not is. Then he arisen-having set-out, and back coming-was; meanwhile
 mārag-mē Māhādēv-rū dērū dēkhiū. Jarī wō hāukār waṇ dērā-
on-the-road Mahādēv-of temple was-seen. Then that merchant that temple-
 mē jāy-nē bēṭō. Jat'rā-mē Māhādēv-jī-rō pūjārī ēk bāmaṇ
in gone-having sat. In-the-meantime Mahādēv-of priest one Brāhmaṇ
 āyō, nē waṇē bām'ṇē pūsiyū kē, 'thū kun hē?' Jarī
came. and by-that by-Brāhmaṇ it-was-asked that, 'thou who art?' Then
 wō kēwā lāgō kē, 'mū hāukār hū.' 'Tarī waṇ bām'ṇē
he to-tell began that, 'I a-merchant am.' 'Then that by-Brāhmaṇ

¹ Note that dur'mōtī being of extreme value, always agrees with participles, etc., in the neuter plural.

MĀRWARĪ (SIRŌHĪ).

kīyū kē, 'thū kyū āyō? Jarī wō hāukār
it-was-said that, 'thou why hast-come? Then the merchant
 bōliō kē, 'dur'mōti lēwā hārū āyō-hū, Tarī bām'nē
spoke that, 'royal-pearl to-bring for come-I-am.' Then by-the-Brāhmaṇ
 kīū kē, 'thū Māhādēv-jī ūpar dhar'nū dē; jakō
it-was-said that, 'thou Māhādēv upon fasting give; then
 tha-nē Māhādēv-jī dur'mōti dēi, Jarī waṇē hāukārē
thee-to Māhādēv a-royal-pearl will-give.' Then by-that by-merchant
 Māhādēv-jī ūpar dhar'nū dīdā, Tarī Māhādēv-jī rāt-rā
Māhādēv on fastings were-given. Then (by)-Māhādēv night-at
 bāmaṇ-rē sōiṇē jāy-nē kīū kē, 'ē bāmaṇ,
the-Brāhmaṇ-to in-dream gone-having it-was-said that, 'O Brāhmaṇ,
 thū aṇ ādārā vērā-mē ut'rē-nē dur'mōti lāwē-nē
thou this dark well-in descended-having royal-pearl brought-having
 aṇ-nē dē, Jarī wō bāmaṇ ādārā vērā-mē ut'rē-nē
this-to give.' Then that Brāhmaṇ the-dark well-in descended-having
 dur'mōti lāwē-nē hāukār-nē dīdā, Jarī wō
royal-pearl brought-having the-merchant-to was-given. Then the
 hāukār dur'mōti lē-nē garē āw'tā takā
merchant the-royal-pearl taken-having to-house in-coming then
 mārag-mē ēk ṭhag miḷiō, Jarī hāukārē ṭhag-nē
the-way-on one robber was-met. Then by-the-merchant robber-to
 dēkhī-nē man-mē vichāriyū kē, 'mōti ṭhag arā-
seen-having mind- in it-was-thought that, 'the-pearl the-robber will-take-
 lēi, Jarī hāukārē pōtā-rī hāta phādē-nē
for-himself.' Then by-the-merchant his-own thigh torn-open-having
 dur'mōti parā-gāliā, Pasē wō hāukār ṭhagā-rē garē
the-pearl was-kept. Afterwards the merchant robber-in-of in-house
 gō, Jarī bāṭibīji khāy-nē rāt-rā hūto, Jarī ṭhag-rī
went. Then bread-etc. eaten-having night-at slept. Then robber-of
 bēṭi āl Jarī hāukārē pūsiū kē, 'thū kuṇ
daughter came. Then by-the-merchant it-was-asked that, 'thou who
 hē? Jarī wā ṭhag-rī bēṭi kōwā lāgi kē, 'mū
art? Then that robber-of daughter to-say began that, 'I
 tha-nē ṭhag'wā āi-hū, Jarī hāukārē kīū kē,
thee-to to-rob come-am.' Then by-the-merchant it-was-said that,
 'bhalāi, ṭhag; paṇ mārū ēk vēṇ hāmbaḷ, Jarī kīū
'very-well, rob; but my one word hear.' Then it-was-said
 kē, 'kā kē-hē? Jarī waṇē kīū kē, 'thū
that, 'what art-thou-saying? Then by-him it-was-said that, 'thou
 pāp karē jaṇ-mē pāp-rā, bhāgīdār gar-rā kōi
sin art-doing that-in sin-of partner (members)-of-the-house any-one

wēhē kē nī." Jarī wā nīcē āu c-nē gar-wālū-n
will-be or not." Then by-her below come-having members-of-the-house-to-
 pūsiū kē, 'mū pāp karū jan-mē' thē pāp-iā bhāgīdār
it-was-asked that, 'I sin do that-in you sin-of partners
 hō kē nī." Tarī gar-wālū bōliū kē, 'mē
are or not.' Then the-members-of-the-house spoke that, 'we
 thā-rā pāp-iā bhāgīdār nī hā.' Jarī wā thag-rī bēti
thee-of sin-of sharers not are.' Then that robber-of daughter
 pāsī hāukār pāg'tī jāy-nē bōli kē, 'hē hāukār, mū
again the-merchant near gone-having spoke that, 'O merchant, I
 thā-nē thagū nī; nē thū ma-nē thā-rē sātē lē-nē
thee-to will-rob not; and thou me-to thee-of with taken-having
 jā.' Jarī hāukār nē thag-rī bēti hēi janī
go.' Then the-merchant and the-robber's daughter both persons
 rāt-rā ūtā-mātē bē-nē hāukār-rē garē gān nē wē
night-at camel-upon sitting the-merchant-in-of in-house went and they
 jō dur'mōti lāū-thū jakō hāukār-rī wu-nē pērāwā,
what royal-pearl brought-had that the-merchant-of wife-to was-put-on,
 nē pasē majā kar'wā lāgū.
and then merriment to-do they-began.

FREE TRANSLATION OF THE FOREGOING.

There lived a rich merchant in a city called Chandanpur. He had a very beautiful wife. One day a jeweller said to her, 'you do not wear a royal pearl. You should surely get one and wear it.' So the jeweller went home, and when the merchant came in his wife said to him that he must give her a royal pearl to put on. He said he would go off on a journey to look for one, and would bring one back to her. So he went off on his journey and at length reached the shore of a distant sea. There he fasted and prayed,¹ and he was told in a dream that no royal pearls were to be got there. So he got up and went on. On the road he found a temple of Mahādēva, and sat down there. The Brāhman priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brāhman, 'fast and pray to Mahādēva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādēva, and in the night the deity came to the Brāhman in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brāhman did so, and brought up a royal pearl which he gave as instructed.

So the merchant took the pearl and started for home. On the way he met a Thag.² As soon as he saw him he thought to himself that the Thag would take his royal pearl from him, so he slit up his thigh, and concealed the jewel in the wound. Afterwards he went as a prisoner to the Thag's house, and, after he had eaten some food, lay down at night time to sleep. The Thag's daughter came into his room

¹ A dur'mōti, which I translate by 'royal pearl,' is described as a name of the rarest kind of pearl.

² Dhar'nō in this story means to sit doggedly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.

³ A Thag combines robbery with murder

MĀRVĀRĪ (SIRŌHĪ).

‘Who are you?’ said the merchant. ‘I am come to rob and murder you,’ said she. ‘All right,’ said the merchant, ‘rob away. But first hear one word which I have to say to you.’ ‘What is that?’ replied she. ‘Tell me,’ said he, ‘if the other people of the house will take their fair share of the guilt of the sin you are going to commit.’ So she went downstairs and asked the people of the house if they would share the guilt. ‘We won’t be sharers in the guilt,’ said they. Then the *Thag’s* daughter came up again to the merchant, and said, ‘merchant, I’m not going to rob and murder you. Leave the place, but take me with you.’ So the merchant and the *Thag’s* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after.

ABU LŌK-KĪ BŌLĪ OR RĀṬHĪ.

The inhabitants of the villages on Mount Abu¹ consist mainly of a mixed race peculiar to the locality, who style themselves *Lōk*, i.e., the 'people' of Abu. Nothing definite is known about their origin. They style themselves Rājputs, and according to local tradition are the descendants of Rājputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vṛishabha-dēva, and took to themselves wives of the daughters of the aborigines. The Rājputs of the plains call them Rāṭhī, i.e., half-castes, a title which they resent. Their dialect closely resembles that of the rest of Sirōhī. A good example of its mixed character will be found in the specimen, in which both the Mārwarī (*h*)ō, and the Sirōhī-Gujarātī *tō* are used to mean 'was.'

As a specimen I give a short extract from an account of their customs. It may be added in explanation of it that, till lately, a young man often took his wife by stratagem. He would go out with a *sārī* concealed about his person, and, watching his opportunity, would throw it over her, when she became his wife, whether willing or not. The practice, of course, often led to family feud, and retaliation frequently assumed the form of a raid on the offending lover's house and the carrying off of his cattle, household goods, etc. These feuds were generally settled by the Rāj officials through a *pañchāyat* of the *Lōk*, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Rāj, and a feast to the brethren, ending with *amaḷpāṇī*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *ḍuṇḍ* for *dayḍ*, punishment, and *ganō* for *gunō*, crime. The word *warō* used to form compound verbs in the middle voice becomes *ōrō*. The genitive *ē-rū* (neuter), of this, is used to mean 'of this kind.' Note the word *jōjē*, corresponding to the Gujarātī *jōiyē*, it is necessary. There are several Bhil words in the short specimen. Such are *jag'rō*, a quarrel, and *gar*, a hut; *ḍāḍ*, a branch; *puṭhē*, behind. Such are *jag'rō*, a quarrel, and *gar*, a hut; *ḍāḍ*, a branch; *puṭhē*, behind. There are several cases of disaspiration. Such are *jag'rō*, a quarrel, and *gar*, a house. *Sōri*, as usual, is for *chōri*, theft. *Hawā-hō* is for *sawā-sō*. *Har'hō* is for *sarikhō*, like.

[No. II.]

INDO-ARYAN FAMILY.

RĀJASTHĀNĪ.

CENTRAL GROUP.

MĀRWĀRĪ (SIRŌHĪ-RĀṬHĪ).

SIRŌHĪ STATE.

एक भाई सोरी-पेटो गर-मे बीरोत गाली-ई। भावी गर-मे गाली-है। जण-रे माते डुण्ड-मुण्ड राज-ती कीदो। तरै जगरो भाँगिओ। हवा हो बपिआ दीदा। आगे ए-रुं तुं सात पाँचिरो अमोल डुण्ड-रे वास्ते तोलिओ। बीरोते-रे माते सात वरौं कजीओ कीदो। खोलरौं पाडिओ। न्यात-मे ओ धणी जोजे नही। डाकुं-कवाडुं कजिआवारै लीदुं-ओरुं। तरौं आँही पीया हरको भाटो उजे-रे गर-मे राखिओ कीदो नीं। उए-रे गर-मे खोलरौं पाडेने उण-रो गनो घापिओ। जण-रे माते पुठेवारुं खणवावारो मक्तिओ नीं। ओठे आगे ए-रुं तुं के राजा-रुं डुण्ड-मुण्ड तुं। खून हामलिओ तो वे बारो डुण्ड पडे जगरो सोटवतो-तो के ओजमतो-तो ॥

¹ The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 139 and II, 2, 3, for further particulars.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRVĀRĪ (SIRŌHĪ-RĀTHĪ) DIALECT.

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ēk bhāi sōri-pēḷō gar-mē bīrōt gālī-i ; bhābī
One brother thieving (i.e., privately) house-in a-woman kept-had ; brother's-wife
gar-mē gālī-bē. Jap-rē mātē ḍuṇḍ-muṇḍ rāj-tī kidō. Tarē jag'rō
house-in kept-is. Him-of on-head punishment king-from was-inflicted. Then the-dispute
bhāgiō. Hawā-hō rupiā didā. Āgē ē-rū
was-settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)
tū ; sāt pāsēri amōl ḍuṇḍē-rē wāstē tōliō. Bīrōtē-rē
was ; (that-)seven five-seers opium punishment-of for was-weighed. The-woman-of
mātē sāt warā kajīō kidō. Khōl'rā pādīā. Nyāt-mō ō
on-head seven years quarrel was-made. The-huts were-destroyed. Caste-in this
dhanī jōjē nahī. Dālū-kabādū kajīā-wārō
man was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers
lidū-ōrū. Tarī āhō pīyā har'kō bhātō uṇē-rē gar-mē rākhiō
were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept
kōi nī. Uē-rē gar-mē khōl'rā pādē-nō uṇ-rō ganō thāpiō.
anything not. Him-of home-in huts destroyed-having him-of crime was-established.
Jap-rē mātē puṭhē-wārū khan'wāwārō maḷiō nī. Ōthē āgē
Him-of on-head follower helper was-got not. There in-former-times
ē-rū tū kē rājā-rū ḍuṇḍ-muṇḍ nī tū. Khūn hābhīliō
such-(custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard
tō bē-wārō ḍuṇḍ padē, jag'rō sōṭaw'tō-tō kē ōjam'tō-tō.
then two-time punishment falls, quarrel being-ended-was or being-extinguished-was.

FREE TRANSLATION OF THE FOREGOING.

A brother secretly kept a woman in his house. It was in the house of his brother's wife that he kept her. The king's officials inflicted punishment on him for this. The personal quarrel was then settled by his paying in addition a hundred and twenty-five rupees (to the persons injured). In former times he had to weigh out thirty-five seers of opium as a fine (to them). As for the woman the quarrel remained against her (i.e., she was not re-admitted to caste) for seven years. His huts would be pulled down, and he was not allowed into caste ; the branches and door leaves (of the hut) were taken away by the persons who had the quarrel with him, and not so much as a stone worth a pice

did they leave behind. His guilt was established by his hut being pulled down. There was no one who would help or assist him.

Formerly the custom was that there was no punishment in the king's court, but now, if any crime is heard of, the guilty person is twice punished, and the quarrel is at once ended or extinguished for good and all.

SĀETH-KĪ BŌLĪ.

Sāeth or Sāth is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwarī of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarāt, *ch* is pronounced as *s*. Thus we have both *chaw'rī* and *saw'rī*, a marriage pavilion; *pachē* and *pasē*, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktale received from Sirohi.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Mārwarī (SĀETH-KĪ BŌLĪ).

SIROHI STATE.

एक राजा उज्जैनी नगरी-रो धनी थो । वो राजा रात-रा बजार-मे गीओ ने वदाएत आवती-थी । वणने राजाए पुचीयु के यु कुण ह्ये । अवणारे कीयु के सु वदाएत हु । एक भरोमण-रे आँट लखवा-रे वास्ते जाउ-चु । राजाए पुचीउ के सु आँट लखीओ । ते वदाएत कीयु के जेवा आँट लखीस तेवा वलताँ केही जाउ । वदाएताए वो आँट लीखीओ के ए भरोमण-रे नवने मेहीने एक दीकरो आवे । दीकरो जनमतो शॉवरे तो बाप मर-जाए । वो दीकरो परणवा-रे वास्ते जाए तो चवरीओं-मे बाग सारे । एवु केहीने वदाएत राजा पागती-थी गरे गई ॥

पचे राजाए भरोमणीने धरम-वेन कीधी । पचे दीकरो जनमतों दीकरा-रो बाप परो-सुओ ने दीकरो मोटो हुओ । जरे राजाए दीकरा-रे शगाई कीधी । ने जॉन-री ल्यारी कीधी ने परणवा-शारु बुआ । पसे दीकरा-रे शाव-रे जाएने नही मारवा-रो पको वंदोवस्त कर दीकराने सवरीओं-मे बीआडीओ ने परणावीने सवरीओं-थी उतरीने बीट बीदरणीने एक लोडारी कोठी-मे गालीने बंद करीओं के बाग दीकराने न मारे । पसे जॉन रवानी हुई । तरे दीकराने वोहु केवा लागी के आँपाँ बेईआँने लोडारी कोठी-मे काण वास्ते गालीओं । दीकरे कीयु के एवो वदाएताए-रो आँट लखीओ के मने सवरीओं-में बाग मारवारो लखीओ । जण-थी मे राजाने धरम-भाई कीदो । जरे राजाए आँपाँने लोडारी कोठी-मे गालीओं । जरे दीकरीए कोड के बाग केवो वे-ह्ये । तरे वणे दीकरे लोडारी कोठी-मे बेटाँतकाँ बास-रो चेरो काडीओ । जरे उणे चेरा-रो बाग वणे-ने दीकराने परो-मारीओ । पसे जरे आवीने राजाए लोडारी कोठी उगाडी तो भरोमण-रे दीकराने सुओ देखीओ ने बाग वारे नीकलीओ । तरे राजाए मने-मे जाणीयु के वदाएता-रा आँट लखीआ वे-ह्ये सो खरा ह्ये ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MARWARĪ (SĀETH-KĪ BŌLĪ).

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā Ujēnī nag^{*}ri-rō dhanī thō. Wō rājā rāt-rā bajār-mē
A king Ujēnī city-of lord was. That king night-at bazaar-in
 gīō, nē Wadāēt āw^{*}ti-thī. Wan-nē rājāē puchīyu kē, 'thu
went, and Providence coming-was. Him-to by-the-king it-was-asked that, 'thou
 kun hē?' Aw^{*}nārē kiyu kē, 'mu Wadāēt hu. Ēk
who art?' By-the-comer it-was-said that, 'I Providence am. A
 bharāman-rē āṭ lakh^{*}wā-rē-wāstē jāu-chu.' Rājāē puchīyu
Brāhmaṇ-to lines-of-fortune writing-for going-am.' By-the-king it-was-asked
 kē, 'su āṭ lakhjō?' Tē Wadāēt kiyu kē, 'jēwā
that, 'what lines were-written?' Then (by-)Providence it-was-said that, 'what
 āṭ lakhis tēwā wal^{*}tā kēhī jāu.' Wadāētāē wō
lines I-shall-write those in-coming-back having-told I-go.' By-Providence that
 āṭ likhīō kē, 'ē Bharāman-rē naw^{*}mē mēhinē ēk dik^{*}rō
line was-written that, 'this Brāhmaṇ-to in-ninth in-month a son
 āvē. Dik^{*}rō janam^{*}tō śāb^{*}rē, tō bāp mar-jāē. Wō
may-come. The-son being-born he-may-hear, then the-father may-die. That
 dik^{*}rō paran^{*}wā-rē-wāstē jāē, tō chaw^{*}rīā-mē wāg mārē.
son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill.'
 Ēwu kēhinē Wadāēt rājā pūg^{*}ti-thī garē gai.
This having-said Providence the-king near-from in-home went.

Pachē rājāē bharāmanī-nē dharam-bēn kīdhī.
Afterwards by-the-king as-for-the-Brāhmaṇī god-sister she-was-made.
 Pachē dik^{*}rō janam^{*}tā dik^{*}rā-rō bāp parō-muō; nē dik^{*}rō
Afterwards the-son on-being-born the-son-of the-father died; and the-son
 mōṭō huō. Jarē rājāē dik^{*}rā-lē śngāi kīdhī, nē
big became. Then by-the-king the-son-to betrothal was-made, and
 jān-rī tyārī kīdhī; nē paran^{*}wā-sārū
the-marriage-procession-of preparation was-made; and marrying-for
 wuā. Pasē dik^{*}rā-rē śāw-rē jāēnē,
they-became(-ready). Afterwards the-son-of father-in-law-to having-gone,
 nahī mār^{*}wā-rō pakō bandōbast kar, dik^{*}rā-nē
not getting-killed-of thorough arrangement having-made, as-for-the-son

san^{riā}-mē biādīō, , nē par^{nāvinē}
the-marriage-pavilion-in he-was-caused-to-sit, and having-caused-to-marry
 saw^{riā}-thī ut^{riūē} . vīd vīdar^{nī}-nē
the-marriage-pavilion-from having-caused-to-descend as-for-the-bridgroom (and-)bride
 ēk lōḍārī kōṭhī-mē gālīnō band kariā, kē wāg
an iron grain-bin-in having-placed shut-up they-were-made, that a-tiger
 dīk^{rā}-nē na mārē. Pasē jān rawānī hui.
the-son not may-kill. Afterwards the-marriage-procession started became.
 Tarē dīk^{rā}-nē wōhu kōwā lāgī kō, ‘āpā bēṭā-nē lōḍārī kōṭhī-mē
Then to-the-son the-bride to-say began that, ‘(as-)for-us two iron bin-in
 kāṇ-wāstē gālīā ? ’ Dīk^{rē} kīyu kē, ‘ōwō Wadātāē-rō āṭ
what-for are-we-put ? ’ By-the-son it-was-said that, ‘this Providence-of line-of-fate
 lakhīō kē manē saw^{riā}-mē wāg mār-wārō lakhīō.
was-written that me marriage-pavilion-in a-tiger killer was-written.
 Jaṇ-thī mē rājā-nō dharam-bhūī kīdō. Jarō rājāō āpā-nō
That-from I to-the-king god-brother was-made. Then by-the-king as-for-us-two
 lōḍārī kōṭhī-mē gālīā.’ Jarō dīk^{rīō} kīu kē, ‘wāg
iron bin-in were-placed.’ Then by-the-girl it-was-said that, ‘a-tiger
 kōwō wē-hō ? ’ Tarō wanē dīk^{rē} lōḍārī kōṭhī-mē bēṭā-takā
what-sort becoming-is ? ’ Then by-that by-son the-iron bin-in while-sitting
 wāg-rō chērō kāḍīō. Jarō nṇē chērā-rō wāg
a-tiger-of picture was-drawn. Then by-that picture-of (by-)tiger
 wanē-nē dīk^{rā}-nē parō-mārīō. Pasō jarō āvinō iājāē
as-for-that as-for-son he-was-killed. Afterwards when having-come by-the-king
 lōḍārī kōṭhī ugāḍī, tō bharāmāṇ-rō dīk^{rā}-nō muō dēkhīō,
the-iron bin was-opened, then the-Brāhmaṇ-of as-for-son dead he-was-seen,
 nō wāg bārō nīk^{liō}. Tarō rājāō manē-mē jāṇīyu
and the-tiger outside came-out. Then by-the-king mind-in it-was-known
 kē, ‘Wadātā-rā āṭ lakhīā wē-hē,’ sō kharā hē.
that, ‘Providence-of lines written becoming-are,’ those true are.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king ruled in the City of Ujjain. One night he went into the bazaar, and met the God of Fate.¹ The king asked him who he was, and he answered, ‘I am Fate. I am on my way to write the lines of fortune on the brow of a Brāhmaṇ.’ The king asked him what he was going to write, and Fate said he would tell him on his way back. Then Fate went on and wrote the following lines on the Brāhmaṇ’s forehead,—‘Nine months hence let a son be born to this Brāhmaṇ, and as

¹Wadāt is a corruption of Vīdhātā, the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. These lines are called āṭ. According to the usual belief he writes them on a child’s forehead on the sixth night after birth, but in the present story he is represented as writing them on the brow of a full-grown man.

soon as the father hears of the birth of a son let the father die. Let the son go forth to be married, and let a tiger kill him in the marriage-pavilion.' Then Fate told the king what he had written and went home.

Then the king made the Brāhman's wife his god-sister. In process of time a son was born and the father died as it was written. By and bye, the son grew up and the king got him betrothed. Then the usual preparations for the marriage were carried out, and the son went forth to his future father-in-law's house. The king made elaborate arrangements to prevent his being killed in the marriage pavilion, and after the wedding ceremonies were concluded he shut the bride and bridegroom up in a strong iron chest like a grain bin, so that the tiger might not get at him to slay him. Then the bride began to ask the son, 'why have we two been shut up in this iron grain-bin?' The son replied that it was written in his line of fate that a tiger should kill him in the marriage pavilion, that therefore the king had made him his god-brother, and had shut them both up in the iron bin. The bride asked what a tiger was like, so the youth, seated as he was in the bin, drew a picture of a tiger. As soon as he had finished, the picture came to life and slew him. Some time afterwards the king had the bin opened, and there he found the Brāhman's son lying dead, and a great tiger leaped out of the bin and disappeared.

So the king understood that the saying was quite true that whatever was written in the lines of fate was sure to happen.

DEORĀWĀṬĪ.

Immediately to the east of the Sirōhī dialect, we find in the Marwar State a form of speech, known as Dēorāwāṭī, and reported to be spoken by 86,000 people. This dialect is even more mixed with Gujarātī than Sirōhī. We even find the Gujarātī interrogative pronoun *ēṭ*, what? appearing under the form of *hṭ*. The Gujarātī *chhṭ*, and the Mārwarī *hṭ*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Mārwarī *rō*, and never the Gujarātī *nō*.

It is quite unnecessary to give specimens of this mixed form of speech.

MĀRWĀRĪ-GUJARĀTĪ.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarātī. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarātī, and in Palanpur Mārwarī. This double nomenclature well illustrates its composite nature. It naturally varies much from place to place, and in the mouths of different people.

A large number of Musalmans, whose native language is Hindōstānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindōstānī in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindōstānī and Mārwarī are mixed up, and also the free infusion of Gujarātī vocabulary. The only genuine dialectic forms seem to be the long vowels in the pronominal oblique forms *īn*, *jīn*, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronunciation.

The estimated number of speakers of this Mārwarī-Gujarātī is :—

Marwar		30,270
Palanpur		35,000
	TOTAL .	65,270

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

एक सेठ-रा कने ईण-रा चार सुलाजिम दीवाळो-रा दाहाडे वलीम लेणे-कुं आवे । सेठ-जी-ने ईण-रा आगे टेवल-पर एक गीता-जी धर-दीनी ओर उर्णा-री बाजू-में पांच पांच रुपिया-री चार दगली-ओ कीनी । फेर सेठ-जी-ए एक नीकर-कुं पुंसिया के था-रे ओ गीता-जी चाहीजे-हे के पांच रुपिया चाहीजे-हे । माहेव हूं पटी सकूं नहीं । जीण-सूं मोरे-तो पांच रुपिया लेणा हे । बाद सेठ-जी-ने दुसरे-कुं पुंसिया के था-रे काई पसंद हे । ओ गीता-जी के पांच रुपिया । साहेव मे पढिया-तो हूं । मगर मोरे-तो रुपिया-री गरज हे । जीण-सूं रुपिया लेता-हूं । तीसरे-ने भी रुपिया लीना । चौथा सकस जो चवद वरस-री उमर-रो थो । जीण-सूं सेठ-जी-ने पुंसिया के था-रे भी रुपिया चाहीजे-हे । लडके-ने जबाब दिया के साहेव मोरे-तो गीता-जी चाहीजे-हे । मे अपनी बुढ़ी मा-के आगे पढ़ंगा । ये कहे-कर उस-ने गीता-जी उपाड लीनी । ईण-माहे-सूं एक सोना मोहर निकळ आई । वे देख-कर तीनों सकस सरम-सूं नीचे भाळणे लगे ॥

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀRWĀṢĪ (MIXED WITH GUJARĀṬĪ).

STATE PALANPUR.

TRANSLITERATION AND TRANSLATION.

Ēk sēṭh-rā kanē in-rā chār mulājim dīwālī-rā dāhādē bakshīs
A merchant-of near him-of four servants Diwālī-of on-day present
 lēṇē-kū āyē. Sēṭh-jī-nē in-rā āgē ṭēbal-par ēk gītā-jī
taking-for came. The-merchant-by them-of in-front table-on a Gitā
 dhar-dinī, ōr unā-rī bājū-mē pāch pāch rupiyā-rī chār ḍhag'li-ō
was-placed, and it-of side-in five five rupees-of four heaps-also
 kinī. Phēr sēṭh-jī-ē ēk nōkar-kū pūsiyā kē, 'thā-rē
were-made. Then by-the-merchant a servant-to it-was-asked that, 'you-to
 ō gītā-jī chāhijē-hē kē pāch rupiyā chāhijē-hē?' 'Sāhēb, hū paḍhī
this Gitā necessary-is or five rupees necessary-are?' 'Sir, I to-read
 sakū nahī. Jīn-sū 'mōrē-tō pāch rupiyā lēṇā hē.'
am-able not. This-from to-me-indeed five rupees to-be-taken are.'
 Bād sēṭh-jī-nē dusrē-kū pūsiyā kē, 'thā-rē kāī
Afterwards the-merchant-by the-second-to it-was-asked that, 'you-to what
 pasand hē, ō gītā-jī kē pāch rupiyā?' 'Sāhēb, mē paḍhiyā-tō
pleasing is, this Gitā or five rupees?' 'Sir, I educated-indeed
 hū; magar mōrē-tō rupiyā-rī garaj hē. Jīn-sū rupiyā
am; but to-me-indeed rupees-of concern is. This-from rupees
 lētā-hū.' Tis'rē-nē bhī rupiyā linā. Chōthā sakas jō
taking-I-am.' The-third-by also rupees were-taken. The-fourth person who
 chawad baras-rī umar-rō ṭhō; jīn-sū sēṭh-jī-nē pūsiyā kē,
fourteen years-of age-of was; him-from the-merchant-by it-was-asked that,
 'thā-rē bhī rupiyā chāhijē-hē?' Laḍ'kē-nō jabāb diyā kē,
'you-to also rupees necessary-are?' The-boy-by answer was-given that,
 'Sāhēb, mōrē-tō gītā-jī chāhijē-hē. Mē ap'ni budhī mā-kē
 'Sir, to-me-indeed the-Gitā necessary-is. I my-own old mother-of
 āgē paḍhūgā.' Yē kahē-kar us-nō gītā-jī upād-linī. In-mābhē-sū
in-front will-read.' This said-having him-by the-Gitā was-lifted. It-in-from
 ēk sōnā mōhar nikaj āī. Wē dēkh-kar tīnī sakas
a gold coin having-issued came. That seen-having the-three persons
 saram-sū nīchō bhūl'nō lagē.
shame-from downwards to-look began.

FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwālī festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad Gitā¹ and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gitā or five rupees. 'Sir,' replied he, 'I don't know how to read. Hence, for my part, it's five rupees that I must take.' Then the merchant asked the second what his choice was,—the Gitā or five rupees. 'Sir,' said he, 'it is true that I can read; but, for my part, rupees are what I want. Therefore I am taking them.' So also the third servant elected to take the rupees. The fourth was a lad of fourteen years, and the merchant asked him, saying, 'I suppose you too are going to choose the rupees.' But the boy replied, 'Sir, for my part, I want the Gitā, and I'll read it to my old mother.' So he lifted up the volume, and lo and behold, there fell out of it a golden coin. When the others saw this, all they could do was to hang their heads in shame.

¹ One of the Hindū Scriptures It is accounted very holy.

WESTERN MĀRWĀRĪ.

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thaḷ* or sandy waste, which, commencing in Marwar, stretches into Bikaner on the north and into Jaisalmer, Sind and Mallani on the west and south. The dialect of the *Thaḷ* of Bikaner will be dealt with later on. The dialect of the rest of the *Thaḷ* may be styled 'Western Mār-wā-rī.'

Immediately to the west of Mār-wā-rī, the language is Sindhī, and hence Western Mār-wā-rī is Mār-wā-rī more or less mixed with that language. Everywhere it is clearly Mār-wā-rī in the main, the Sindhī element, even when it is most prominent, playing quite a subordinate part. We may consider Western Mār-wā-rī under two heads:—Thaḷī proper and the mixed dialects.

Thaḷī proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Tharēlī dialect of Sindhī, and in the south centre of that State there are a few speakers of Dhaṭṭkī, one of the mixed dialects. The dividing line between Tharēlī Sindhī and Thaḷī runs about ten miles to the west of the town of Jaisalmer.

To the north of Jaisalmer lies the State of Bahawalpur, in which Lahndā is the main language.

The following is the estimated number of speakers of Western Mār-wā-rī:—

Thaḷī proper :—									
Marwar	.	.	.	.	.	.	.	380,900	
Jaisalmer	.	.	.	.	.	.	.	100,000	
									480,900
Mixed dialects	.	.	.	.	.	.	.		204,749
									685,649
								TOTAL	685,649

The mixed dialects will be dealt with subsequently. The principal is the Dhaṭṭkī of Thar and Parkar and Jaisalmer.

Thaḷī proper is in the main good Mār-wā-rī, it has a slight admixture of Sindhī, and also of the Gujarātī spoken further south. I give two specimens of it, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a popular song. The Thaḷī of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhī we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tina*, not *tīn*, three; *satta*, seven; *aṭṭha*, eight; *gāya*, cow; but *kan*, not *kana*, an ear, and *nak*, not *naka*, a nose, because the vowel is not a heavy one. So also, as in Sindhī, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nāk*, a nose; *haḥh*, not *hāth*, a hand; *ākḥ*, not *ākh*, an eye. The pleonastic termination *ḍō* or *ṛō* occurs both in Eastern and in Western Rājasthānī, but it is especially common in Thaḷī and Sindhī. Thus *chhōṭō-ṛō*, the younger. The word for 'one' is *hēkē*, compare Sindhī *hik* or *hikṛō*. The words *mā-jō*, my, *tā-jō*, thy, have the Sindhī suffix *jō* of the genitive.

On the other hand, the influence of Gujarātī is seen in words like *bē*, two: *dikṛō*, a son, and in the future formed with *ś* as in *jāīś* (pronounced *jāish*), I will go.

In the declension of nouns, we may note that nouns, etc., of the form *ghōrō*, with a final *ō*, form the oblique singular in *ē*, not *ā*. Their nominative plural ends in *ā* and the oblique plural in *ā̃* as usual. Thus, from *hukkō*; a *hukka*, we have a genitive, *hukkē-rō*; *bhalō māṇas*, a good man; *bhalē māṇas-rō*, of a good man; *bhalā māṇas*, good men; *bhalā māṇasā-rō*, of good men; *thā-rē bāp-rē ghar-mā̃*, in your father's house; *mā-jē kākē-rē dik-rē-rō biyā*, the marriage of the son of my uncle.

The postposition of the accusative dative is *nā̃*. In other respects the declension of nouns does not differ from that in Standard Mārwarī.

Pronouns.—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhi termination *jō*, of the genitive, instead of the Mārwarī *rō*. Thus *mā-jō*, my; *tā-jō*, thy; but *mhā-rō*, our; *thā-rō*, your. Another form of a possessive genitive occurs in *mayālō*, mine; *tayālō*, or *teālō*, thine. 'I' is *hū*; obl. sg. *mā̃*; ag. sg. *mē*; nom. pl. *mhā̃*; obl. and ag. pl. *mhā̃*. 'Thou' is *tū* or *tū̃*, obl. sg. *tā*; ag. sg. *tē*; nom. pl. *thē*; obl. and ag. pl. *thā̃*.

The demonstrative pronouns are *ē*, this, *ō*, that, as follows:—

Singular.		Plural.	
Nom.	Ag. and Obl.	Nom.	Ag. and Obl.
<i>ē</i> , this	<i>iyē</i>	<i>ē</i>	<i>iyā̃</i>
<i>ō</i> , that, he	<i>ucē</i>	<i>ō</i>	<i>ucā̃</i>

Jikō, he, who, etc., as usual; *kūṇ*, who? *kē-rō*, of whom? *kī*, what? *kī̃*, anything; *kyā̃*, why?

CONJUGATION.

Auxiliary Verbs and Verbs Substantive.—The present tense of the verb substantive is *āi*, am, art, is, are, which does not change for number or person. Sometimes it appears in the form *ē* or *i*, and *i* is the regular form used as an auxiliary.

The past is *hātō*, fcm. *hātī*, plural (maso.) *hātā*, (fem.) *hātī*. We also have *tō* instead of *hātō*.

Finite Verb.—The present definito is formed by adding the auxiliary *i* to the simple present. Thus—

Singular.

1. *mārā-i*
2. *mārē-i*
3. *mārē-i*

Plural.

1. *mārā-i*
2. *mārō-i*
3. *mārē-i*

The imperfect is formed with *hātō* or *tō*. Thus *mār^atō-hātō* or *mār^atō-lō*. The Future is formed on the Gujarātī system. Thus—

Singular.

1. *mārīś*
2. *mārīś*
3. *mār^aśē*

Plural.

1. *mār^aśā̃*
2. *mār^aśō*
3. *mār^aśā̃*

It will be observed that the second person singular is the same as the first person singular, thus agreeing with some of the dialects of north Gujarat. In south Gujarat it is the third person singular which is the same as the second person.

In other respects the regular conjugation does not differ from that of Standard Mārṇārī.

There are, as usual, many contracted forms, such as *kayō*, said ; *rayō*, remained ; *rē-i*, is remaining ; *payō*, fallen ; *mō*, dead.

The termination *ar* of the conjunctive participle is often written as a separate word. Thus *uḥ-ar* (उठ-अर) instead of उठर *uḥar*, having arisen.

The Rājasthānī negative *kō-nī* or *kōy-nī* is common. *Kōy dēv'tō kōy-nī*, no one used to give ; *thā kō-diyō-nī*, thou gavest not.

I give two specimens of Thālī, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a folk song.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MARWĀRĪ (THALĪ).

JAISALMER STATE.

SPECIMEN I.

हेके मनख-रे वे दिकरा हंता । उवां-मांय-सूं छोटीड़े वाप-नां कयो अर वाप मां-जी पत्ती-रो धन होवे जिको म-नां दो । ताणो उवे आप-रो धन उवां-नां वेंच दियो । जिके-सूं पछे बेगो-ईज छोटीड़ी दिकरो आप-रो सोय धन मेकी ले परंदेस उवो-ग्यो । अर उघे लुचाई-में दिन कढते आप-रो धन खोय-दियो । जाणो ओ सारी ओधी-पोधी खोय-रयो ताणो उवे देस-में भारी काळ पयो अर उवे-नां तंगचाई होवण लगी । पछे उवे देस-रे हेके कने जाय रवण लगी । जिके उवे-नां सूर अर चरावण-नां आप-रे खेतां-में सेलियो । अर ओ सूर-नां-रे खावणे-रे छोतुरां-सूं आप-रो पेट भरणी चावतो-तो । अर कोय उवे-नां कों देवतो कोय-नी । ताणो उवे-री अकल ठा आई अर कवण लगी के मांजे वाप-रे किता-ईं मजूरों-नां पेट भरण-सूं वत्ती रोटियां मळे-ईं अर हूं भूख मरां-ईं पयो । हूं उठ-अर आप-रे वाप कने जाईश अर उवे-नां कइश वाप-जी में भगवान-रो अर थां-रो पाप कियो-ईं । हूं वळे थां-रो दिकरो कुवावण-रे लायक कोय-नी । म-नां आप-रे मजूरों-में घतो । पछे ओ उठ-अर आप-रे वाप कने गयो । पण ओ अघो-ईज हंतो का इतो-में उव-रे वाप उवे-नां देख-अर दया की अर दौड़-अर गळवांणी घती । अर उवे-री वको लियो दिकरे उवे-नां कयो वाप-जी में भगवान-रो अर थां-रो पाप कियो-ईं । हूं वळे थां-रो दिकरो कुवावण-रे लायक कोय-नी । पण वाप आप-रे चाकरां-नां कयो के असल कपड़ा कढ-अर इये-नां पेरावो उवे-रे हथ-में वींटी अर पर्गां-में पगरखी पेरावो । अर आपां हरख अर गोठ करजे । क्योंके ए मांजे दिकरो मो तो वळे जीवियो ईं । गुंईजियो तो वळे लघो-ईं । पछे ओ हरख करण लगा ॥

उवे बखत उवे-रो बडो दिकरो खेत-में हंतो । अर जाणो ओ घर कने आयो ताणो उवे बाजे अर नाच-रो खड़की सुणियो । अर उवे चाकरां-मांय-सूं हेके-नां आप-रे कने तेड़-अर पूछियो के ए की ए । उवे उवे-नां कयो के ता-जो भाई आयो-ईं अर ता-जे वाप उवे-रे राजी-खुशी आवण-री गोठ की-ए । पण उवे-नां रीस आई अर मांय नी जावण लगी । ताणो उवे-रो वाप बार आय-अर उवे-नां मनावण लगी । उवे वाप-नां जवाब दीयो के देखो हूं इतां वरसां-सूं थां-री चाकरी पयो करां-ईं । अर कदे थां-रे हुकम-नां ओलंघियो कोय-नी । अर थां म-नां आप-रे वेलियां मेकी गोठ करण-रे वास्ते कदे हेके बकरियो को-दियो-नी । पण ए दिकरो जिको थां-रो धन पातरियां मेकी उडाय आयो-ईं जिके-रे आवते-ईं थां गोठ परी-की । वाप उवे-नां कयो वेटा तूं सदा-ईं मां-जे मेकी ईं अर जिको मयाली आधी-पोधी आईं ओ सोय तेआली ए । पण खुशी अर हरख करणो चाईजतो-तो क्योंके ए ता-जो भाई मो तो वळे जीवियो ईं । गुंईजियो तो वळे लघो-ईं ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

JAISALMER STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hēkē	manakh-rē	bē	dik'rā	hātā.	Uwā-māy-sū	
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>	
ohhōtō-rē	bāp-nā	kayō,	' arē	bāp,	mā-jī patti-rō	
<i>the-younger-boy</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>' O</i>	<i>father,</i>	<i>my share-of</i>	
dhan	hōwē	jikō	ma-nā dō. '	Tānō	uwē āp-rō dhan	
<i>wealth</i>	<i>may-be</i>	<i>that</i>	<i>me-to give.'</i>	<i>Then</i>	<i>by-him his-own wealth</i>	
uwā-nā	bēch	diyō.	Jikē-sū	pachhē	bēgō-ij	
<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>	<i>That-from</i>	<i>after</i>	<i>immediately</i>	
ohhōtōrō	dik'rō	āp-rō	sōy	dhan	bhēlō lō	
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>together</i>	<i>having-taken</i>
par-dēs	uwō-gyō.	Ar	uthē	luchāi-mē	din	kadh'tē
<i>foreign-country</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>riotousness-in</i>	<i>days</i>	<i>passing</i>
āp-rō	dhan	khōy-diyō.	Jānō	ō	sārī	ōthī-pōthī
<i>his-own</i>	<i>wealth</i>	<i>was-squandered.</i>	<i>When</i>	<i>by-him</i>	<i>all</i>	<i>property</i>
khōy-rayō,	tānō	uwē	dēs-mē	bhārī	kāl	payō
<i>was-squandered-away,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine</i>	<i>fell,</i>
ar	uwē-nā	taṅ'chāi	hōwaṇ	lagī.	Pachhē	uwē dēs-rō
<i>and</i>	<i>him-to</i>	<i>want</i>	<i>to-be</i>	<i>began.</i>	<i>Afterwards</i>	<i>that country-of</i>
hēkē	kanē	jāy	rawaṇ	lagō.	Jikē	uwē-nā sūar
<i>one</i>	<i>near</i>	<i>having-gone</i>	<i>to-live</i>	<i>he-began.</i>	<i>Whom-by</i>	<i>him-to swine</i>
charāwaṇ-nā	āp-rē	khētā-mē	mēliyō.	Ar	ō	sūarā-rē
<i>to-feed</i>	<i>his-own</i>	<i>fields-in</i>	<i>it-was-sent.</i>	<i>And</i>	<i>he</i>	<i>swine-of</i>
khāw'nē-rē	ohhiturā-sū	āp-rō	pēt	bhar'nō	chāw'tō-tō ;	ar
<i>eating-for</i>	<i>husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wishing-was ;</i>	<i>and</i>
kōy	uwē-nā	kī	dēw'tō	kōy-nī.	Tānō	uwē-rī akal
<i>anybody</i>	<i>him-to</i>	<i>anything</i>	<i>was-giving</i>	<i>not.</i>	<i>Then</i>	<i>him-of senses</i>
ṭhā	āi	ar	kawaṇ	lagō	kē, 'mājē	bāp-rō kitāī
<i>right</i>	<i>came</i>	<i>and</i>	<i>to-say</i>	<i>he-began</i>	<i>that, ' my</i>	<i>father-to how-many</i>
mājūrō-nā	pēt	bharāṇ-sū	batti	rōṭiyā	maṭē-i,	ar
<i>labourers-to</i>	<i>belly</i>	<i>filling-then</i>	<i>more</i>	<i>bread</i>	<i>being-obtained-is,</i>	<i>and</i>

hū bbūkh marā-i payō. Hū uṭh-ar āp-rē
I of-hunger dying-am fallen. I having-arisen my-own
 bāp kanē jāis ar uwē-nā kais, "bāp-jī, mē
father near will-go and him-to will-say, "father, by-me
 Bhag'wān-rō ar thā-rō pāp kiyō-i; hū balē
God-of and you-of sin been-done-has; I now
 thā-rō dik'rō kuwāwān-rō lāyak kōy-nī; ma-nā āp-rē
your son being-called-for worthy am-not; me-to your-own
 majūrā-mē ghatō." ' Pachhē ō uṭh-ar āp-rē bāp kanē
labourers-in put. " Afterwards he having-arisen his-own father near
 gayō. Paṇ ō aghō-ij hātō kā itī-mē uwē-rē
went. But he yet-a-far was that the-meantime-in his
 bāp uwē-nā dēkh-ar dayā kī, ar daur-ar gaḷ'bhāṇī
by-father him-to having-seen compassion was-made, and having-run embracing
 ghatī, ar uwē-rō bakō liyō. Dik'rō uwē-nā kayō, 'bāp-jī,
was-put, and his kiss was-taken. By-the-son him-to it-was-said, 'father,
 mē Bhag'wān-rō ar thā-rō pāp kiyō-i. Hū balē thā-rō dik'rō
by-me God-of and you-of sin been-done-has. I now your son
 kuwāwān-rē lāyak kōy-nī.' Paṇ bāp āp-rē obāk'rā-nā
being-called-for worthy am-not.' But by-the-father his-own servants-to
 kayō kē, 'asal kap'rā kaḍh-ar iyē-nā pērāwō, uwē-rē
it-was-said that, 'excellent clothes having-taken-out this-to put-on, his
 haṭh-mē bīṭī ar pagā-mē pagar'khī pērāwō; ar āpā harakh ar
hand-in a-ring and feet-in shoes put; and (let)-us rejoicing and
 gōṭh kar'jē; kyō-kē ē mājō dik'rō mō tō, balē jīviyō i;
feasting make; because-that this my son dead was, again alive is;
 gūjīyō tō, balē ladhō-i.' Pachhē ō harakh karan lagā.
lost was, again found-is.' Afterwards they merriment to-make began.
 Uwē-bakhat uwē-rō baḍō dik'rō khāt-mē hātō. Ar jānō ō
At-that-time his elder son field-in was. And when he
 ghar kanē āyō tānō uwē bājē ar nāch-rō khar'kō suniyō. Ar
house near came then him-by music and dancing-of sound was-heard. And
 uwē obāk'rā-māy-sū hēkē-nā āp-rē kanē tēr-ar pūchhiyō kē,
him-by servants-from-among one-to his-own near having-called it-was-asked that,
 ē kī ē? ' Uwē uwē-nā kayō kē, 'tā-jō bhāi āyō-i,
this what is? ' Him-by him-to it-was-said that, 'thy brother is-come,
 ar tā-jē bāp uwē-rē rājī-khuṣī āwan-rī gōṭh kī-ē.' Paṇ
and thy father him-of safe-and-sound coming-of a-feast has-done.' But
 uwē-nā ris āī ar māy nī jāwan lagō.
him-to anger came and within not to-go he-began.
 Tānō uwē-rō bāp bār āy-ār uwē-nā manāwan lagō.
Then him-of father out having-come him-to to-entreat began.

MĀRWĀRĪ (THALĪ).

Uwē bāp-nā jawāb diyō kē, 'dēkhō, hū itā bar'sā-sū
Him-by father-to reply was-given that, 'see, I so-many years-from
 thā-rī ohāk-rī payō-karā-i; ar kadē thā-rē hukam-nā olaṅghiyō
your service have-been-doing; and ever your order-to it-was-transgressed
 kōy-nī; ar thā ma-nā āp-rē bhēliyā bhēli gōth karaṇ-rē wāstē
not; and by-you me-to my-own friends with feast doing-of for
 kadē hēk bak'riy-ō kō-diyō nī. 'Paṇ ē dik'rō jikō thā-rō dhan
ever one kid-even was-given not. But this son who your wealth
 pātariyā bhēlō uḍāy āyō-i, jikē-rē āw'tē-i thā
harlots with having-wasted come-is, him-of just-on-coming by-you
 gōth parī-kī. Bāp uwē-nā kayō, 'bēṭā, tū
a-feast has-been-made. By-the-father him-to it-was-said, 'son, thou
 sadā-i mā-jē bhēlō i ar jikō mayāli āthi-pōthī āi ō sōy
always-even me-of in-company art and what my property is that all
 teālī ē. Paṇ khuṣī ar harakh kar'ṇō chāij'tō tō, kyō-kē
thine is. But happiness and rejoicing to-do necessary was, because-that
 ē tā-jō bhāi mō tō, baḷē jīviyō i; gūjijiyō-tō, baḷē ladhō-i.
this thy brother dead was, again alive is; was-lost, again found-is.'

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MARVĀṢĪ (THAṢĪ).

STATE JAISALMER.

SPECIMEN II.

आई आई ढोला बणनारे-री पोठ ।

तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।

रे म्हॉ-रा राज ॥

आण उतारी बडले-रे छेठ ।

बडलो छायो रे माँ-जा गाढा मारू जांभी मोतिये ।

रे म्हॉ-रा राज ॥

लेशे लेशे सिरदारों-रो साथ ।

कायेक लेशे गाढे मारू-रा वामण वाणिया ।

रे म्हॉ-रा राज ॥

कहे रे वाणीड़ा तमाकू-रो मोल ।

कये-रे पारे माँ-जा गाढा मारू तमाकू चौखी ।

रे म्हॉ-रा राज ॥

रुपये-री दीनी अध टाँक रे ।

म्होर-री दीनी म्हॉ-री साची सुंदर पा-भरी ।

रे म्हॉ-रा राज ॥ ५ ॥

सोने रूपे-रा चेलइया घडाय ।

रूपे-री डाँडी रे गाढा मारू भली तोले ।

रे म्हॉ-रा राज ॥

रातडली रे भँवर गई अध रात ।

मोडा क्यों पधारिया रे माँ-जा गाढा मारू भँवर जी ।

रे म्हॉ-रा राज ॥

गया-ता गया-ता गोरा दे साँईणों-रे साथ रे ।

हुको हजारी छाकियो माँ-जी साची सुंदर छाकियो ।

रे म्हॉ-रा राज ॥

हुके-री आवे भुंडी बांस उपराँटा पोढो रे ।

हुको थाँ-रो तालरिये पटकाय चिलम पटकावाँ राबले चौबटे ।

रे म्हॉ-रा राज ॥

आवे रे आवे गोरा दे धौ-ई-पर रीस ।
परणीजे ले आवाँ पुगळ-गढ-री पदमणी ।
रे म्हौं-रा राज ॥ १० ॥

परणी भवर पाँच पचीस ।
मेँ भासे-जी-रे वेटी लाडकी रे सौं-जा गाढा मारु ।
रे म्हौं-रा राज ॥

आगे रे आगे घोडों-री घमसौण ।
माँसिया रे रथ माँ-जी सोकड़ वेरण-रो वाजणी ।
रे म्हौं-रा राज ॥

भालौ भालौ घुडले-री लगाम ।
कडियाँ-रो भालौ रे गाढा मारु-रो कटारी ।
रे म्हौं-रा राज ॥

आँगणिये रे मुँगड़ला रक्काय ।
पितलक भागे रे माँ-जी सोकड़ वेरण सावकी ।
रे म्हौं-रा राज ॥

आँगणिये घरट रोपाय रे ।
कानि न सुणौ माँ-जी सोकड़-नाँ बोलती ।
रे म्हौं-रा राज ॥ १५ ॥

आडी आडी भीतड़ली चुणाय रे ।
अँखिये न देखौ माँ-जी सोकड़ली-नाँ मालती ।
रे म्हौं-रा राज ॥

हाँथड़-ले रे रमाया वासंग नाग ।
बिच्छू-री खाधी माँ-जी गाढा मारु हँ तो नहीं डरौ ।
रे म्हौं-रा राज ॥

जाजमड़ी रे थौं-ई-री ढलाय ।
वेळीड़ा तड़ावाँ रे गाढे मारु-रा साँझिया ।
रे म्हौं-रा राज ॥

लगाँ डोडाँ-री धँयड़ली रे दुखाय ।
हार्थाँ-सँ चार्डाँ रे भँवर-जी-रा चिलमिया ।
रे म्हौं-रा राज ॥

सोने रूपे-रो हुकैयो कराय ।
मोतीड़े जडावाँ रे गाढे मारु-री चिलमड़ी ।
रे म्हौं-रा राज ॥ २० ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THAṬĪ).

STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āi āi, dhōlā, ban^{*}jārē-rī pōṭh.
Came came, beloved, a-merchant-of package.

Tamākū lāyō, rē māl-jā gāḍhā mārū, sōraṭhī.
Tobacco he-brought, O me-of intimate friend, of-Kāṭhiāwād.
 Rē māl-rā rāj.¹
O me-of prince.

Āṇ utārī baḍ^{*}lō-rē hēṭh.
Having-brought it-is-put-down a-fig-tree-of under.

Baḍ^{*}lō ohhāyō, rē māl-jā gāḍhā mārū, jājhē mōtiyē.
The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl.

Lēṣē lēṣē sir^{*}dārā-rō sāth.
Will-take will-take Sardars-of party.

Kāyēk lēṣē gāḍhē mārū-rā Bāmaṇ Bāniyā.
A-little will-take intimate friend-of Brāhmaṇ Baniyā.

Kahē, rē bāni-rā, tamākū-rō mōl,
Tell, O Baniyā, the-tobacco-of price,

Kayē-rē pārē, māl-jā gāḍhā mārū, tamākū chōkhī.
What-of circumstance, me-of intimate friend, tobacco excellent.

5 Rupayē-rī ' dīnī adh ṭāk rē;
A-rupee-of is-given half chittack O;

Mhōr-rī dīnī, māl-rī sāchī sundar, pā-bharī.
A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-seer-full.

Sōṇē rūpē-rā chēlaiyā ghaḍāy,
Gold silver-of scales having-formed,

Rūpē-rī ḍāḍī, rē gāḍhā mārū, bhalī tōlē.
Silver-of scale-beam, O intimate friend, well weigh.

Rātaḍ^{*}lī, rē bhāwar, gaī adh rāt;
Night, O darling, passed half night;

¹ This line is repeated as a refrain after each verse. I shall not give it again in the transliteration.

Mōḍā kyā padhāriyā, rē mā-jā gāḍhā mārū bhāwar-jī ?
Late why arrived, O me-of intimate friend darling !

Gayā-tā gayā-tā, gōrā dē, sāṁḍā-rē sāth rē,
(I've)-gone-had gone-had, fair body, companions-of with O,
 Hukkō hajārī ohhākiyō, mā-jī sāchī sundar,
A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,

ohhākiyō.

was-smoked.

Hukkō-ri āwē bhunḍī bās, up^ārāṭā pōḍhō rē,
Hukka-of comes fetid smell, turning-away sleep O,

Hukkō thā-rō tālariyō paṭ^ākāy, chilam paṭ^ākāwā
Hukka thee-of on-open-ground having-thrown, the-bowl I-will-cause-to-be-dashed

rāw^ālē chōw^āṭē.

on-public cross-road.

Āwē rē āwē, gōrā dē, thā-i-par ris ;
There-comes O comes, fair body, thee-even-on anger ;

Par^ānijē lē āwā Pugal-gaḍh-rī pad^āmanī.
Having-married having-taken I-will-come Pugal-gaḍh-of a-padminī.

Par^ānō, bhāwar, pāch pachis ;
Marry, darling, five twenty-five ;

Mē bhābhē-jī-rē bēṭā lāḍ^āki, rē mā-jā gāḍhā mārū.
I father-of daughter beloved, O me-of intimate friend.

Āgē rē āgē ghōḍā-rī gham^āsāṁ,
In-front O in-front horses-of crowd,

Bhāsiyā rē rath mā-jī sōkaṛ bēraṇ-rō hāj^ānō.
Behind O carriage me-of rival enemy-of sounding.

Jhālā jhālā ghuḍ^ālē-rī lagām,
I-may-catch catch horse-of bridle,

Kaḍiyā-rō jhālā rē gūḍhā mārū-rō kaṭārō.
Loins-of I-may-catch O' intimate friend-of dagger.

Āgaṇiyē rē mūgaṛlā raṭ^ākāy,
In-the-courtyard O mung-grain having-scattered,

Pit^ālak bhāgē rē mā-jī sōkaṛ bēraṇ sāw^āki.
Having-slipped may-break O me-of rival enemy co-wife.

Āgaṇiyē gharat rūpāy rē,
In-the-courtyard a-millstone having-set-up O,

Kānō na suṇā mā-jī sōkaṛ-nā bōl^āti.
By-ear not I-may-hear me-of rival speaking.

Āḍī āḍī bhitar^āli chunāy rē,
Across across a-small-wall having-built O,

Ākhiyē na dēkhā mā-jī sōkaṛ^āli-nā māl^āti.
With-the-eye not I-may-see me-of rival walking-about.

- Hāthar-lē rē ramāyā bāsaṅg nāg,
*With-the-hand O have-been-played-with venomous snakes,*¹
 Biochhū-rī kbādhi, mā-jī gādhā mārū, hū tō nahī darā.
Scorpion-of sting, me-of intimate friend, I indeed not fear.
 Jājam-rī rē thā-i-rī dhalāy,
Carpet O thee-indeed-of having-caused-to-be-spread,
 Bēli-rā tēdāwā rē gādhē mārū-rā sāinā.
Friends I-may-call O intimate friend-of companions.
 Lāgā dōdā-rī dhūyār-lī rē dukhāy,
Oloves cardamoms-of fire-bowl O having-lit-up,
 Hāthā-sū ohādā rē bhāwar-jī-rā chilamiyā.
Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl.
 20 Sōnē rūpē-rō hukaiyō karāy,
Gold silver-of hukka having-caused-to-be-made,
 Mōti-rē jadāwā rē gādhē mārū-rī chilam-rī.
With-pearls I-may-get-it-studded O intimate friend-of the-hukka-bowl.

FREE TRANSLATION OF THE FOREGOING.

Wife addresses husband.—O my intimate friend! A merchant has arrived with packages of Kāthiāwār tobacco laden on bullocks.

O my intimate friend! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls.

It will be purchased by Sardārs and a little by the Brahmans and Baniās of my intimate friend.

Wife to the tobacco merchant.—O Baniā! tell me the circumstance of the tobacco and at what rate you will sell it.

Wife to her husband.—O my intimate friend, the tobacco is an excellent one.

Tobacco merchant replies.—O my beautiful damsel. I have sold half a chittack of tobacco for a rupee and one quarter of a seer for a gold mohar.

Wife addresses merchant.—O my friend, have the scales and the beam made of gold and silver and weigh the tobacco properly.

After a few days the husband having come home late at night the wife says.—O my intimate friend, my darling! Why have you come so late as when half the night has passed?

Husband answers.—O fair coloured, true, and beautiful damsel! I had gone for a walk with my friends and there we smoked a hukka worth a thousand rupees.

Wife with an anger.—A fetid smell of a hukka comes from your breath. Turn your face to the other side and sleep. I would throw away the hukka on the open ground and its bowl on the public cross-road.

Husband's answer.—I am displeased with you, O fair coloured and beautiful damsel, I will now get the Padminī from Pugal and marry her.¹

¹ Pugal or Pungal is a famous fortress of West Rajputana. Padminī is the name of the most excellent kind of women.

Wife says.—Never mind, O my lover, you may marry five or twenty-five such women. I am a darling daughter of my father.

The husband then goes to marry and returns with his new wife. The former wife says.—Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy.

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins.

I will strew *mung* grain on the courtyard so that my rival may slip and break her leg.

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival.

I will get a wall built across that I may not see my rival walking about.

The wife gets courage again and says.—I have played with venomous snakes and I am not afraid of a scorpion sting.

Then again becomes softened and entreats her husband.—Let me get a carpet spread and let me invite your companions to sit on it with you : having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms.

Let me get you a hukka made of gold and silver, and let me have its bowl studded with pearls.

MIXED MĀRWĀRĪ AND SINDHĪ.

The word *Ḍhāt* means 'desert,' and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns:—

In Thar and Parkar—

Umarkot.

Chhor.

Gadhra.

Mitti.

Rangdar.

Chachra.

Jaisinghdar.

Chelar.

Parno.

Naursar.

Gundra.

In Jaisalmer—

Mayajlar.

Khuri of Samkhabha Pargana.

The district of Thar and Parkar consists of three tracts, (1) the *Pat* or plain of the Eastern Nara, in the North-West and Centre-West of the district; (2) the *Parkar* tract to the South-East; and (3) the *Thar* or desert (corresponding to the *Ḍhāt*). The language of the Pat is Sindhi. That of the Parkar tract is Sindhi, and, in the extreme South, Gujarātī.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārṡārī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhi'; no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārṡārī and Sindhi in which Sindhi predominates. To the North-East of this tract there is an acknowledged mixture of the two languages: North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thālī and Sindhi. This tract is really a continuation of the *Ḍhāt*, and the language in no way differs from *Ḍhāt'kī*.

Ḍhāt'kī, or the language spoken in the *Ḍhāt*, is simply Thālī with a stronger infusion of Sindhi forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhi is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallani, and in the *Ḍhāt* of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārṡārī or of Thālī with Sindhi in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows:—

Marwar-Mallani so called 'Sindhi'	46,960	
Mārṡārī and Sindhi mixed	15,000	
Thah and Sindhi mixed	70,000	
		131,960
Jaisalmer <i>Ḍhāt'kī</i>		150
Thar and Parkar <i>Ḍhāt'kī</i>		72,639
		<u>204,749</u>
TOTAL mixed dialects of Mārṡārī and Sindhi		<u>204,749</u>

* Standard Mārṡārī is also spoken in Thar and Parkar, but by immigrants.

I do not propose to give specimens of all these varieties. It will suffice to print two popular songs in Dhāṭ'kī, one from Thar and Parkar, and the other from Jaisalmer. Dhāṭ'kī is also known by other names, such as Tharēohī, or Tharēli, the language of the Thar. The employment of these latter names leads to confusion with the true Tharēli dialect of Sindhi, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mārwārī, or rather Thalī, shows many Sindhi peculiarities. Such are the employment of the Sindhi letters व (व) and ग (ग) which I transliterate *bba* and *gga* respectively. The letter ऋ *ṛa*, which is strange to Sindhi, but is common in Mārwārī, does not occur. Note also the Sindhi termination *u* in *sharamu*, shame, *bichāru*, a pretext. It is worthy of remark that *nāhar* (we should read *nahār* according to the metre) means (like the Sindhi *nāharu*) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bhil dialects, and also as in the Pisāca dialects of the North-Western Frontier and in Sindhi, there is a tendency to confuse cerebral for dental letters (e.g. *ḍijē* for *dijē*, give, *khēt* for *khēt*, a field) and to harden soft ones, as in *kawalī* for *gāw*, a cow.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬ'KĪ THALĪ).

DISTRICT THAR AND PARKAR.

आज अवेला क्यू आविआ कहरो मुज-से काम । थो-रो मंहतो घर नहीँ एए सुगणी-रो शाम ॥
 शहर उजणी हूँ फिरिओ महले आविओ आज । तास अवेलो आविओ तुज बलावण काज ॥
 चंदर ग्यो घर आपने राजा तू भी घर जा । मैं अबला-सी-से केसो बलणो तू केहिर हूँ गा ॥
 केहिर कवली बखे छाली बखे नाहर । जोखो लागे जिंदु-ना लाखों करे विचार ॥
 अईओ शीह पचाणा डेकल गिर अब्रह । घर जँटरा-रा दुण्ड तो त-नां गरसु न आवे शीह ॥ ५ ॥
 सज सहेची सिंगार राजा करे पुकार । जोखसु लागसी जिअ-नां लाखों करे विचार ॥
 वारि डीजे खेतर-नां वारि खेड-नां खाइ । राजा डण्डे रईअत-नां जिणे-रे कूक कण लया जाइ ॥
 कूक मत करे सहेची कूक कैआंकि होइ । केहर-के मुख बकरी छूटी सुणी न कोइ ॥
 आणि डिआं आप-री आणि मत लोपो आप । हूँ कवली तू ब्राह्मण हूँ बटो तूं बाप ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MARWARĪ (DHĀṬKĪ THAḤĪ).

DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

Āj avēlā kyū āviā, kal-rō muj-mē kām ?
Today late why came, what-of me-in business ?
 Thā-rō māh'tō ghar nahī, iē sugaṇī-rō śām.
You-of clerk at-home not, this chaste-one-of husband.
 Śah'r Ujēṇī hū phiriō, mah'lē āviō āj.
City Ujjain I walked, in-(this)-quarter came today.

Tās avēlō āviō, tuj bbalāwan kñj.
Therefore late came, to-you talking for.

Chandar gyō ghar āp'nē, rājā tū bhī ghar jā.
The-moon has-gone house its-own, O-king thou also house go.
 Māi abbalā-sī-sē kaisō bbalanō, tū kēhir hū gā.
Me humble-like-with what talking, thou lion I cow.

Kēhir kawali bakhō, ohbālī bakhē nāhar,
Lion cow devours, goat devours wolf,

Jōkhō laggē jindu-nā, lākhō karē bichāru.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.

5. Aīō, śīh pachāṇā, hōkal gir abbīh.

Ah, lion fearless, alone roaring brave.

Ghar tīd'rā-rā dhuṇḍī tō ta-nā, śaramu na āwē śīh.
Houses mine-of searching then thee-lo, shame not comes lion.

Saj Sahēchī sīgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,

Jōkhamu lagg'sī jin-nā, lākhō karē
Peril will-happen life-to, hundreds-of-thousands you-may-make
 bichāru.
pretext.

Bbāri dijē khētar-nā, bbāri khēt-nā khāi ?
Hedge put fields-to, hedge the-field eats ?

Rājā dandē raiat-nā jin-rē, kūk kanē lagg jāi ?
King injures subjects his, complaint whom near goes ?

Kūk mat kar, rē
Complaint not make, O
 Sahēchī, kūk kaiāki hōi?
Sahēchī, from-complaint what results?
 Kēhar-kē mukh, bbak'ri, chhūṭi supī na kōi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.
 Āṇi diā āp-rī, āṇi mat lōpū āp,
Oath I-give thee-of, oath not transgress thou,
 Hū kawali tū brāhmaṇ, hū bbēṭi tū bbāp.
I cow thou brāhmaṇ, I daughter thou father.

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour; what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

King.—O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

King.—Do not complain, Sahēchī; what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

Woman.—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhmaṇ. I am the daughter, you my father.

The following song is sung in the *Ḍhāt* at marriage festivities. It is in praise of a *Sōḍhā* Rajput, of *Khūrī*, named *Hāthī Singh*, the son of *Daulat Singh*. It tells how he visited *Haidarabad* in *Sind*, where he was honoured by the *Mirs*. On his return to *Khūrī* he learns from *Bhagwān Singh*, the son of *Anḍā Singh* of *Chhor* (in *Thar* and *Parkar*) how *Bhagwān's* uncle *Hēm-Rāj* had been arrested by *Jōdhñ* the *Hākim* (*i.e.* *Maharajah*) of *Jodhpur* in *Marwar*. *Hāthī Singh* was sufficiently powerful to meet *Jōdhñ* on equal terms and to settle the dispute without a conflict.

Hāthī Singh lived in the time of *Mūl Rāj*, the Chief of *Jaisalmer*, who died in the year 1820.

This specimen of *Ḍhāt'kī* is not so strongly influenced by *Sindhī* as that which comes from *Thar* and *Parkar*. The *Sindhī* letters *ḍ* (ḍ) and *ṇ* (ṇ) do not occur, and there is one instance of a cerebral *ṣ* *ṣa*. The verb 'to give' is, however, spelt with a cerebral *ḍ*, as in *ḍinhō*, given. The mixed nature of the dialect is well shown by the use of the *Bikānērī* *chhē* to form the present tense of verbs. The oblique form *rā* of the genitive is employed to form an accusative in *mōjā-rā pāvō*, may they obtain pleasures.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (ḌHĀṬ'KĪ THĀLĪ).

STATE JAISALMER.

१. सरसती माता तुज याए लागी । जाणा घणैरी साहे वध मांगी ॥
२. बरिओ रे सोढो देसा-में वंकी । बेरी उवे-रा सुता उदरके ॥
३. सिव हाथी-सिंघ-रे सदाए सुखे । रिघ-सिंघ-री कमी न काहे ॥
४. राजा माने-छे मूल-राज राजा । जीते-रा वाजा खूरी-में वाजा ॥
५. हाथी-सिंघ चढिया हैदरावाद जावे । जावे मीरा-नाँ मालम किधे ॥
६. भीर साहिब टूथो हुक्म डिन्ही । रुड़ी सिरपाव ने घोड़ी डिन्ही ॥
७. सिरपाव पेहरे-ने छेरे पधार्या । छेरे-रा बेली दीस सजोड़ा ॥
८. हाथी सिंघ चढिया देस-नाँ आवे । सारी ढाट-में उचरंग पावे ॥
९. भगवान अंडे-रो छोड़-सूँ आवे । काके हैमराज-रा कागद लावे ॥
१०. कागद बचावे रीस चढावे । एड़ो नजर-माँ कीई न आवे ॥
११. वक्रियो थो सोढो बेर घतावे । हाथी सिंघ-रा कागद जोषा-नाँ जावे ॥
१२. हाथी सिंघ हाकम हुवा-छे भेला । भेला हुए-ने बात बिचारी ॥
१३. भलीं दोलत-सिंघ-रे सपूत जायो । थाल भरे-ने मोतिया बघायो ॥
१४. चारन भाट गुण गीत गावे । जंट घोड़ा न मोजा-रा पावे ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (Dhāt'ki Tharī).

STATE JAISALMER.

TRANSLITERATION AND TRANSLATION.

1. Sarasatī mātā tuj pāō lāḡñ.
Sarasvatī mother thy at-feet I-fall.
 jāṇā ghaṇērī sāhō budh māḡñ.
to-know much all wisdom ice-beg.
2. Bariō rē Sōḡhō dēs-ñ-mē baṅkō.
Brave O Sōḡhā countries-in gallant.
 bēri uwē-rā sūtā udar'kē.
enemies him-of while-asleep start-up.
3. Siwa Hāthī-Siṅgh-rē sādāō sukhē.
Subjects Hāthī-Siṅgh-to always are-happy.
 ridh-sidh-rī kamī na kāhē.
prosperity-success-of want not any.
4. Rājā mānē-ohhē Mūl-rāj rājā.
King respecting-is Mūl-rāj king.
 jite-rā bājā Khūrī-mē bājā.
victory-of musical-instruments Khūrī-in are-sounded.
5. Hāthī-Siṅgh chaḡhiyā Haidarābād jāwē.
Hāthī-Siṅgh mounted Haidarabad goes.
 jāwē Mirā-ñ mālām kidhē.
goes the-Mirs informed made.
6. Mīr Sāhib ṭūthō hukm dīnhō.
Mīr Sāhib was-pleased order was-given.
 rūṛī sir'pāw nō ghōṛō dīnhō.
excellent robe and horse was-given.
7. Sir'pāw pēh'rē-nē ḡērē padhāryā
Robe put-on-having to-camp he-set-out
 ḡērē-rā bēli disō sajōṛā.
camp-of followers appear well-pleased.
8. Hāthī-Siṅgh chaḡhiyā dēs-ñ āwē.
Hāthī-Siṅgh mounted country-to comes.
 -sārī Dhāt-mē uoh'raṅ pāwē.
all Dhāt-in festivities he-gets.

9. Bhag¹wān Aṇḍē-rō Ohhōṛ-sū āwē.
Bhagawān Aṇḍā-of Ohhōṛ-from comes.
 kākē Hēm-Rāj-rā kāgad lāwē.
uncle Hēm-Rāj-of papers he-brings.
10. Kāgad baohāwē ris chadhāwē
Papers he-reads anger he-raises.
 'ēṛō najar-mā kōi na āwē.
'such sight-in any-one not comes'
11. Walīyō-thō Sōḍhō bēr ghatāwē.
Returned-was Sōḍhā enmity puts.
 Hāthī-Singh-rā kāgad Jōdhā-nā jāwē.
Hāthī-Singh-of papers Jōdhā-to go.
12. Hāthī-Singh Hākam huwā-chhē bhēlā.
Hāthī-Singh the-Hākim become-are together.
 bhēlā huē-nē bāt bichārī.
together become-having affair was-considered.
13. Bhalā! Daulat-Singh-rē sapūt jāyō.
Well! Daulat-Singh-to good-son was-born.
 thāl bharē-nē mōtiyā badhāyō.
tray filled-having pearls present.
14. Chāran Bhāṭ ḡuṇ ḡīt ḡāwē.
Bards Panegyrists virtues song sing.
 ūt, ḡhōṛā, nē mōjā-rā pāwē.
camels, horses, and pleasures may-they-obtain.

FREE TRANSLATION OF THE FOREGOING.

1. O Mother Sarasvatī,¹ we prostrate ourselves before thee, and implore thee to grant unto us wisdom.

2. In many countries the Sōḍhā Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers.

3. Hāthī Singh's subjects are always happy, and he has no lack of prosperity and success.

4. Mūl Rāj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khūri.

5. Hāthī Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mirs of Sindh.

6. The Mir Sāhib was pleased and presented him with a grand robe of state, and a horse.

7. Hāthī Singh put on the robe and returned to his camp, and at the sight his followers rejoiced.

¹ The Goddess of poetry.

8. Hāthī Singh mounted his horse and returned to his own country, and all Dhāt rung with festivities.

9. Then Bhagwān, the son of Aṇḍā, came to him from Ohlor, and gave him a letter from his uncle Hēm Rāj.

10. As soon as he read it he became inflamed with rage, and cried 'I know no one who would act so.'¹

11. So mighty are the Sōdhās that when any of them returns displeased (there is great trouble). So Hāthī Singh sent a letter to Jōdhā, the Hākīm of Jodhpur.

12. Hāthī Singh and the Hākīm met, and the matter was decided '(favourably to Hēm Rāj).

13. Well done ! Daulat Singh's son is a good son. Let us receive him with a dish filled with pearls.

14. Bards and Panegyrists sing his virtues, may they obtain camels, horses, and every pleasure as their reward.

¹ The letter informed him that Hēm Rāj had been arrested by the Hākīm of Jodhpur. Hāthī Singh is loath to believe that anyone should dare to do this.

NORTHERN MĀRWĀRĪ.

BĪKĀNĒRĪ-SHĒKHĀWĀṬĪ.

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwāṭī tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lahndā, and on the north by the Cis-Sutlej Panjab districts of Firozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgrī.

In the north-west of Bikaner in the triangle enclosed by the Bahawalpur and Firozpur frontiers, there is a mixed dialect spoken. It is called Bhaṭṭiānī, and is a compound of Lahndā, Pañjābī, and Bīkānērī. It is dealt with under the head of Pañjābī.¹ In the north-east of Bikaner, in the country near Hissar, the language is Bāgrī. Over the rest of the State the language is Bīkānērī. Bīkānērī is also spoken in Bahawalpur along the common frontier of the two States.

Immediately to the east of the Bikaner State, lies the Shēkhāwāṭī tract of Jaipur. The language of the adjoining portion of Jaipur is Jaipurī, which has been discussed on pp. 31 and ff. The language of Shēkhāwāṭī bears the same name as the tract in which it is spoken. It will be observed that it is conterminous with the Bīkānērī spoken to its west.

In the north-east of Bikaner, and in the neighbouring tract of the Panjab, Bāgrī is spoken. This is Bīkānērī merging into Pañjābī and Bāngarū, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bīkānērī and Shēkhāwāṭī are the same language. They are simply Mārwārī with an infusion of Jaipurī, which naturally increases as we go eastwards. We may call the joint Bīkānērī-Shēkhāwāṭī dialect, together with Bāgrī, 'Northern Mārwārī.' The approximate number of speakers of this form of Mārwārī is :—

Bīkānērī—									
Bikaner	.	.	.	.	.	.	.	.	593,000
Bahawalpur	.	.	.	.	.	.	.	.	10,770
									543,770
Shēkhāwāṭī	.	.	.	.	.	.	.	.	488,017
Bāgrī	.	.	.	.	.	.	.	.	327,359
									1,359,146
TOTAL									1,359,146

A version of the New Testament in Bīkānērī was published by the Serampore Missionaries in 1820. The language is the same as that now about to be described.

The following points may be noted in connexion with this Bīkānērī-Shēkhāwāṭī dialect.

In the declension of nouns the oblique form of strong tadbhava nouns in *ō*, like *ghōṛō*, a horse, often ends in *ai*, (especially in the ablative) as in *bīkai-sū*, from *Bīkā* (nom. *Bīkō*) ; *pōtai-hū*, from a grandson. In Bīkānērī, the postposition of the genitive is the Mārwārī *rō*, while in Shēkhāwāṭī it is the Jaipurī *kō*. This is one of

¹ See Vol. IX, Part I.

the few points of difference between the two dialects. It will be remembered that *kō* is also met in Eastern Mārwarī.

In the pronoun of the first person, the form of the genitive varies, we have *mhārō*, *mhār'lō*, *mērō*, and *mēr'lō*, 'my,' so we have *thārō*, *thār'lō*, *tērō* and *tēr'lō*, 'thy.' With *mhār'lō*, *thār'lō*, etc., compare the Western Mārwarī *mayālō*, *tayālō*. In Shēkhāwāṭī we often find Jaipuri forms of the preneun of the third person, such as *bō*, he; *bē*, by him. In Bikanēri, the Mārwarī forms are used. *Kē* is 'what?'

Over the whole tract, both the Mārwarī and the Jaipuri forms of the verb substantive are in constant use. Both *hū* and *chhū*, I am, and *kō* and *chhō*, was.

In the finite verb, the future is usually formed with *s*, as in *mār'syū*, I shall strike. In Shēkhāwāṭī we also now and then find the Jaipuri (Tōrāwāṭī) form with *gō* (*mār'gō*). Tōrāwāṭī is the form of Jaipuri spoken immediately to the east of Shēkhāwāṭī. In other respects, the verb is conjugated as in Mārwarī.

I give examples of this Northern Mārwarī from both Bikaner and Shēkhāwāṭī.

The following account of the fortunes of Bika and of the founding of Bikaner comes from the State of that name. The language is the same as that just explained. Both *chhai* and *hai* are used as verb substantives and the oblique forms of strong masculine tadbhava nouns in *ō* often end in *ai*. The only peculiarity which may be noted is the Gujarātī fashion of making the participle of a transitive verb in the past tense agree in gender with the object even when in the impersonal construction. Thus *jātāi-ri jātāi-nai jītō* (not *jītō*), tribes of Jāts were conquered.

As the original MS. is a good example of the writing of this part of India, I give it in facsimile. In the transliteration I have silently corrected the numerous instances in which the vowels are incorrectly written.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RĀJASTHĀNĪ.

BIKĀNĒRĪ.

STATE BIKANER.

राव वीरजीजी श्रीदपरे नीमीप्रमोणख

६१० जीचपुरखुं वहीर (का. व.)

अरसे निरसे अमर लुहोस

કીમો ઝોન પોર દિસ ળિત્ર
 સીપાતા કર ળીજીરી હાજરીમે
 હાજર હાવા ઝોર ષ ગૈલુ
 જીવાંકાસરમે ઝાપર િહરા
 ઝોર ષ ગૈલુ કીમ દેસર ઝાપર
 ળીન વરસતો રૂ કીમ દેસરમે
 રમે ઝોર કામ દેસરમે ઝોર ળી
 ટેસી કોર કરવાયો ઝોર કીમ દે
 સરંલુ ળીર ળીજાળ હુંમે
 વરસવતો રૂ રૂ કૈવેલ તાદીપારો
 રાજ ઝગૈયો જીરાંત માલકે

— छिछोली — लाली — उणकरा — राजहा —

— राव छिछोली — कैरी — रंग बरनी सु

— वी कैलीरो — वीहा — की पो —

— होम होम मे — जद — राव वी कैली —

— झीलो — मराव गरी — मग मे — मरीली —

— गो — लालीपो — वग — वग — नही — दीये —

— गोर — वी कैली — गोर — लाली — पांटे —

— मत्रापस मे — लडाही — ऊही — झीये —

— लडाही मे — लाली — उरा — गोर राव वी कैली —

— जीमा — पगलाली — सेर — ली —

— जगो — गगो — मी नो — पामर — राव वी कैली सु

લડના રહા ઝોર પઢે
 ઘેમેસું નાની ચારીમે જમે ઝમાર
 વીઠાનિરો મેરુ વચી હોઠે
 શ્રીલો પ્રનાવણરી મનમે પ્રી ઝોર
 મીપપપ નીતી વચાવવદેટ્ટે ને શ્રીલોરી
 તીલી ચાની ઝોર હીમે દોનહું
 રાવવીઢોળી ઝાપવી રાજચોની
 વીઠાનિરે પ્રર લીલી ઝો મઠો મોઢો
 દેશર મેઘચરુ રીજાવેરે ઝોદારાં
 જાડીને બીનલીયા ઝોર મેરે
 ઉઝરી જાડીરી જાગમેનેની જાતી

रुखेरे ठेवांरै जी कोने कोसन ज्ञापनी

राज घोनी की कानैरे लारे जायल

रुखेरे जाटां हार परा की कोजीने

ज्ञापरा चली कल्लिया शये पछे

राववी केजी केही जी व जी-वी

राजपुगोरा जीगर ज्ञापने राजमे

निल्लनीया और शिखेछं पछे

राववी केजीरे छोटो नाही की केजी

मेहेल राजपुगोरी राज जीठपर

दी एण्डर मेठो राववी केजी

जीगर कोसलीयो मेहेलुंगे

માલક ૩ રાજાજીનમલજી મોહલકા

ફીલે રાજાજીનમલજીને રાવજીદિજી

માર પતો ફીલાં મોહલકોરો

રાજ રાખરો બોહો વીલેજીતો

દેવદીપો ફેફી લીનાપલે રાવવીદિજીતો

મોહલકોર ૬ જાયા ફીલેરો

કારણ રાજી હો ફે મોહલાતો

દીલીરો વાદસી કાકી હીમત બંધાદી

સારંગાં જીકો દીલીરો વાદખાલી

કાંતીસુ હીસારંદી સુબોદારકો

મહિલીને પ્રદુગ ફીલેસારંગ બાંદી

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĪKĀNERĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Rāw Bikō-jī sambat 1522 miti Āsōj sud 10 Jōdh-pur-sū
Prince Bikā year 1522 date Āsōj bright-half 10th Jodhpur-from
 bahir huā, ar Maṇḍōr-maī āyar mukām kiyō; ōr
started became, and Mandor-in having-come a-halt was-made; and
 phēr Dēs'nōk Śrī Mātā-jī Karṇi-jī-rī hāj'ri-maī hājar huā; ōr
again (at-)Desnok Sri Mother Karūi-of presence-in present became; and
 baṭhai-sū gāw Chāḍāsar-maī āyar ṭhēh'rā. Ōr baṭhai-
there-from village Chandasar-in having-come he-remained. And there-
 sū Kōḍam-dēsar āyar tin baras tāi Kōḍam-dēsar-maī
from (to-)Kodamdesar having-come three years during Kodamdesar-in
 rēyā. Ōr Kōḍam-dēsar-maī ek chhōṭo-sō kōt kar'wāyō.
he-remained. And Kodamdesar-in a small fort was-caused-to-be made.
 Ōr Kōḍam-dēsar-sū ūṭhar gāw Jāg'lū-maī baras das tāi
And Kodamdesar-from having-risen (in-)village Janglu-in years ten during
 rabā. Bai bakhat Bhāṭiyā-rō rāj aṭhai ohhō, jikā-rā mālak
he-dwelt. At-that time the-Bhāṭis-of rule here was, whom-of lord
 Sēkhō-jī Bhāṭi Pūgal-rā rāw hā. Rāw Sēkhō-jī-rī bēṭi, Raṅg
Sēkhā Bhāṭi Pugal-of prince was. Prince Sēkhā-of daughter Rang
 Kūwar-jī-sū Bikai-jī-rō bihā kiyō. Kōḍam-dēsar-maī jad Rāw
Kūwar-with Bikā-of marriage was-made. Kodamdesar-in when by-Prince
 Bikai-jī kilō kaiāwaṇ-ri man-maī kari-chhi, tō Bhāṭiyā
Bikā the-fort causing-to-make-of mind-in (it-) done-was, then by-the-Bhāṭis
 baṇāwaṇ nahī diyō; ōr Bikai-jī ōr Bhāṭiyā-rai
to-get-it-built not was-allowed; and Bikā and the-Bhāṭis-of
 āpas-maī laṛāi hūi. Iyai laṛāi-maī Bhāṭi
themselves-among fighting took-place. This fighting-in the-Bhāṭis
 hārā, ōr Rāw Bikō-jī jītā. Paṇ Bhāṭi
were-defeated, and Prince Bikā was-victorious. But the-Bhāṭis
 phēr-hī janai-taṇai mōkō pāyar Rāw Bikai-jī-sū
again-even whenever opportunity having-obtained Prince Bikā-with
 laṛ'tārāhā. Ōr pāchhai uṭhai-sū Rāṭi ghāṭi-maī jaṭhai abār
fighting-remained. And afterwards there-from Rati valley-in where now

Bikanēr-rō sēhar basō-rō ohhai kilō karāwaṇ-ri man-maī
Bikaner-of city situated is a-fort causing-to-make-of mind-in
 kari; ōr sambat 1545 miti Bēsākh badai tij-nai
(intention-) was-made; and year 1545 date Baisākh dark-half third-on
 kilai-ri nivī ghātī. Ōr iyai din-sū Rāw Bikai-jī
the-fort-of foundation was-laid. And this day-from Prince by-Bikā
 āp-ri rāj-dhānī Bikanēr kar-livī. Ai pachhai mōkū
himself-of capital Bikaner was-established. This after opportunity
 dēkhar Saik'sar Rōpiyai-rai Gōdārā Jāṭṭā-nai jīt-liyā.
having-seen Saik'sar Rōpiya-of the-Gōdārā Jāṭṭā-to they-were-conquered.
 Ōr phēr dūs-ri Jāṭṭā-ri jātṭā-nai bhī jīti ōr
And again other Jāṭṭā-of tribes-to also they-were-conquered and
 uṇ-rē gāwā-nai khōsar āp-ri rāj-dhānī Bikanēr
them-of villages-to having-taken-possession-of himself-of capital Bikaner
 lārai lāyā. Ōr Jāṭṭā hār-parā Bikai-jī-nai
with(-him) they-were-brought. And by-the-Jāṭṭā (who)-were-defeated Bikā-to
 āp-rā dhanī kar-liyā. Iyai pachhai Rāw Bikai-jī
their-own lord he-was-acknowledged. This after Prince by-Bikā
 kaii gāw Khichī Rāj'putṭā-rā jitar āp-rai rāj-maī
several villages Khichī Rajputs-of having-conquered his-own rule-in
 bhēl-liyā. Ōr iyai-sū pachhai Rāw Bikai-jī-rai chhōṭai bhāi
were-united. And this-from after Prince Bikā-of by-younger brother
 Bidai-jī Mōhal Rāj'putṭā-rō rāj gāw Ohhāpar Drōṇpur-maī
Bidā the-Mōhal Rajputs-of rule village Ohhāpar Dronpur-in
 ohhō. Rāw Bidai-jī jitar kbōs-liyō.
was. By-Prince Bidā having-conquered they-were-taken-possession-of
 Mōhalā-rō mālak Ajit-Mal-jī Mōhal ohhā. Iyai Ajit-Mal-jī-nai
The-Mōhals-of ruler Ajit-Mall Mōhal was. This Ajit-Mall-to
 Rāw Jōdhai-jī mār-parō. Iyā Mōhalā-rō rāj āp-rai bēṭai
by-Prince Jōdhā was-killed. These Mōhals-of rule his-own son
 Bidai-jī-nai dēw-diyō. Kaii dinṭ pachhai Rāw Bidai-jī-nai
Bidā-to was-given. Several days after Prince Bidā-to
 Mōhalā phēr dabāyā. Iyai-rō kāraṇ ō hō kai
by-the-Mōhals again he-was-attacked. This-of reason this was that
 Mōhalā-nai Dili-rai Bād'sāhā-kī-(for rī) himat bādḥāi. Sāraṅg
the-Mōhals-to Delhi-of Emperor-of encouragement was-offered. Sāraṅg
 Khā jikō Dili-rai Bād'sāhā-rī kani-sū Hisār-rō subaidār ohhō,
Khān who Delhi-of Emperor-of side-from Hissar-of subadār was,
 Mōhalā-nai madat iyai Sāraṅg Khā di.
the-Mōhals-to help by-this Sāraṅg Khān was-given.

FREE TRANSLATION OF THE FOREGOING.

Prince Bikā set out from Jodhpur on the 10th of the bright half of Āsōj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karpī.¹ Thence he went on to Chandasar. From Chandasar he went to Kodamdesar, where he stayed three years, and built a small fort. Thence he went to the village of Janglu where he dwelt for ten years. At that time this country was under the rule of the Bhāṭīs, the over-lord of whom was Śekhō Bhāṭī of Pugal. Bikā married Śekhō's daughter Rang Kūwar.

When Bikā thought of building the fort in Kodamdesar the Bhāṭīs objected, and a war arose on this score, in which the Bhāṭīs were defeated, and Bikā was victorious. But the Bhāṭīs, ever and anon as they found opportunity, kept attacking him.

Subsequently Bikā went on to the Rāṭī valley, where now stands the city of Bikaner, and there he determined to build a fort. Its foundations were laid on the third of the dark half of Baiśākh Sambat 1543, and from that date Bikā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōḍārā Jāṭs of Saiksar Roniya, and also brought other Jāṭ tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāṭs admitted their defeat, and acknowledged Bikā as their ruler.

After this Bikā conquered several villages of the Khichī Rajputs, and brought them under his rule.

After this Bikā's younger brother Bidā was in the territory of the Mōhal Rajputs of Ohhapar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mōhals had been Ajit Mall Mōhal, who had been slain by Bidā's father Jōdhā, and Jōdhā gave the territory to his son Bidā. For a long time the Mōhals continued to attack Bidā. The reason of this was that they were encouraged by the Emperor of Delhi. Sārang Khān was Sūbadār of Hissar on behalf of the Emperor, and he it was who gave them assistance.

¹ Karpī was a Chāṭan woman, whose supernatural power secured the country to Bikā and his descendants. She is much worshipped and her chief shrine is at Bikaner.

MĀRWĀRĪ (SHĒKHĀWĀṬĪ).

From Shēkhāwāṭī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bonny bunch of black berries.

Both have been provided by the Rev. G. Macalister, to whom I am indebted for so many excellent specimens from the Jaipur State.

For further information regarding Shēkhāwāṭī, the reader is referred to that gentleman's *Specimens of the Dialects spoken in the State of Jeypore*. Specimens of the dialect will be found on pp. 1 and ff. of Part I, and a grammar on pp. 1 and ff. of Part II of that work.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SPECIMEN I.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-कै दीय बेटा ह। बाँ-में-सूँ छोटवयो आप-का बाप-ने कैयो बाबा धन-में-मँ मेरा बन्त-को आवे जको मन्ने दे-दे। बाँ आप-को धन बाँ-नै बाँट-दीयो। थोड़ा दिन पछे छोटवयो बेटी सो सीर-समेटर परदेस-में घणी दूर जठ-ग्यो अर बठे खोटा गेलाँ चालर आप-को सो धन गमा-दीयो। ओर बाँ सोखूँ विगाड़-दीयो जणाँ बाँ देस-में जवरो काठ पड़्यो अर वो कांगाल हूय-ग्यो। वो जार बाँ देस-का एक रेवाला-कै रह्यो अर वो बाँ-नै आप-का खेताँ-में सूर चरावण-नै खिनातो। जका पातड़ा सूर खाय-छा बाँ-ने खार आप-को पेट भरण-नै राजी छी अर कोई आदमी बाँ-ने कीनी दे-छो। अर बाँ-नै ग्यान आयो जणाँ बाँ कह्यो मेरा बाप-का नोकर-चाकराँ-ने रोटी घणी अर मैं भूकाँ मरुं। मैं जठसूँ अर मेरै बाप-कै कनै जासूँ अर बाँ-नै कैसूँ बाप मैं राम-जी-को पाप कखो अर तेरो पाप कखो अर अब मैं तेरो बेटी कुहवावण जोगो कीनी। तेरै नोकराँ-में एक मन्ने दी राख-लै॥

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWATĪ.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kai dōy bēṭā hā. Bā-māi-sū ohhōṭ'kyō
A-certain person-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nai kaiyō, 'bābā, dhan-māi-sū mērā baṇṭ-kō āwai
his father-to it-was-said, 'father, wealth-in-from my share-of comes
 jakō man-nai dē-dē.' Bī āp-kō dhan bā-nai bāṭ diyō.
that me-to give.' By-him his-own wealth them-to dividing was-given.
 Thōṛā din paohhai chhōṭ'kyō bēṭō sō sōr-samētar par-dēs-māi
A-few days after the-younger son all having-collected foreign-country-into
 ghaṇī dūr uṭh-gyō. Ar baṭhē khōṭā gailā ohālar
very far went. And there (in-)evil ways having-behaved
 āp-kō sō dhan gamā-diyō. Ōr bī sōkyū bigār-diyō,
his-own all wealth was-squandered. And by-him all was-wasted,
 janā bī dēs-māi jab'rō kāl paṛyō, ar bō kaṅgāl
then that country-in severe famine fell, and he poor
 hūy-gyō. Bō jār bī dēs-kā ēk raibālā-kai rahyō.
became. He having-gone that country-of one citizen-in-of lived.
 Ar bō bī-nai āp-kā khētā-māi sūr charāwaṇ-nai khinātō.
And (by-)him him-to his fields-into swine to-feed it-was-sent.
 Jakā pāt'rā sūr khāy-chhā bā-nai khār āp-kō pēṭ bharaṇ-nai
What husks swine eating-were them-to having-eaten his belly to-fill
 rāji chhō. Ar koī. ād'mī bāi-nai kōnī dē-chhō. Ar bī-nai
willing he-was. And any man him-to not giving-was. And him-to
 gyān āyō, jaṇā bāi kahi, 'mērā bāp-kā nōkar-chāk'rā-nai
understanding came, then by-him it-was-said, 'my father-of servants-to
 rūṭī ghaṇī, ar māi bhūkā marū. Māi uṭh'syū ar mērāi
bread much-(is), and I hungry am-dying. I will-arise and my
 bāp-kai kanai jāsyū ar bāi-nai kaisyū, "bāp, māi Rām-ji-kō
father-to near will-go and him-to will-say, "father, by-me God-of
 pāp karyō, ar tērō pāp karyō; ar ab māi tērō bēṭō kuh'nāwaṇ
sin was-done, and thy sin was-done; and now I thy son to-be-called
 jōgō kōnī; tērāi nōk'rā-māi ēk man-nai bī rākh-lai."
worthy am-not; thy servants-among one me-to also keep."

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP:

RĀJASTHĀNĪ.

SHEKHĀWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक तो चिड़ी ही और एक कागली हो । दोनूँ धरम-भाई ह । चिड़ी-नै तो लावो मोती और कागलै-नै पाई लाल । कागलै कही कै देखाँ चिड़ी तेरो मोती । मोती लर नीमड़ी-पर जा वैखो । चिड़ी कही कै नीमड़ी २ काग उड़ा-दे । मै क्यूँ उड़ाऊँ भाई । मेरो के लीयो । जणाँ खाती कनै गई कै खाती २ तूँ नीमड़ी काट । कै मै क्यूँ काटूँ भाई । मेरो के लीयो । जणाँ पछै राजा कनै गई कै राजा २ तूँ खाती डंड । मै क्यूँ डंडूँ भाई । मेरो के लीयो । जणाँ पछै राणीयाँ कनै गई कै राणीयो २ थे राजा-सूँ रूसो । हे क्यूँ रूसोँ भाई । न्हारो के लीयो । जणाँ पछै चूसाँ कनै गई कै चूसो २ थे राणीयाँ-का कपड़ा काटो । हे क्यूँ काटोँ भाई । न्हारो के लीयो । जणाँ पछै बिह्ली कनै गई कै बिह्ली २ थे चूसा मारो । हे क्यूँ मारोँ भाई । न्हारो के लीयो । जणाँ पछै कुत्ते कनै गई कै कुत्तो २ थे बिह्ली मारो । कुत्ता बोल्या भाई हे क्यूँ मारोँ । न्हारो के लीयो । जणाँ पछै डाँगाँ कनै गई कै डाँग २ थे कुत्ता मारो । हे क्यूँ मारोँ भाई । न्हारो के लीयो । जणाँ पछै वास्ते कनै गई कै वास्ते २ थे डाँग वाळो । हे क्यूँ वाळोँ भाई । न्हारो के लीयो । जणाँ पछै जोड़े कनै गई कै जोड़ा २ तूँ वास्ते भुजाय । मै क्यूँ भुजाऊँ भाई । मेरो के लीयो । जणाँ पछै हात्थ्याँ कनै गई कै हाती २ थे जोड़ो सोसो । हे क्यूँ सोसोँ भाई । न्हारो के लीयो । जणाँ पछै कीड़ीयाँ कनै गई कै कीड़ीयो २ थे हाती की सँड-मैँ वड़ो । हे क्यूँ वड़ोँ भाई । न्हारो के लीयो । थे हाती-की सँड-मैँ नै वड़ोगी तो मैँ थाँ-नै मारखूँ ॥

जणाँ कीड़ी बोली न्हानै क्यूँ मारै भाई । हे हाती-की सँड-मैँ वड़याँ । जणाँ पछै हाती बोळ्यो भाई मेरी सँड-मैँ क्यूँ वड़ो । मैँ जोड़ो सोसखूँ । जोड़े कही भाई म-नै क्यूँ सोसो । मैँ वास्ते भुजाखूँ । वास्ते कही म-नै क्यूँ भुजावो भाई । मैँ डाँग वाळखूँ । डाँग कही न्हानै क्यूँ वाळो भाई । हे कुत्ता मारख्यो । कुत्ता कही न्हानै क्यूँ मारो भाई । हे बिह्ली मारख्यो । बिह्लीयाँ कही न्हानै क्यूँ मारो भाई । हे चूसा मारख्यो । चूसा कही न्हानै क्यूँ मारो भाई । हे राणीयाँ-का कपड़ा काटख्यो । राणीयाँ कही न्हारा कपड़ा क्यूँ काटो भाई । हे राजा-सूँ रूसख्यो । राजा कही मेरे-सूँ क्यूँ रूसो भाई । मैँ खाती डंडखूँ । खाती बोळ्यो म-नै क्यूँ डंडो भाई । मैँ नीमड़ी काट-गेरखूँ । नीमड़ी कही म-नै क्यूँ काटो भाई । मैँ काग उड़ाखूँ । काग कही म-नै क्यूँ उड़ावो भाई । मैँ चिड़ी-की मोती देखूँ ॥

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

Ēk-tō ohīṛī hī, ōr ēk kāg'lō hō. Dōnyū dharam-bhāi
A hen-sparrow was, and a crow was. Both religious-brothers
 hā.
were.

Chīṛī-nai tō lādyō mōṭī, ar kāg'lai-nai pāi
The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow-to was-got
 lāl. Kāg'lai kabī kai, 'dēkhā, ohīṛī, tērō mōṭī.'
a-ruby. By-the-crow it-was-said that, 'let-me-see, sparrow, thy pearl.'
 Mōṭī lēr nīm'ṛī-par jā baithyō. Chīṛī
The-pearl having-taken a-neem-tree-on going he-sat. By-the-sparrow
 kabī kai, 'nīm'ṛī nīm'ṛī kāg urā-dē.' 'Maī kyū
it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly.' 'I why
 urāū, bhāi? Mērō kē liyō?' Janā khāṭī kanai
should-cause-to-fly, brother? Of-me what is-taken? Then a-carpenter near
 gai kai, 'khāṭī khāṭī, tū nīm'ṛī kāt.' Kai,
she-went that, 'carpenter carpenter, thou the-neem-tree cut.' (He-said-)that,
 'maī kyū kātū, bhāi? Mērō kē liyō?' Janā
'I why should-cut, brother? Of-me what is-taken? Then
 pachhai rājā kanai gai kai, 'rājā rājā, tū khāṭī
after the-king near she-went that, 'king king, thou the-carpenter
 daṇḍ.' 'Maī kyū daṇḍū, bhāi? Mērō kē liyō?' Janā
fine.' 'I why should-fine, brother? Of-me what is-taken? Then
 pachhai rāṇiyā kanai gai kai, 'rāṇiyō rāṇiyō, thē rājā-sū
after the-queens near she-went that, 'queens queens, you the-king-with
 rūṣō.' 'Mhē kyū rūṣā, bhāi? Mhārō kē liyō?'
be-angry.' 'We why should-be-angry, brother? Of-us what is-taken?'
 Janā pachhai chūsā kanai gai kai, 'chūsō chūsō, thē rāṇiyā-kā
Then after the-mice near she-went that, 'mice mice, you the-queens-of
 kap'rā kātō.' 'Mhē kyū kātū, bhāi? Mhārō kē liyō?'
clothes cut.' 'We why should-cut, brother? Of-us what is-taken?'
 Janā pachhai billi kanai gai kai, 'billi billi, thē chūsā
Then after the-cats near she-went that, 'cats cats, you the-mice

mārō.' 'Mhē kyū mārā, bhāi ? Mhārō kē liyō ? ' Janā
kill. ' *We why should-kill, brother ? Of-us what is-taken ?* ' Then
 pachhai kuttai kannai gai kai, 'kuttō kuttō, thē billi
after the-dog near she-went that, 'dogs dogs, you the-cat
 mārō.' Kuttā bōlyā, 'bhāi, mhē kyū mārā ? Mhārō kē
kill. *The-dogs spoke, 'brother, we why should-kill ? Of-us what*
is-taken ? ' Janā pachhai dāgā kanai gai kai, 'dāg
is-taken ? ' Then *after the-cudgels near she-went that, 'cudgels*
dāg, thē kuttā mārō. 'Mhē kyū mārā, bhāi ? Mhārō
cudgels, you the-dogs beat. ' *We why should-beat, brother ? Of-us*
kē liyō ? ' Janā pachhai bāstō kanai gai kai, 'bāstē bāstē,
what is-taken ? ' Then *after the-fire near she-went that, 'fire fire,*
thē dāg bālō. 'Mhē kyū bālā, bhāi ? Mhārō kē
you the-cudgels burn. ' *We why should-burn, brother ? Of-us what*
liyō ? ' Janā pachhai jōrai kanai gai kai, 'jōrā jōrā, tū bāstē
is-taken ? ' Then *after a-tank near she-went that, 'tank tank, thou the-fire*
bhujāy. 'Maī kyū bhujāū, bhāi ? Mērō kē liyō ? ' Janā
extinguish. ' *I why should-extinguish, brother ? Of-me what is-taken ?* ' Then
 pachhai hātyā kanai gai kai, 'hāti hāti, thē jōrō
after the-elephants near she-went that, 'elephants elephants, you the-tank
sōsō. 'Mhē kyū sōsā, bhāi ? Mhārō kē liyō ? ' *drink-up.* ' *We why should-drink-up, brother ? Of-us what is-taken ?* '
 Janā pachhai kīriyā kanai gai kai, 'kīriyō kīriyō, thē
Then after the-ants near she-went that, 'ants ants, you
hāti-ki sūd-māī barō. 'Mhē kyū barā, bhāi ? Mhārō
the-elephant-of trunk-in enter. ' *We why should-enter, brother ? Of-us*
kē liyō ? ' 'Thē hāti-ki sūd-māī nai barōgi tō māī
what is-taken ? ' ' *You elephant-of trunk-in not will-enter then I*
thā-nai mār'syū.
you will-kill.

Janā kīri bōlī, 'mhā-nai kyū mārai, bhāi ? Mhē
Then the-ant said, 'us why dost-thou-kill, brother ? We
hāti-ki sūd-māī bar'syā. Janā pachhai hāti bōlyō, 'bhāi,
the-elephant-of trunk-in will-enter. ' Then *after the-elephant spoke, 'brother,*
mēri sūd-māī kyū barō ? Maī jōrō sōs'syū. Jōrai
my trunk-in why do-you-enter ? I the-tank will-drink-up. ' *By-the-tank*
kahī, 'bhāi, ma-nai kyū sōsō ? Maī bāstō bhujāsyū.
it-was-said, 'brother, me why drink-up ? I the-fire will-extinguish.
Bāstē kahī, 'ma-nai kyū bhujāwō, bhāi ? Maī dāg
By-the-fire it-was-said, 'me why extinguish, brother ? I the-cudgel

bāl'syũ.	Dāg	kahī,	'mhā-nai	kyũ	bālō,	bhāi ?
will-burn.	By-the-cudgel	it-was-said,	'us	why	burn,	brother ?
Mhē kuttā	mār'syā.	Kuttā	kahī,	'mhā-nai	kyũ	mārō,
We the-dogs	will-beat.	By-the-dogs	it-was-said,	'us	why	beat,
bhāi ?	Mhē billi	mār'syā.	Billiyā	kahī,	'mhā-nai	
brother ?	We the-cat	will-kill.	By-the-cats	it-was-said,	'us	
kyũ mārō,	bhāi ?	Mhē chūsā	mār'syā.	Chūsā	kahī,	
why kill,	brother ?	We the-mice	will-kill.	By-the-mice	it-was-said,	
'mhā-nai	kyũ mārō,	bhāi ?	Mhē rāñiyā-kā	kap'rā	kāt'syā.	
'us	why	kill,	brother ?	We the-queens-of	clothes	will-cut.
Rāñiyā	kahī,	'mhārā	kap'rā	kyũ	kātō,	bhāi ?
By-the-queens	it-was-said,	'our	clothes	why	cut,	brother ?
rājā-sū	rūs'syā.	Rājā	kahī,	'mērai-sū	kyũ	
the-king-with	will-be-angry.	By-the-king	it-was-said,	'me-with	why	
rūsō,	bhāi ?	Maĩ khāti	dañd'syũ.	Khāti	bōlyō,	
be-angry,	brother ?	I the-carpenter	will-fine.	The-carpenter	spoke,	
'ma-nai	kyũ	dañdō,	bhāi ?	Maĩ nīm'ri	kāt-gēr'syũ.	
'me	why	fine,	brother ?	I the-neem-tree	having-cut-will-cause-to-fall.	
Nīm'ri	kahī,	'ma-nai	kyũ	kātō,	bhāi ?	Maĩ
By-the-neem-tree	it-was-said,	'me	why	cut,	brother ?	I
kāg	urās'yũ.	Kāg	kahī,	'ma-nai	kyũ	
the-crow	will-cause-to-fly.	By-the-crow	it-was-said,	'me	why	
urāwō,	bhāi ?	Maĩ chirī-kō	mōti	dēs'yũ.		
cause-to-fly,	brother ?	I the-sparrow-of	pearl	will-give.		

FREE TRANSLATION OF THE FOREGOING.

There were a hen-sparrow and a crow who were sworn friends. It chanced that the sparrow found a pearl and the crow a ruby. The crow asked the sparrow to show him the pearl, and then flew away with it to the top of a neem tree.

Said the sparrow, 'O neem tree, neem tree, shake the crow off his perch and make him fly away.'

Said the neem tree, 'why should I make him fly away? What has he taken of mine?'

So the sparrow went to a carpenter. 'O carpenter, carpenter, cut down the neem tree.' 'Why should I cut it down? What has it taken of mine?'

So she went to the king. 'O king, king, fine the carpenter.' 'Why should I fine him? What has he taken of mine?'

So she went to the queens 'O queens, queens, be angry with the king.' 'Why should we be angry with him? What has he taken of ours?'

So she went to the mice. 'O mice, mice, gnaw the clothes of the queens.' 'Why should we gnaw? What have they taken of ours?'

So she went to the cats. 'O cats, cats, kill the mice.' 'Why should we kill them? What have they taken of ours?'

So she went to the dogs. 'O dogs, dogs, kill the cats.' 'Why should we kill the cats? What have they taken of ours?'

So she went to the sticks. 'O sticks, sticks, beat the dogs.' 'Why should we beat? What have they taken of ours?'

So she went to the fire. 'Fire, fire, burn the sticks.' 'Why should we burn them? What have they taken of ours?'

So she went to the pond. 'Pond, pond, quench the fire.' 'Why should I quench it? What has it taken of mine?'

So she went to the elephants. 'Elephants, elephants, suck the pond dry.' 'Why should we suck it dry? What has it taken of ours?'

So she went to the ants. 'Ants, ants, crawl up the elephants' trunks.' 'Why should we crawl up the trunks? What have they taken of ours?' 'If you don't crawl up the elephants' trunks, I will kill you.'

Then said the ant, 'why kill me, I will crawl up the elephants' trunks.'

Then said the elephants, 'why crawl up our trunks? We will suck the pond dry.'

Then said the pond, 'why suck me dry? I will quench the fire.'

Then said the fire, 'why quench me? I will burn the sticks.'

Then said the sticks, 'why burn us? We will beat the dogs.'

Then said the dogs, 'why beat us? We will kill the cats.'

Then said the cats, 'why kill us? We will kill the mice.'

Then said the mice, 'why kill us? We will gnaw the queens' clothes.'

Then said the queens, 'why gnaw our clothes? We will be angry with the king.'

Then said the king, 'why be angry with me? I will fine the carpenter.'

Then said the carpenter, 'why fine me? I will cut down the neem tree.'

Then said the neem tree, 'why cut me down? I will make the crow fly away.'

Then said the crow, 'why make me fly away? I will give the sparrow back her pearl.'

BĀGRĪ.

The word *Bāgrī*, or more correctly *Bāgṛī*, literally means the language of the Bāgar country. A range of rocky hills intersects nearly the whole of Shekhawati in the Jaipur State, in a north-eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called Dhunḍhār (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgar, which includes nearly the whole of Shekhawati, and is generally applied to the sandy country where water is only procurable at a great depth.¹ This Bāgar tract extends to the north-west, far beyond Shekhawati, and it is this tract, outside Shekhawati, which is the home of Bāgrī. The language of Shekhawati, etc., though closely allied to Bāgrī, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

The word Bāgar² also appears under the form Bāngar, and this, in its turn, gives its name to the dialect of Western Hindī called Bāngarū which is mainly spoken in East Hissar, Delhi District, and Karnal. Bāngarū is a form of speech quite different from Bāgrī. The latter is a dialect of Rājasthānī.

Bāgrī has to its north Pañjābī, to its east Bāngarū, to its south-east Ahīrwāṭī, and to its south and west the Bīkānērī-Shekhāwāṭī form of Mārwarī. It represents Mārwarī merging into Pañjābī and Bāngarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwarī.

The home of Standard Bāgrī is in the north-east corner of the Bikaner State. Immediately to its east and north lies the Panjab district of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Tahsil, in the south of which Bāgrī is also spoken. In the north of Sirsa we have Pañjābī. Bāgrī is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State.³ Here it has to its north Pañjābī, and to its east Bāngarū. The western boundary of Bāngarū may be defined as a line passing through Fatahabad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debateable ground, a considerable portion of the tract being held by Bāgrī immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgrī rather than the reverse. True Bāgrī, as distinguished from Bāngarū, is found close to the Bikaner frontier.

South of Hissar lie the State of Loharu and the Dadri Nizāmat of the Jind State. In Loharu the language is Bāgrī, and so it is in Dadri, except at the eastern end, where it is Bāngarū.

¹ See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beames, i. p.

² Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with *lagar*, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjābī *ḷakar* or *hakkar*, a goat.

³ Bāgrī is here spoken in Sardulgarh-Dhudal in Nirāmrī Anahadgarh; i.e., in the extreme south of the central portion of Patiala State, where it juts out into the Hissar District, immediately to the east of Sirsa Tahsil.

South, again, of Loharu and Dadri lies the Narnaul Nizāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahīrwātī.

Bāgrī is also reported to be spoken in the south-west of the Fazilka Tahsil of the district of Fīrozpur. An examination of the specimens received shows that it is not a true Bāgrī, but is rather a mixture of Bīkānērī and Pañjābī. It has none of the peculiar characteristics of Bāgrī. Specimens of it will be found in the section devoted to Pañjābī (Vol. IX, Pt. I).

Shēkhāwātī, which is spoken immediately to the south of Bāgrī, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shēkhāwātī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhāwātī as Bāgrī, but the dialect which is known as Bāgrī is not Shēkhāwātī, although it is closely allied to it. Shēkhāwātī represents Bīkānērī Mārwarī merging into Jaipurī, while Bāgrī represents it merging into Pañjābī and Bāngarū.

The number of speakers of Bāgrī is estimated to be as follows:—

Number of speakers.

RAJPUTANA—

Bikaner	3,000
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PANJAB—

Hissar	271,820
Anahadgarh of Patiala	13,000
Loharu	20,139
Dadri of Jind	19,400
	<hr/>
	324,359

TOTAL	<hr/>
	327,359

I know of no literary work written in Bāgrī. The only account of the dialect with which I am acquainted is in Mr. J. Wilson's *Final Report on the Revision of Settlement of the Sirsa District in the Punjab, 1879-83*. In Section 100 (pp. 120 and ff.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Some of the specimens of Bāgrī which I received were written in the Persian character, others in the Dēva-nāgarī, and others again in that form of the Dēva-nāgarī character which is used in Marwar, and which has separate signs for *q̣* and *ṛ* (see p. 20).

The pronunciation¹ of Bāgrī mainly differs from that of the neighbouring Pañjābī and Bāngarū in being broader in its vowel sounds. The vowel *ā* sounds almost like the *a* in 'all.' Thus *kākā*, an uncle, is pronounced *cauccaw*, and the people themselves often spell this sound with *ō*, not *ā*. Similarly in pronouncing the other vowels a speaker of Bāgrī makes them as broad as he can, while a speaker of Pañjābī often cuts them short, at the same time often doubling the following consonant, e. g., Bāgrī *tābar*, a child, Pañjābī *tabbar*, a family; Bāgrī *tībā*, Pañjābī *ṭībā*, a sandhill; Bāgrī *kūṭ*, Pañjābī *kutt*, a bruise. The Mārwarī pronunciation of *ē* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that *ṛ ē* is quite commonly written *a*. Thus the suffix *ṛ gē* (sign of the conjunctive participle) is as often as not written *ṛ ga*.

¹ Much of this is taken from pages 121 and ff. of Mr. J. Wilson's *Sirsa Settlement Report*.

In the pronunciation of consonants *k* is often pronounced as *g*. This is most noticeable in the suffix of the genitive *ḡō*, which is often written *kō* or even *kā*, but is always pronounced *gō*, the *ō* having a tendency to be pronounced like *aw*.

As in Standard Marwārī, a medial *k* is commonly dropped, as in *kasṡ*, for *kaḡsṡ*, I will say; *kayō*, for *kaḡyō*, said; *chāyō*, for *chāḡyō*, he wished.

In Bikaner, the Bāgrī often prefers an initial *b* to *w* or *v*. Thus *bō*, not *wō*, he. Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāgrī area which are more under the influence of Pañjābī, Bāngarū, or Ahīrwāṭī, the *w* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bāgrī having Pañjābī to its north, and Bāngarū and Ahīrwāṭī to its east, varies considerably from place to place, as it comes under the influence of these languages. I give two specimens, one of which is in what I may call the Standard Bāgrī of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bāngarū. I do not propose to give a complete grammar. Bāgrī closely resembles Mārwarī, and reference can be made to the grammar of that language, on pp. 19 and ff., for further particulars. As already stated, I take the Bāgrī of Bikaner as the standard.

The declension of nouns closely follows Mārwarī. Strong tadbhava nouns of the *a* base, have their nominative singular in *ō*, as in Mārwarī.

Declension.

Thus :—

	Sing.	Plur.
Nom.	<i>ghōṛō</i> , a horse	<i>ghōṛā</i>
Obl.	<i>ghōṛā</i>	<i>ghōṛāṡ</i>
Voc.	<i>ghōṛā</i>	<i>ghōṛō</i>

The *ō* of the nominative is sometimes written *ā*, under the influence of Pañjābī or Bāngarū, but its sound is that of *ō*, or of the *aw* in 'caw' (see above).

The case of the agent of these nouns ends in *ē* in the singular, and *ā* in the plural. Thus, *ghōṛē*, *ghōṛāṡ*. The suffix *nai* or *ṇē* is not used for this case except under the influence of neighbouring languages. In the case of other nouns, the Agent Singular is the same as the nominative, while the plural ends in *āṡ*. Thus *bāp māryō*, the father struck; *bāpā māryō*, the fathers struck. The oblique plural of all nouns ends in *āṡ*.

The Rājasthānī locative in *ē* or *āṡ* is also common. Thus *gharē* or *gharāṡ*, in a house.

For the case-postpositions, the *Dative-Accusative* suffixes are *gē*, *nē*, and (in Hissar) *nai*, *nāṡ*. The last is borrowed from Pañjābī. *ḡ gē* is often written *ḡ ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gō*.

The suffixes of the *Instrumental-Ablative* are *sṡ* and *tā*.

The *Locative* has a variety of suffixes, of which the commonest are *mā* and *mē*.

The *Genitive* suffix is peculiar to Bāgrī, and is typical of the dialect. It is *gō*, oblique *gā*, locative and agent masc. *gē*, fem. *ḡi*. As usual *gē* is used before a noun in the agent or locative case singular, and *gā* before other oblique cases. Thus *rājā-gō man-mē*, in the king's mind; *rājā-gē āgē*, before the king; *rājā-gē bāp dēkhyō*, the king's father saw; *rājā-gā hāt-sṡ*, from the king's hand; *rājā-gā rupaiyā*, the king's rupees. As the influence of Pañjābī and Bāngarū is stronger, the use of *gē* increases.

and it is often used instead of *gā*, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindōstānī.

In writing, *gō* sometimes appears as *gā*, and *gē* as *ga*, but this does not affect the pronunciation. Similarly, *k* is sometimes written for *g*, thus *kō*, *kā*, *kē*, *kī*. This again does not affect the pronunciation, which is that of *g*. If *k* is heard in such cases, it is an instance of borrowing from Bāṅgarū.

Instead of *gō*, *gā*, *gē*, *gī*, the true Mārwārī forms *rō*, *rā*, *rē*, *rī* also often appear, and are subject to the same rules, *mutatis mutandis*. *Rō* is sometimes written *rā*, and *rē* is sometimes written *ra*.

Adjectives require few remarks. Strong tadbhava adjectives of *a*-bases, end in *ō*, and are treated exactly like the genitive terminations.

Pronouns.—The pronouns of the first and second persons are as follows :—

	I.	You.
Sing. Nom.	<i>hē</i>	<i>tē</i>
Agent	<i>maĩ</i>	<i>taĩ</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Oblique	<i>ma</i>	<i>ta</i>
Plur. Nom. & Agent	<i>mhē</i>	<i>thē</i>
Genitive	<i>mhārō</i> , <i>mhā-gō</i>	<i>thārō</i> , <i>thā-gō</i>
Oblique	<i>mhā</i> , <i>mhā</i> , <i>mhē</i>	<i>thā</i> , <i>thā</i> , <i>thē</i>

Maĩ and *taĩ* are only used in the Agent case, not in the nominative. Thus *hē karē*, I do; *maĩ karyō*, I did. In both pronouns the plural is frequently used in the sense of the singular.

The Demonstrative Pronouns are *yō* or *ō*, this, and *bō*, that. They have feminine forms in the nominative singular only, *viz.*, *yā* or *ā*, this; *bā*, that. The Hissar forms differ slightly from the Standard Bāṅrī ones. The latter are as follows :—

	This.	That.
Sing. Nom.	<i>yō</i> , <i>ō</i> ; fem. <i>yā</i> , <i>ā</i>	<i>bō</i> ; fem. <i>bā</i>
Agent	<i>ī</i> , <i>a</i> , <i>īya</i>	<i>bī</i> , <i>ba</i> , <i>uwa</i>
Oblique	<i>ī</i> , <i>īya</i>	<i>bī</i> , <i>uwa</i>
Plur. Nom.	<i>aī</i>	<i>bai</i>
Obl.	<i>ā</i> , <i>in</i>	<i>bā</i> , <i>bin</i> , <i>un</i>

The Hissar forms are :—

Sing. Nom.	<i>yeh</i> ; fem. <i>yā</i> , <i>ā</i>	<i>woh</i> ; fem. <i>wā</i> .
Agent	<i>ī</i>	<i>vī</i> , fem. <i>wā</i>
Obl.	<i>ī</i>	<i>vī</i>
Plur.	<i>aī</i>	<i>wai</i>
	<i>ā</i> , <i>in</i>	<i>wā</i> , <i>vin</i> , <i>un</i>

The Relative pronoun is *jakō* (gen. *ji-gō*), fem. *jakā*. It is often used in the sense of a demonstrative pronoun, as all over Rajputana.

The Interrogative Pronouns are *kun* (genitive *ki-gō*) who? and *kē*, what? In Hissar, we have *khyā* and *kāī* for 'what?' *Kūhī* is 'anything' and *kōī* (oblique forms the same) is 'anyone.'

CONJUGATION—Auxiliary Verb and Verb Substantive.

Present—I am.

	Sing.	Plur.
1.	<i>hũ</i>	<i>hã</i>
2.	<i>hai</i>	<i>hō</i>
3.	<i>hai</i>	<i>hai</i>

It will be seen that it follows Mārwārī. Note that the third person plural is not nasalized.

In Sirsa, and other parts affected by Bāngarū or Ahīrwāṭī, we have,—

	Sing.	Plur.
1.	<i>sũ</i>	<i>sã</i>
2.	<i>sai, sē</i>	<i>sō</i>
3.	<i>sai, sē</i>	<i>san</i>

The past is—

	Sing.	Plur.
Masc.	<i>hō</i>	<i>hā</i>
Fem.	<i>hī</i>	<i>hī</i>

In Hissar and other parts affected by Bāngarū and Ahīrwāṭī, we have *thō, thā, thī*.

Finite Verb.—As usual in Rājasthānī the tense which in Hindōstānī is the present subjunctive is used in its original sense of a present indicative. Thus :—

Present.—I strike, etc.—

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārã</i>
2.	<i>mārē</i>	<i>mārō</i>
3.	<i>mārē</i>	<i>mārē</i>

In Hissar, the third person plural is *mārē*.

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus :—

Definite Present.—I am striking, etc.—

	Sing.	Plur.
1.	<i>mārũ-hũ</i>	<i>mārã-hã</i>
2.	<i>mārē-hai</i>	<i>mārō-hō</i>
3.	<i>mārē-hai</i>	<i>mārē-hai</i>

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *ē*. It does not change for person. Thus :—

Imperfect.—I was striking, etc.—

	Sing.	Plur.
Masc.	<i>mārē-hō</i>	<i>mārē-hā</i>
Fem.	<i>mārē-hī</i>	<i>mārē-hī</i>

In Hissar and the neighbourhood, the present participle is used, as in Hindōstānī. Thus, *hũ mār-tō-thō*.

The *Future*, as in Bikaner and elsewhere in Rajputana, has the letter *s* as its characteristic. It is conjugated as follows :—

Future.—I shall strike, etc.—

	Sing.	Plur.
1.	<i>mār^ssyũ</i>	<i>mār^ssã</i>
2.	<i>mār^ssĩ</i>	<i>mār^ssõ</i>
3.	<i>mār^ssĩ</i>	<i>mār^ssĩ</i>

In Hissar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation :—

	Sing.	Plur.
1.	<i>mār^śśĩ</i>	<i>mār^śśã</i>
2.	<i>mār^śśĩ</i>	<i>mār^śśõ</i>
3.	<i>mār^śśĩ</i>	<i>mār^śśan</i>

The following are the Verbal Nouns and Participles :—

Infinitive, *mār^bbũ*, *mār^hhũ*, *māray*, to strike.

Present Participle, *mār^ttũ*, striking.

Past Participle, *māryũ* (often written *mārĩũ*), struck.

Conjunctive Participle, *mār-gẽ*, *mārar*, *mār-kar*, having struck.

Noun of Agency, *māray-ãlũ*, *mār^hhẽ-ãlũ*, a striker.

From these elements the remaining tenses can be formed as in Hindostānī. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, *mār-gẽ* is the true Bāgrī form. *Mārar* is Mārwarī and *mār-kar* is Bāngarū. We may note the form *bulā-ar* in the second specimen, meaning 'having summoned.'

As regards irregular verbs, they are as usual, except that the past participle of *karaũ*, to do, is *karyũ*.

The Mārwarī compound verbs with *parũ* and *warũ* occur in Bāgrī. Thus *parũ-gayũ*, he went away. Cf. pp. 30 and ff.

The Mārwarī termination *ṛũ* is common with adjectives and participles. Thus *mōṭũ-ṛũ*, the elder son; *bādhũ-ṛũ*, fem. *bādhũ-ṛĩ*, tied up; equivalent in meaning to the Hindostānī *bādhũ-huĩ*.

A common form of the negative is *kō-nĩ*, which is also frequently met elsewhere in Rajputana. Thus *kō gayũ nĩ*, he did not go at all.

VOCABULARY.—In Vocabulary, we may note *sũ* or *sũ-kũĩ* (*sab-kũĩ*), all; *kanẽ*, near, from near, from; *dhũrũĩ*, from; *gail*, with; *aḥẽ*, *iḥẽ*, here; *baḥẽ*, there; *kathẽ*, where? *ẽsũ*, such; *hambẽ*, yes. In the second specimen, the phrase *ghatẽ na badhẽ*, neither diminishes nor increases, deserves notice. The negative *na*, not, refers both to the preceding and to the following verb. In such a case it is known as *dēhalĩ-dīpak*, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BAGRI.

STATE BIKANER.

कोई माँणस-गा दीय बेटा ह्य । बाँ-माँय-सूँ ल्होड़कियो बाप-नेँ कयो क ओ बाबा घर-गे धन-माल-में-ता जतो न्हारे बँट आवे जकी म-नेँ दे-दो । जकता बाप घर-गा धन-माल-गा बँटा कर-गे बाँ-नेँ बाँट-दियो । थोड़ा-सा दिन पछे ल्होड़कियो बेटो आप-गे सो धन भेळो कर-गे अलग मुलक-में परो-गयो ओर वठे कुमारग-में सो-कई खोय-दियो । सगळो बिगाड़ों पछे बीँ मुलक-में जवरो भारी कूसमो हुबो ओर वो कंगळ हुय-गयो । ओर वो बीँ मुलक-रे रक्षणे-आळे एक माँणस कने जाय-गे बीँ-गे मेळे रक्षण लागी । ओर बीँ उव-नेँ आप-गा खेतों-में सूर चरावण-वेई हेडो । ओर वो सूरों-गा खावण-गा छोडों-सूँ घणी दोरी पेट भराई करतो-हो । ओर बीँ-नेँ कोई कूँहीं नहीँ देतो । जणां बीँ-नेँ चेतो हुयो ओर आप-गे मन-में कयो क न्हारे बाप-गे तो घणाई माँणस है ओर बाँ माँणसाँ-गे रोटो अगाँण-पगाँण पड़ो रहै-है ओर हँ मरतो मरूँ-हँ । सूँ अठियाँ चाल-गे न्हारे बाप कने जासूँ ओर बीँ-नेँ कसूँ क ओ बाबा मैं भगवान-गे आगे ओर धारे मूँटा-गे पाप कखा-है । जकता अव थारो बेटो कवावण जोगो नहीँ रह्यो । पण म-नेँ धारे माँणसाँ-में एक माँणस बणाय-ले । ओर वो उठ-गे आप-गे बाप कने आयो । बीँ-नेँ घणी-सारी दूर-सूँ बीँ-रे बाप देख्यो । जराँ दया कर-गे भाग-कर साँमें जायर बीँ-नेँ गळा-गे लगायो ओर बाका लिया । ओर बेटे कयो क ओ बाबा भगवान-गे साँमने ओर थारी आँखाँ आगे मैं पाप कखा-है ओर थारो बेटो बजण जोगो नहीँ हँ । पण बाबे आप-गे माँणसाँ-नेँ कयो सगळों-सूँ चोखा गाभा ल्याय-गे हँ-नेँ पैरावो । ओर हँ-गे हात-में मूँदड़ी पैरावो । ओर पगाँ-में पगरखी पैरावो । ओर आपाँ जीमण जीमाँ ओर मजा कराँ हँ-वेई क न्हारे ओ बेटो मर-गयो फेरूँ जीयो-है । गूम-गयो-हो फेरूँ लाधो-है । ओर बै कोड करण लागो ॥

अवार-ताई उव-रो मोटोडो बेटो खेत-में हो । जराँ वो घर-नेँ आयो ओर घर-गे नेडो पूगो तो बी गीत गावणो ओर नाचणो सुणो । जराँ बी आप-गे माँणसाँ-मंडियाँ एक जणे-नेँ बुलाय-गे बूभो क ओ के है । जराँ ब बीँ-नेँ कयो क तेरो भाई आयो-है अर तेरे बाप जीमण कखो-है हँ-वेई बीँ-नेँ वो राजी-खूसी मिळ्यो-है । जराँ वो घणो रीसाँणो हुयो ओर घर-में वड़णो नहीँ चायो । जकता हँ-गे बाप मँनावण-नेँ बार आयो ओर मँनायो । जराँ इय बाप-नेँ कयो क देखो अता वरस-ताई मैं तेरो हीडो कखो-है । ओर कदेई थारो अण-कयो नहीँ कखो । पण तोही ये म-नेँ कदे-ही बकरियो-ही नहीँ दियो क हँ न्हारे मीतराँ-गे साँगे खूसी करतो । पण थारो ओ बेटो जके थारो धन-माल राँडों-गे साँगे कुमारग-में खोय-दियो जक-रे आवतां पाण-बीँ-गे बेई जीमण कखो । जराँ बी बीँ-नेँ कयो क अरे बेटा तू तो सदाई न्हारे भेळो है । ओर सो-कुई न्हारे कने है जकी तेरो-ई है । ओ तेरो भाई मर-गयो-हो जकी फेरूँ जीयो-है । ओर गूम-भयो-हो जकी फेरूँ लाभो है । जकता राजी हुणो ओर कोड करण चाहिजे-हो ॥

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Kōi māṇas-gā dōy bēṭā hā. Bā-māy-sū lhōṛkiyē bāp-nē
A-certain man-of two sons were. Them-in-from by-the-younger the-father-to
 kayō ka, 'ō bābā, ghar-gē dhan-māl-mē-tā jatō mhārē
it-was-said that, 'O father, the-house-of property-in-from what-much to-me
 bāt āvē, jakō ma-nē dē-dō.' Jak'tā bāp ghar-gā dhan-māl-gā
share may-come, that me-to give-away.' Then by-the-father the-house-of property-of
 bāṭā kar-gē bā-nē bāt-diyō. Thōrā-sā din pachhē
shares having-made them-to it-was-divided-and-given. A-few-very days afterwards
 lhōṛkiyō bēṭō āp-gō sō dhan bhēḷō kar-gē alag mulak-mē
the-younger son himself-of all wealth together made-having a-distant country-in
 parō-gayō, ōr bathē kumār-g-mē sū-kūi khōy-diyō. Sag'lo
went-away, and there evil-conduct-in everything was-squandered. All
 bigāṛā pachhē bī mulak-mē jab'rō bhārī kūs'mō huwō, ōr bō kaṅgāl
on-being-destroyed after that country-in very heavy famine became, and he poor
 huy-gayō. Ōr bō bī mulak-rē rah'nē-ālē ek māṇas lanō jūy-gē
became. And he that country-of an-inhabitant a man near gone-having
 bī-gē bhēḷē rahan lāgō. Ōr bī uwa-nē āp-gā khētā-mē
him-of with to-remain began. And by-him him-to himself-of fields-in
 sūr charāwan-bēi hēryō. Ōr bō sūrā-gā khāwan-gā chhōḍā-sū
swine grazing-for it-was-sent. And he the-swine-of eating-of husks-with
 ghaṇī dōrī pēt bharāi kar'tō-hō. Ōr bī-nē kōi kūhī nah
(with-)great difficulty belly filling doing-was. And him-to any-one anything not
 dētō. Janē bī-nē chētō huyō, ōr āp-gē man-mē kayō
used-to-give. Then him-to thought became, and himself-of mind-in it-was-said
 ka, 'mhārē bāp-gē tō ghanā-i māṇas hai, ōr bā māṇā-ā-gē
that, 'my father-to indeed many-indeed men are, and those men-to
 rōṭī agāṇ-pagāṇ paṛī rahai-hai, ōr hū mar'tō marū-hū. Sū
bread abundantly fallen remains, and I dying dying-am. Therefore
 aṭhiyā chāl-gē mhārē bāp kanē jāsū, ōr bī-nē kasū ka, "ō
from-here gone-having my father near I-will-go, and him-to I-will-say that, "O
 bābā, māi Bhag'wān-gē āgē ōr thārē mūḍhā-gē pāp karyā-hai.
father, by-me God-of before and your face-to sins done-are.

Jak'tā ab thārō bēṭō kawāwan jōgō nahī rahyō. Paṇ ma-nē
Therefore now your son to-be-called fit not (I-) remained. But me
 thārē māṇ'sā-mē ēk mānas baṇāy-lē. " Or bō uṭh-gē āp-gē
your men-among one man make-for-yourself. " And he arisen-having himself-of
 bāp kanē āyō. Bī-nē ghaṇī-sārī dūr-sū bī-rē bāp dēkhyō.
father near came. Him-to very-great distance-from him-of by-father it-was-seen.
 Jarā dayā kar-gē bhāg-kar sāmē jāyar bī-nē gaḷā-gē
Then compassion made-having run-having near having-gone him-to neck-to
 lagāyō, or bālā liyā. Or bēṭē kayō ka, 'ō
it-was-applied, and kisses were-taken. And by-the-son it-was-said that, 'O
 bābā, Bhag'wān-gē sām'nē or thārī ākhyā āgē māī pāp karyā-hai,
father, God-of before and your eyes before by-me sins done-are,
 or thārō bēṭō bājan jōgō nahī hū.' Paṇ bābē. āp-gē
and your son to-be-called fit not I-am.' But by-the-father himself-of
 māṇ'sā-nē kayō, 'sag'ā-sū chōkhā gābhā lyāy-gē ī-nē
men-to it-was-said, 'all-than excellent garments brought-having this-one-to
 pairāwō; or ī-gē hāt-mē mūd'rī pairāwō, or pagā-mē pagar'khi
put-on; and this-one-of hand-on a-ring put-on, and feet-on shoe
 pairāwō; or āpū jīman jīmā, or majā karā; ī-bōī ka, mhārē
put-on; and we a-feast may-eat, and rejoicing may-do; this-for that, to-me
 ō bēṭō mar-gayō, phērū jīyō-hai; gūm-gayō-hō, phērū lādhō-hai'
this son dead-went, again living-is; lost-gone-was, again got-is.'
 Or bai kōḷ karan lāgā.
And they merriment to-make began.

Abār-tūī uwa-rō mōṭō-rō bēṭō khēt-mē hō. Jarā bō ghār-nē āyō,
Now-up-to him-of the-elder son field-in was. Then he. house-in came,
 or ghar-gē nērō pūgō, tō bī gīt gāw'nō or nāch'nō sunō.
and house-of near arrived, then by-him song singing and dancing was-heard.
 Jarā bī āp-gē māṇ'sā-māīyā ēk jaṇē-nē bulāy-gē
Then by-him himself-of men-among a person-to summoned-having
 būjhō ka, 'ō kē hai?' Jarā ba bī-nē kayō ka,
it-was-enquired that, 'this what is?' Then by-him him-to it-was-said that,
 tērō bhāī āyō-hai, ar tērō bāp jīman karyō-hai, ī-bōī bī-nē
thy brother come-is, and thy by-father a-feast made-is, this-for him-to
 bō rāji-khūsi mīlyō-hai.' Jarā bō ghaṇō risāṇō huyō, or ghar-mē
he safe-sound got-is.' Then he very angry became, and the-house-in
 baṇ'nō nahī chāyō. Jak'tā ī-gō bāp māṇāwan-nō
to-enter not it-was-wished. Then him-of the-father remonstrating-for
 bār āyō, or mānāyō. Jarā iya bāp-nē kayō
outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said
 ku, 'dēkhō, atā baras-tūī māī tērō hīpō karyō-hai; or kadē-i
that, 'see, so-many years-during by-me thy service one-is; and ever-even

thārō aṇ-kayō nahī karyō. Paṇ tō-hī thē ma-nē kadē-hī
your disobeying not was-done. But nevertheless -by-you me-to ever-even
 bak⁴riyō-hī nahī diyō ka hī mhārē mītr⁴gē sāgē khūsī
a-kid-even not was-given that I my friends-of with rejoicing
 kar⁴tō. Paṇ thārō ō bēṭō, jakē thārō dhan-māl rād⁴gē
might-have-made. But your this son, by-whom your possession harlots-of
 sāgē kumārag-mē khōy-diyō, jaka-rē āw⁴tā pāṇ bī-gē
with evil-conduct-in was-squandered, that-one-of on-coming as-soon-as him-of
 bēi jīmaṇ karyō.' Jarā bī bī-nē kayō ka, 'arē bēṭā,
for a-feast was-made.' Then by-him him-to it-was-said that, 'O son,
 tū tō sadā-i mhārē bhēḷō hai. Ōr sō-kūi mhārē kanē
thou indeed ever-indeed of-me with art. And everything of-me near
 hai, jakō tērō-i hai. Ō tērō bhāi mar-gayō-hō, jakō phērū
is, that thine-even is. This thy brother dead-gone-was, he again
 jiyō-hai; ōr gūm-gayō-hō, jakō phērū lābhō-hai; jak⁴tā rājī huṇō
living-is; and lost-gone-was, he again got-is; therefore happy to-become
 ōr kōḍ karan chāhijē-hō.'
and merriment to-make fitting-was.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

एक राजा थो । वीं एक साहुकार कने दस पाँच कोड़ रुपैया देखिओ और सुण्यो । वीं राजा-गे मन-में एसी-क आई कि ई-रा रुपैया खोसणा चाहीजे । एसी तजवीज-सँ लेणा चाहीजे कि ई-हँ वुरो बी मालूम न देवे । वीं राजा वीं साहुकार-नै बुलायो । बुलाअर साहुकार-नै एसी फरमाई कि चार चीज रहे-नूँ पैदा कर-दे । एक तो घटे-ही घटे । एक बधे-ही बधे । एक घटे न बधे । एक घटे और बधे । साहुकार इकरार कखो कि छे महीने-में चारों चीज हाजिर करशूँ । वीं-सँ राजा इकरार-नामा लिखवा-लीयो कि छे महीने-में हाजिर न करे तो मेरे घर-माँही जो धन है, सो राज-रो होयो । इकरार लिख साहुकार घर-में गयो । घरों जा गुमाशों-नै कानी-कानी कागज दीया कि किछाँ भाउ मिळै ऐ चारों चीज खरीद-कर भेज देओ गुमाशों वुतेरी टूँड करी लाधी नहीं । गुमाशों उलटो जवाब सेठ-नै लिख-दीयो कि इठे किछाँ भाउ ऐ चीजाँ लाधी नहीं और न कोई इठे इहाँ चीजाँ-नूँ जाने-है । साहुकार-नै बड़ो भारी फिकर होयो अब काँई जावता करीजे । धन तो राजा ले-लेशी । मँडो ढाको होशी ॥

तो साहुकार-गी लुगाई बोली था-नूँ काँई एसी फिकर है सेठ-जी सो म्हाँ-नै तो बताओ । सेठ कहण लाग्यो । लुगाई-गी किछाँ बताजँ । लुगाई इठ पकड़-लीयो । हँ तो पूछाँ-ही रहशूँ । सेठ-जी हार-कर बतावण लाग्यो । चार चीज बादशाह माँगी-है । सो गुमाशों कने लिखा-था । सो गुमाशों जवाब दे भेज्यो-है । चारों चीज न खाँगा तो माल-धन सब राज ले-लेशी । साहुकारणी बोली कि आँ चीजाँ खातर राज काँई म्हारो धन ले-लेशी । ऐ चारों चीजाँ रहे म्हारे बाप कने ल्याई-थी । म्हारा जुगवा-में बाँधोड़ी पड़ी है । राज माँगशी दे-देशाँ । साहुकार एसी कही म्हा-नै आँख्याँ दिखाओ । साहुकारणी एसी कही कि जाओ ये राज-में अरजी कर-देओ कि आप म्हारा-सँ काँई चीजाँ माँगी । एसी एसी चीज तो लुगायाँ-रे कने लाध-जावें ॥

राजा आप-रे मन-में एसी विचारी कि ये तो सोच-समझ बात कही-थी । एण एसी चीज लुगायाँ कने लाध-जावें तो लुगाई बुलाओ । राजा साहुकार-गी लुगाई-नै हरकारो बुलावण भेज्यो । साहुकारणी कछो कि राजा-जी आप-री कोई सुतबर बाँदी भेज-देवे तो हँ बाँदी-नूँ दे-देशूँ । बाँदी रानी-ने दे-देशी । रानी राजा-नै दे-देशी । राजा न मानी । ईं ढाले चार बेर हरकारो गयो अर चार-हेळों आयो । पछे साहुकार-बखी आई । हात-में एक थाळ ल्याई । एक दूध-गो कटोरो थाळ-माँही राख्यो अर एक दाना चना-गो एक दाना मोठ-गो एक दूध घास-गी । एक एक दाना अहल-काराँ-गे आगे और घास बी अहल-काराँ-गे आगे । दूध-गो बाटको राजा-जी-गे आगे धर-दीयो । राजा एसी फरमाई कि साहुकार-बखी तूँ म्हारी धरम-गी पुत्री है । वोह चीज पछे देओ । येह काँई कियो येह बता म्हा-नै । वाँ कछो अन्न-दाता पहलाँ आप-री चीज ले-लेओ । पछे बताजँगी । आप पूछो-थो कि एक घटे-ही घटे । वोह तो उमर है । और आप कछो बधे-ही बधे सो वोह टण्णा है । बधी-ही चकी-जाए । और

एक घटे न बधे सो कर्म-गी रेखा है । और घटे और बधे सो बौह सृष्टि है । राजा पूछी येह तैं कोई कखो । बोली आप-री कचहरी-में बैठ्यो कोई गधी है कोई घोड़ो है कोई डांगर है कि कोई ओ न कह्यो कि झोड़-पती-गे घर-भूं वीरवानी कचहरी-में किछाँ आ सके । और आप बच्चो हो सो दूध पीओ । दूसराँ मालिक हो । हँ आप-नै कह नहीं सकती । मारे पीहर-गे राजवाड़-में पधारो । तो आप-नै बी डांगर बतावे ।

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

RĀGRĪ.

DISTRICT HISSAR.

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Vī ōk sāhukār kanē das pāch krōṛ rupaiyō
A king was. By him a merchant near ten five crores rupee
 dēkhiō aur sunyō. Vī rājā-gē man-mē ēsī-k āi ki,
was-seen and was-heard. That king-of mind-in such (-a-thought) came thut,
 'ī-rā rupaiyā khōs'nā ohāhijō. Ēsī taj'wīj-sū
'this-one-of rupees to-be-taken-away it-is-proper. Such device-by
 lēnā chāhijē ki ī-hū burō bī mālūm na
they-are-to-be-taken it-is-proper that to-him-also evil also, apparent not,
 dēvē.' Vī rājā vī sāhukār-nai bulāyō. Bulāar
it-may-give.' By-that king that merchant-to it-was-called. Having-summoned
 sāhukār-nai ēsī phar'māi ki, 'chār chij mhē-nū paidā kar-dō.
the-merchant-to such was-ordered that, 'four things me-for produced make.
 Ēk tō ghaṭē-hī, ghaṭō. Ēk badhē-hī badhē. Ēk
One verily decreases-veryly decreases. One increases-veryly increases. One
 ghaṭō na badhē. Ēk ghaṭō aur badhē.' Sāhukār ik'rār
decreases not increases. One decreases and increases.' By-the-merchant promise
 karyō ki, 'chhē mahinē-mē chār' chij hājir kar'sū.
was-made that, 'six months-in the-four things present I-will-make'
 Vī-sū rājā ik'rār-nāmā likh'wā-lyō ki, 'chhē mahinē-mē
Him-from by-the-king a-bond was-caused-to-be-written that, 'six months-in
 hājir na karū, tō mērē ghar-māhi jō dhan hai sō rāj-rō
present not I-make, then my house-in what wealth is that the-Government-of
 hōyō.' Ik'rār likh sāhukār ghar-mē gayō.
became.' Bond having-written the-merchant house-in went.
 Ghar' jā, gumāstā-nai kānī-kānī kāgaj dīyā ki,
In-the-house having-gone, agents-to one-by-one letters were-sent that,
 'kihyā bhāu milai, ai chār' chij kharīd-kar bhēj-dō.
'at-whatever rate they-may-be-got, these four things purchased-having send.'
 Gumāstā butērī dhūḍ karī, lādhi nahī. Gumāstā
By-the-agents much search was-made, (the-things-)were-got not. By-the-agents
 ul'tō jawāb sēṭh-nai likh dīyō ki, 'īthē kihyā bhāu ai
in-return answer the-banker-to was-written that, 'here at-any rate these

chijā lādhi nahī, aur na kōi ithē inbhā chijā-nū jānai-hai.
things are-got not, and not any-one here these things knows.

Sāhukār-nai barō bhārī phikar hōyō, 'ab kāī jāb'tā karijē?
The-merchant-to very great anxiety became, 'now what arrangement is-to-be-made?
 Dhan tō rājā lē-lēsi. Bhūdo dhālō hōsi.
Wealth indeed the-king will-take-for-himself. Bad state will-be.

Tō sāhukār-gī lugāi bōli, 'thā-nū kāī ēsō phikar
Then the-merchant-of wife spoke, 'you-to why such anxiety
 hai, sēth-jī? Sō mhā-nai tō batāō. Sēth kahan lāgyō,
is, banker-sir? That me-to indeed explain. The-banker to-say began,
 'lugāi-gē kibhyā batāī?' Lugāi hath pakar-liyō.
'a-woman-to what may-I-show?' By-the-woman obstinacy was-taken-up.

'Hū tō pūchhā-hi rah'sū.' Sēth-jī hār-kar batāwan
'I indeed in-asking-veryly will-remain.' The-banker given-up-having to-explain
 lāgyō. 'Chār chij Bād'sāl mūgi-hai. Sō gumāstā kanē
began. 'Four things by-the-Emperor asked-for-are. So the-agents near
 likhā-thā. Sō gumāstā jāwāb dē-bhōjyō-hai.
(letters-) written-were. So by-the-agents reply-in-the-negative been-sent-is.

Chārā chij na dyāgā, tō māl-dhan sab rāj
The-four things not I-shall-give, then property-wealth all the-Government
 lē-lēsi.' Sāhukār-nī bōli ki, 'ā chijā khātār
will-take-for-itself. The-merchant's-wife spoke that, 'these things for
 rāj kāī mhārō dhan lē-lēsi? Ai chārā chijā
the-Government why my wealth will-take-for-itself? These four things
 mhē mhārē bāp kanē lyāi-thī. Mhārā bug'chū-mē bādhō-rī
I my father from-near brought-had. My bundle-in tied
 parī hai. Rāj mūg'sī, dē-dēsi.' Sāhukār
lying they-are. The-Government will-ask-for, I-will-give-up.' By-the-merchant
 ēsi kahi, 'mhā-nai ākhyā dikhāō.' Sāhukār-nī ēsi
such was-said, 'me-to in-eyes show.' By-the-merchant's-wife such
 kahi ki, 'jāō thē rāj-mē ar'ji kar-dēō ki, "āp
was-said that, 'go you court-in representation make that, "by-Your-Honour
 mhārā-sū kāī chijā mūgi. Esī esī chij tō lugāyā-rē
me-from why the-things were-asked-for. Such such things indeed women-of
 kanē lādhi-jāwē."'
near are-obtained."

Rājā āp-rē man-mē ēsi bichārī ki, 'thē tō
By-the-king his-own mind-in such was-considered that, 'by-you indeed
 sūch-samajh bāt kahi-thī. Pap ēsi chij lugāyā-kanē
having-thought (-and)-understood word said-was. But such things women-near
 lādhi-jāwē, tō lugāi bulāō.' Rājā sāhukār-gī lugāi-nai
are-got, then (your-)wife summon. By-the-king the-merchant-of wife-for

har'kārō bulāwan bhējyō. Sāhukār'ni kahyō ki,
a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that,
 'rājā-jī āp-rī kōi mut'bar bādi bhēj-dēwē, tō hū
'His-Majesty his-own some trustworthly female-slave may-send, then I
 bādi-nū dē-dēsū. Bādī rāni-nai dē-dēsi.
the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.

Rāni rājā-nai dē-dēsi.' Rājā na māni. Ī
The-queen the-king-to will-give-up.' By-the-king not she-was-heeded. In-this
 dhālē chār bē har'kārō gayō, ar chār hēlā āyō.
manner four times the-messenger went, and four times came(-back).

Pachhē sāhukār-bachchī āi. Hāt-mē ēk tbāl lyāi. Ēk
Afterwards the-merchant-girl came. Hand-in a tray she-brought. A
 dūdh-gō kaṭōrō thāl-māhi rākhyō, aur ēk dānā chanā-gō, ēk
milk-of cup tray-on was-placed, and a grain gram-of, a
 dānā mōṭh-gō, ēk dūb ghās-gī. Ēk ēk dānā ahal-kārā-gē
grain vetch-of, a blade grass-of. One one grain the-officials-of
 āgē, aur ghās bī ahal-kārā-gē āgē, dūdh-gō bāt'kō rājā-jī-gē
before, and grass also the-officials-of before, milk-of dish His-Majesty-of
 āgē dhar-diyo. Rājā ēsi phar'māi ki, 'sāhukār-bachchī,
before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,
 tū mhārī dharam-gī puttī hai. Woh chij pachhē dēō.
thou my religion-of daughter art. Those things afterwards give.
 Yeh kāi kiyō, yeh batā mhā-nai.' Wā kahyō,
This what is-done, this explain me-to.' By-her it-was-said,
 'ann-dātā, pah'lā āp-rī chij lē-lēō. Pachhē batāūgī.
'food-giver, first Your-Honour's things take. Afterwards I-will-explain.

Āp pūchhō-thō ki, "ēk ghaṭē-hī ghaṭē." Woh
By-Your-Honour asked-it-was that, "one decreases-veryly decreases." That
 tō umar hai. Aur āp kahyō, "badhē-hī
indeed life is. And by-Your-Honour it-was-said, "increases-veryly
 badhē," sō woh trishṇā hai. Badhī-hī chaḷī-jāē. Aur "ēk
increases," so that ambition is. Increasing-veryly it-goes-on. And "one
 ghaṭē na badhē," sō karm-gī rēkh hai. Aur "ghaṭē aur
decreases not increases," so fate-of line is. And "decreases and
 badhē," sō woh sṛishṭi hai.' Rājā pūchhī, 'yeh taī
increases," so that creation is.' By-the-king it-was-asked, 'this by-thee
 kāi karyō?' Bōli, 'āp-rī kachah'ri-mē baiṭhyō kōi
why was-done?' She-spoke, 'Your-Honour's court-in seated some-one
 gadhō hai, kōi ghōrō hai, kōi ḍāgar hai, ki kōi
ass is, some-one horse is, some-one beast is, because by-any-one
 ō na kahyō ki, "krōr-patī-gē ghar-sū bīrbāni kachah'ri-mē
this not was-said that, "millionaire-of house-from a-woman court-in

kīhyā ā sakē." Aur āp bachehō hō, sō dūdh pīō. Dūs-rā
how come can." And Your-Honour baby is, so milk drink. Besides
 mālik hō, hū āp-nai kah nahī sak'ti. Mhārē pīhar-gē
lord you-are, I Your-Honour-to say not can. In-my father-of
 rāj-wār-mē padhārō. Tō āp-nai bi dāgar batāwē.
kingdom-in go. Then Your-Honour also beast they-will-point-out.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (a) a thing which is ever decreasing; (b) a thing which is ever increasing; (c) a thing which neither decreases nor increases; and (d) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. 'The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say, "why did Your Majesty ask me for these things? These are the kind of things that are got from a woman."'

(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, 'let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of votoh, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She

replied, ' Cherisher of the poor, first accept the four things. You ask for a thing that is ever decreasing. That is life. You ask for a thing that is ever increasing. That is ambition, which is never satisfied. The thing which never increases or diminishes is one's fated lot; and the thing which both increases and diminishes is the created universe.'¹ Then the king asked her the meaning of her actions. She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court. (Hence I offered them their appropriate food). And you, sire, are a baby, therefore please drink this milk which I have brought. But you are also my Lord and King, and hence I cannot say more to you. But go to my father's kingdom, and there Your Majesty will also be pointed out as a brute.

¹ Here there is a pun. The Hindī *ghaṭ'atā barh'atā* means 'to change.' Creation is always changing.

CENTRAL-EASTERN RĀJASTHĀNĪ.

JAIPURĪ.

The following two specimens of Jaipurī come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folktale, and illustrate the grammatical sketch given on pp. 33 and ff. They have been prepared for this survey by the Rev. G. Macalister. On pages 34—74 of that gentleman's *Specimens*, the student will find a further number of excellent examples of this form of speech.

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-के दो बेटा छ। वा-मै-सूँ छोटक्यो आप-का बाप-नै खई दादा-जी धन-मै-सूँ जो बाँटो म्हारे बाँटि आवे सो मूँ-नै द्यो । वो आप-को धन वा-नै बाँट दीनू । थोड़ा-ई दिना पाछे छोटक्यो बेटो सब सोर-समेटर दूर परदेस-मै चक्यो-गयो अर ऊँडे कुम्हिलाँ चालर आप-को । धन उड़ा-दीनू । जं-नै सब-क्यूँ उड़ा-दीयाँ पाछे जं देस-मै एक बड़ो काक पझो अर वो झै-गो कंगार । वो गयो अर जं देस-का रैवाहाकाँ-मै-सूँ एक जणा-के रैवा लग्यो । वो जं-नै सूर चराबा-नै आप-का खेतों-मै खिनातो । सूर जो पातड़ा खाय-छा वा-सूँ वो आप-को पेट भरवा-नै राजी छो । जं-नै कोई-ई आदमी को-देतो-नै । अब जं-की अकल ठिकाँपे आई । जिनद वो बोख्यो अक म्हारा बाप-का नरा मजूरों कने अतरो छे-क वै आप खा-ले अर और पाछो पटक-ले अर मै भूकाँ मरूँ । मै ऊठसूँ अर म्हारा बाप कने जासूँ अर जं-नै खेसूँ अक दादा-जी मै पणमसर-को पाप कखो-छे अर थाँके आगे पाप कखो-छे अर अब ई लायक कोने अक थाँ-को बेटो वाजूँ । मूँ-नै भी थाँ-का मजूरों-मै एक मेजूर राख-ल्यो । वो ऊख्यो अर आप-का बाप कने आयो । जं-नै दूर-सूँ आतो देख्यो-र बाप-नै दया आ-गई । वो भागर जं-नै गले लगायो अर जं-सूँ हित कखो । बेटो बाप-नै खई दादा-जी मै पणमसर-को पाप कखो-छे अर थाँ-के आगे पाप कखो-छे अर अब मै ई लायक कोने अक थाँ-को बेटो वाजूँ । पण बाप आप-का आदम्यों-नै खई-क चीखा-सूँ चीखा लत्ता ल्यावो अर जं-नै पैरावो । जं-का हाताँ-मै बीटी पैरावो अर पगाँ-मै जूयाँ पैरावो । अर आपाँ खाँवाँ पीवाँ अर कुसी कराँ । क्योंक यो म्हारो बेटो मर-गयो-छो जो फेर जीयायो अर गुम-गयो-छो जो लायायो । अर वै कुसी करवा लाग्या ॥

जो-को बड़ो बेटो खेत-में छो । वो आयो अर घर-के कनैसीक पौछो। जिद नाचबो गाबो अर बजाबो सुण् । वो आदर्या-में-सूँ एक-नै बुलायो अर जँ-नै पूछी अक थे काँईं बार्तां न्है-छै । वो जँ-नै खई-क थारो भाई आयो छै । जी-सूँ थारो बाप जीमण कखो-छै क्योंकि जँ-कनै वो नीकां भळों आ-गयो । वो रोस न्है-गयो अर माँई-नै को-गयो-नै । ई-सूँ जँ-को बाप बारों-नै आयो अर जँ-नै मनायो । वो जुवाब देर आप-का बाप-नै खई-क देख यों अतरा बरसाँ-सूँ में थारी ठेक करूँ-छूँ अर थारो खैबो कदेई को-नाख्यो-नै । तौ-बी तू मूँ-नै तो एक बकरा-को बख्यो भी कदे को-दीनू-नै-क में म्हारा साती भायळों-नै खेर कुसी करतो । पण थारा ई बेटा-नै आताँ-ई जो थारो धन रॉडों-में उड़ा-दीनू तू जँ-कै-ताँईं जीमण कखो । वो जँ-नै खई बेटा तू सदा म्हारी साथ छै । ज्यो-क्वू म्हारे कनै छै सो थारो-ई छै । कुसी करबो अर राजी न्हैबो न्हैती बात-ई छी क्योंकि यो थारो भाई मर-गयो छो सो फेर जीयायो अर गुम गयो छो सो लायायो-छै ॥

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk janā-kai dō bēṭā ohhā. Wā-maī-sū ohhōṭkyō āp-kā
A man-to two sons were. Them-among-from by-the-younger his-own
 bāp-nai khai, 'dādā-jī, dhan-maī-sū jō bāṭō mhāmi
father-to it-was-said, 'O-father, wealth-among-from what share my
 bāṭai āwai, sō mū-nai dyō.' Wō āp-kō dhan wā-nai bāṭ-dinū.
in-share comes, that me-to give.' He his-own wealth them-to divided.
 Thōṛā-ī dinā pāchhai ohhōṭkyō bēṭō sab sōr-samētar dūr
A-few-indeed days after younger son all gathering far
 par-dēs-maī chalyō-gayō, ar ūḍai kuggailā chālar āp-kō
foreign-country-into went-away, and there in-evil-ways walking his-own
 dhan urā-dinū. Ū-nai sab-kyū urā-diyā pāchhai ū
wealth was-wasted-away. Him-to all-whatever-was-being-wasted after that
 dēs-maī ēk baṛō kāl paṛyō, ar wō whai-gō kāgāl. Wō gayō ar
country-in a great famine fell, and he became poor. He went and
 ū dēs-kā raibāhālā-maī-sū ēk janā-kai raibā laggō. Wō
that country-of dwellers-among-from one man-with to-live began. By-him
 ū-nai sūr charābā-nai āp-kā khētā-maī khinātō. Sūr jō pātṛā
him-to swine feeding-for his-own 'fields-into it-was-sent. Swine what husks
 khāy-ohhā wā-sū wō āp-kō pēt bharbā-nai rāji chhō.
eating-were them-from he his-own belly filling-for pleased was.
 Ū-nai kōi-ī ādmi kō-dētō-nai. Ab ū-kī akkal thikāṇai
Him-to any-even man (was-)giving-not. Now his wisdom in-a-right-place
 āi. Jid wō bōlyō ak, 'mhārā bāp-kā narā mājūrā-kanai
came. Then he said that, 'my father-of many labourers-with
 atṛō ohhai-'k wai āp khā-lē ar aur pāchhō-ṣaṭak-lē, ar
so-much is-that they themselves may-eat and also may-spare, and
 maī bhūkā marū. Maī ūṭh-syū ar mhārā bāp-kanai jāsyū,
I in-hunger die. I will-arise and my father-near I-will-go,

ar ũ-nai khaisyũ ak, "dādā-jī, maĩ Paṇ'mēsar-kō pāp
and him-to I-will-say that, "O-father, by-me God-of sin
 karyō-chhai, ar thā-kai āgai pāp karyō-chhai, ar ab ĩ
done-has-been, and you-of, before sin done-has-been, and now this
 lāyak kōnai ak thā-kō bēṭō bājũ. Mũ-nai bhī thā-kā
worthy (am-)not that your son I-may-be-called. Me-to also your
 mājūrā-maĩ ēk mājūr rākh-lyō." ' Wō ũṭhyō ar āp-kā
labourers-among one labourer keep." ' He arose and his-own
 bāp-kanai āyō. ũ-nai dūr-sũ ātō dēkhyō'r bāp-nai
father-near came. Him-to far-from coming it-was-seen-and father-to
 dayā ā-gaĩ. Wō bhāgar ũ-nai galai lagāyō ar
compassion came. By-him running him-to on-neck it-was-applied and
 ũ-sũ hēt karyō. Bēṭō bāp-nai khaĩ, ' dādā-jī,
him-with love was-made. By-the-son father-to it-was-said, "O-father,
 maĩ Paṇ'mēsar-kō pāp karyō-chhai, ar thā-kai āgai pāp
by-me God-of sin done-has-been, and you-of before sin
 karyō-chhai, ar ab maĩ ĩ lāyak kōnai ak thā-kō bēṭō
done-has-been, and now I this worthy (am-)not that your son
 bājũ.' Paṇ bāp āp-kā ād'myā-nai khaĩ-'k,
I-may-be-called.' But by-the-father his-own men-to it-was-said-that,
 ' chhōkhā-sũ chhōkhā lattā lyāwō ar ũ-nai pairāwō; ũ-kā hātā-maĩ
'good-than good clothes bring and him-to clothe; his hands-on
 bīṭī pairāwō, ar pagā-maĩ jūtyũ pairāwō. Ar āp
a-ring place, and feet-on shoes put. And let-us-all
 khāṭwā piwā ar kusi karā; kyōk yō inhārō bēṭō mar-gayō-
eat drink and merriment make; because this my son dead-
 chhō, jō phēr jīy-āyō; ar gum-gayō-chhō, jō lādy-āyō. Ar
'was, that-one again is-alive; and lost-was, that-one is-found. And
 wai kusi kar'bā laggyā.
they merriment to-make began.

ũ-kō harō bēṭō khēt-maĩ chhō. Wō āyō ar ghar-kai 'kanaisik
His elder son field-in was. He came and house-of near
 paūchhyō, jid nūch'bō gābō ar bajābō sunyũ. Wō ād'myā-
reached, then dancing singing and playing he-heard. He men-
 maĩ-sũ ēk-nai bulāyō ar ũ-nai pūchhī ak, ' yē kāĩ bātī
among-from one-to called and him-to asked that, 'these what things
 whai-chhai? ' Wō ũ-nai khaĩ-'k, ' thārō bhāi āyō-chhai,
are-being-done? ' He him-to said-that, 'thy brother come-is,
 jī-sũ thārō bāp jimaṇ karyō-chhai; kyōk ũ-kanai wō nīkū-
which-for thy father a-feast has-made; because him-to he safe-and-
 bhaĩ ā-gayō.' Wō rōs whai-gayō, ar māĩ-nai kō-gayō-nai. ĩ-sũ
sound came.' He angry became, and within went-not. This-for

ũ-kō bāp bārũ-nai āyō, ar ũ-nai manāyō. Wō
his father outside came, and him-to persuaded. He
 juwāb dēr āp-kā bāp-nai khai-'k, 'dēkl, yā at'rā bār'sā.
answer giving his-own father-to said-that, 'behold, these so-many years-
 sū māi thārī [hai] karũ-ohhũ, ar thārō khaiḃ kadē-i kō-nākh-yō-
from I thy service am-doing, and thy order ever broke-
 nai; tau-bi tū mū-nai tō ēk bak'rā-kō bachchyō bhī kadē
not; yet thou me-to indeed a goat-of young-one even ever
 kō-dinū-nai-'k māi mhārā sātī-bhāy'jũ-nai lēr kusi
gavest-not-that I my companions-and-friends having-taken merriment
 kar'tō; paṇ thārā i bēḷā-nai ātā-ī, jō thārō dhan
might-make; but thy this son-to on-coming-immediately, who thy wealth
 rāḍā-māi urā-dinū tū ũ-kai-tāi jīman karyō.' Wō ũ-nai
harlots-among wasted thou him-for a-feast made.' He him-to
 khai, 'bēḷā, tū sadā mhārī sāth chhni; jyō-kyū mhārī-kanai
said, 'son, thou always me with 'art; whatever me-near
 chhai sō thārō-i chhai. Kusi kar'bō ar rāji whaiḃō
is that thine-alone is. Merriment to-make and pleased to-be
 whaiti hāt-i chhū; kyōk yō thārō bhāi mar-gayō-
becoming (proper-)thing-veryly was; because this thy brother dead-
 chhō, sō phēr jīy-āyō; ar gum-gayō chhō, sō lādī-āyō chhai.'
was, he again is-alive; and lost was, he found is.'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक राजा छो । अर जँ-के दो वेठा छः । भगवान-की असी मरजी दुईस धो राजा वेठा बाळक छः जिदी मर-गयो । मरती भगत आप-का छोटा भाई-ने बुलार आप-का दोन्यू बाळका-की अर आप-की राणी-की सरम ज-नै घाल गयो अर या खै-गयो अक ये दोन्यू काम-काज-में नै समजै जित्ते काम-काज राज-को तू करवो करजे । अर ये स्थाणा समजणा जै-जाय जिद या-को राज-पाट या-ने समझा-दीजे । सो राजा-ने मर्ग्या पाछे यो-ई काम-काज करै अर सारा राजपाट-को कुलाकुल यो-ई मालिक जै-गो । थोड़ा-सा दिनां पाछेयो आप-का मन-में विचारी-अस ये दोन्यू भतीजा वड़ा जै-जायला तो राज-पाट आपणा हात-में खुस-जायलो । जै जै तो या-ने पैली-ई मरा-नँखावा-को उपाय करी । सो वो या बात विचारर घर-का नारै-ने बुलायो अर जँ-नै लालच देर या खई-अस, तू यां दोन्यू छोरा-ने मार-नाँख । नारै हाँमळ तो भर-लीनी पण मन-में घणू-ई पिस्तावै । अर जँ काका-का कैवा-सँ भैर-का राख करार यां दोन्या-की सँवार करवा-ने रणवास-में गयो । वै दोन्यू भाई सँवार करावा-नै आया । जिद नारै राख पेटी-में-सँ काड़र मेळ्या अर रोवा लाग गयो जिद राणी खई अरे भाई खवास तू क्यों रोवै-छै । राजा-जी मर-गया तो पढ़ा मर-जावो । नाराण करी तो थोड़ा-सा दिनां-में ये बी राजा जै-जायला । नेवगी बोलयो न्हाराज में ई बात-सँ कोनै रोजं । में भीरी बात-सँ रोजं-छूँ । राणी पूछी-स वा काई बात छे जी-सँ तू रोवै-छै । नेवगी खई अक न्हाराज यां कंवरा-का काका-जी मू-नै यां दोन्या-ने मारवा-कै-ताईं भैर-का राख दीना-छै । अर या खई छै-क तू यां दोन्या-ने मार-नाँख । सो न्हाराज मू-सँ तो माग्या को-जाय-नै । न्हारे तो ये-ई राजा छै । सो में ई बात-सँ रोजं-छूँ । राणी खवास-ने तो पांच न्होर देर बिदा-कर-दीयो अर आप विचारी-अस अब ऐंडे रैवा-को धरम कोनै । जै जै तो यां दोन्या-ने लेर कौड़ी-नै चक्की चानूँ ॥

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD). *

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macallister, M.A., 1899.)

. TRANSLITERATION AND TRANSLATION.

Ek rājā chhō. Ar ū-kai dō bētā chhā. Bhag'wān-ki asī
 One king was. And him-to two sons were. God-of such
 mar'jī hūi's wō rājā bētī bhāṅk chhā jidī mar-gayō. Mar'ti
 will became-to-him that king sons children were then he-died. Dying
 bhagat āp-kū chhōtā bhāi-nai bulār āp-kū dōnyū bīp'kū-ki
 time his-own younger brother-to having-called his-own both children-of
 ar āp-kī nānī-kī saram ū-nai ghāl-gayō, ar yā khai-gayō
 and his-own queen-of protection him-to he-entrusted, and this said
 ak, 'yō dōnyū kām-kāj-māī nai sam'jai jittai kām-kāj
 that, 'these both works-duties-in not understand till-then works-duties
 rāj-kō tū karbū-kar'jē. Ar yē syūnā samāj'nā whai-jāy,
 kingdom-of thou continue-to-do. And these of-age understanding may-become,
 jid yā-kō rāj-pāt yā-nai 'sam'jā-dijē.' Sō rājā-nai māy'ī pichhai
 then them-of throne them-to make-over.' So the-king-to dying after
 yō-ī kām-kāj karai, ar sārū rāj-pāt-kō kul'kul yō-ī mālik
 he-alone works-duties does, and entire throne-of complete he-alone master
 whai-gō. Thōrī-sā dinā pichhai yō āp-kū man-māī bichāī-as,
 became. Very-few days after by-him his-own mind-in it-was-thought-by-him,
 'yō dōnyū bhatijā harā whai-jāy-lō, tō rāj-pāt āp'nā 'hāt-sū
 'these two nephews big will-become, then the-throne our hand-from
 khus-jāy-lō. Jai whai, tō yā-nai paili-ī marā-nākhābā-kō
 will-be-taken-away. If it-may-be, then them-to first-ever killing-causing-to-be-thrown-for
 upāy karī.' Sō wō yā bāt bichārār ghar-kū nāī-nai
 device let-us-make.' So by-him this thing having-considered house-of barber-to
 bulāyō, ar ū-nai lāach dēr yā khā-as,
 it-was-called, and him-to temptation having-given this (-word) was-said-by-him,
 'tū yā dōnyū chhōrī-nai mār-nākh.' Nāī hūmal tō bhar-linī,
 'thou these two boys-to kill-kill.' By-the-barber assent indeed was-given,
 pan man-māī ghanū-ī pistāwai. Ar ū kākū-kā kaibā-sū jhair-kū
 but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of

rāchh karār wñ dōnyā-ki sāvār kar'bā-nai raṇ'wās-māi
implements having-got-made them both-of hair-cutting doing-for female-apartments-in
 gayō Wai dōnyū bhāi sāvār karābā-nai āyā. Jid
went. Those two brothers hair-cutting getting-done-for came. When
 nāi rāchh pēṭi-māi-sū kāṛar mēlyā ar
by-the-barber the-implements case-in-from having-drawn-forth were-laid-out and
 rōbā lāg-gayō, jid rāñi khai, 'arai bhāi Khawās,' tū
to-keep he-began, then the-queen-by it-was-said, 'O brother Barber, thou
 kyō rōwai-chhai? Rājā-jī mar-gayā, tō paryā-mar-jāwō. Nūrāṇ kari, '
why dost-weep? The-King is-dead, then let-him-be-dead. (If)-by-God it-is-done,
 tō thōpā-sā dinā-māi yē bī rājā whai-jāy-lā.' Nēw'gi bōlyō,
then a-very-few days-in these also king will-become.' The-servant spoke,
 'Mhārāj, māi ī bāt-sū kō-nai rōū. Māi aur-ī bāt-sū
'Your-Majesty, I this thing-from not weep. I another-indeed thing-from
 rōū-chhū.' Rāñi pūchhī's, 'wā kāi bāt chhai jī-sū
am-weeping.' By-the-Queen it-was-asked-by-her, 'that what thing is which-from
 tū rōwai-chhai?' Nēw'gi khai ak. 'Mhārāj, yā
thou dost-weep?' By-the-servant it-was-said that, 'Your-Majesty, these
 kāwarā-kā kākā-jī mū-nai yā dōnyā-nai mār'bā-kai-tāi jhair-kā rāchh
princes-of by-the-uncle me-to these two-for killing-for poison-of implements
 dinā-chhai, ar yā khai-chhai-'k, "tū yā dōnyā-nai mār-nākh."
have-been-given, and this has-been-said-that, "thou these two-to kill-cast."
 Sō, Mhārāj, mū-sū tō mār'yā kō-jāy-nai. Mhārāj tō yē-ī
So, Your-Majesty, me-by indeed killed (they)-do-not-go. To-me indeed these-cerily
 rājā chhai. Sō māi ī bāt-sū rōū-chhū.' Rāñi khawās-nai tū
king are. So I this thing-from am-weeping.' By-the-queen the-barber-to then
 pūchh mḥaur dēr bidā-kar-diyo, ar āp bichārī-
six gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-
 as, 'ab aīdai railhā-kō dharam kō-nai. Jai whai, tō yā
by-her, 'now here living-of propriety (is)-not. If it-may-be, then these
 dōnyā-nai lēr kaupī-nai chaṭi-chālū.
two having-taken somewhere-to let-me-depart.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had two sons. By the will of God it was so ordained that he died while they were yet children. On his deathbed he called to him his younger brother and entrusted to him the care of his two children and of his queen. He said to him, 'as long as these children are too young to understand the business of the state, you must rule the kingdom, but as soon as they have reached years of discretion, you must make over the throne to them.' So after the king's death the brother performed all the duties of the state and became complete master of the throne. After a short while he thought to himself that in course of time his nephews would grow up and take the

¹ The word *khawās* or *khawās* (کھواس), a confidant, confidential servant, is employed in Jaipuri to mean 'later.'

kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, 'that is not why I am weeping. I am weeping for something altogether different.' 'And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes. But, Your Majesty, I can't do it. To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other stole an opre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.)

JAIPURĪ (TĒRĀWĀṬĪ).

The hilly district in the north of Jaipur state is known as Tōrāwāṭī, the ancient home of the Tōmar or Tuar Rājputs of Delhi. To its east lies the state of Alwar, the main language of which is Mēwātī. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwātī. To its west and north-west lies the Shēkhāwāṭī district of the state of Jaipur, the language of which is Shēkhāwāṭī. The number of its speakers is estimated at 342,554.

As might be expected, Tōrāwāṭī differs from Standard Jaipurī in being mixed with Shēkhāwāṭī and Mēwātī. It represents Jaipurī shading off into these two dialects. We note the typical Jaipurī disuse of aspirates in the word *mē* for *mēh*, cloud or rain. We may also note that *k* and *g* are interchangeable as in the root *thāk* or *thāg*, to be weary. This is a very old peculiarity, dating from at least the 12th century.

The genitives singular of the first and second personal pronouns are *mērō* and *tērō*, 'my' and 'thy' respectively. The plurals are *mārō*, our, and *thārō*, your. The oblique plural of the first personal pronoun is *mā*.

The proximate demonstrative pronoun is *ō*, *au*, or *yō*, this, plural *ai*. Its singular oblique base is *aī* or *aū*. Its plural oblique base is *ā*.

The remote demonstrative pronoun is *bō*, that, plural *bai*, *bā*, or *baī*. The obl. sing. is *bai*, *baī*, or *bā*, and the oblique plural is *bā*.

The relative pronoun is *jakō*, who, obl. sg., *jakā*, *jaī*, or *jī*; nom. pl. and obl. pl. *jakā*.

The interrogative pronoun *kun*, who? has an obl. sg. *kaī*. *Kē*, obl. sg. *kyā*, is 'what'? *Kōi* or *kayō* is 'any,' with an obl. sg. *kaī*.

Jaṇā is 'then.'

In the conjugation of the verb, the noun of agency ends in *tū*, as in *mār-tū*, one who strikes. The future takes *gō*, as in *mār-ā-gō*, I will strike. We may note the irregular causal verb, *pāy-bō*, to cause to drink.

The negative is *kōnyai*.

In other respects the grammar follows that of Standard Jaipurī, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his *Specimens*.

The following specimen of Tōrāwāṭī is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURI (TōRĀWĀṬĪ).

JAIPUR SIATH.

Rev. G. Macalister, M.A., 1899.)

फूलजी भाटी छी सिंदी-को राजा । सो सिंदी-का राज-में मेड़ता-का पिंडतां मे वांदियो । जद सात बरस तांणी मे कोन्चै बरस्यो जको देस हुतळ फुतळ न्है-गयो । काळ पड़ गयो । जद केबाळा कह-अस थाँ-कै तो सिंदी-का राज-में मेड़ता-का पिंडतां मे वांदियो-अस । हिरण-की डार छे जी-में किसतूखो हिरण छे । बी-कै सींगड़ी-कै मे वांदियो । जको बी हिरण-नै मारो जद धारा राज-में मे बरसै । सो राजा हज्जारें घोड़ो लेर हिरण-की गैल दिया-छे । सो घोड़ा धागता गया । जे घोड़ा रैता-गया अर हिरण बी रैता-गया । सो ओर तो रै-गया अर वो किसतूखो हिरण अर राजा कोई सैकड़ी कोस चळ्या-गया । सो हिरण थाकर ऊवो रै-गयो । जणों राजा हिरण-नै मार-गयो । सो सात बरस-को आसटो छो सो मूसळ धार मे आर पड़ो । सो राजा मे-को माखो घोड़ा-का हाना-कै चिप-गयो । थाक्योड़ो तो छो-ई राजा । सो राजा नै सुरत नई अर घोड़ा-नै सुरत । जो कोई उजाड़ बगान-कै माँई एक हीर-की ढाँणी छी । सो मिनखों-की बोली सुणर घोड़ो बी हीर-की ढाँणी कनै आर खड़ो रह्यो अर ह्योस्यो । जणों हीर कही रै घोड़ो सो काँई ह्योस्यो । बारों-नै देखा । कँवाड़ खोकर देखो । सो दो आर जणों आर देखै तो घोड़ा-का हाना-कै एक मानबी चिप-रह्यो-छे । सो बी-नै उतार माँई-नै ले-गया । घोड़ा-नै घास दाणू दे-दियो । बी-नै सुवाण दियो । रुई में डपटर सुवाण दियो । सो आदेक रात-को बी-कै निवाँच बापखो । सो बी खाबा-नै माँग्यो । सो जाट-की बेटो आप-की मा-कनै-सू दूद ल्यार पायो अर पार सुवाण दियो । फेर सुँवार हुयो बो जख्यो-ई । जणों तम्मा हम्मा सबी पूख्यो । तू कुण छे । खटे को छे । खटे आयो छे । जणों बी खयो सिंदी-को तो मैं राजा हूँ । फूलजी भाटी मेरो नाँव छे ॥ ४

[No. 25.]

INDO-ĀRYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (Tōrāwāṇī).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Phul-jī Bhāṭī chhō Sindī-kō rājā. Sō Sindī-kā rāj-maī Mēr'tā-kā
Phul-jī Bhāṭī was Sindh-of king. So Sindh-of kingdom-in Merla-of
 piṇḍatā mō bāḍiyō. Jad sāt baras tñhī mō kōnyai bar'syō,
by-pandits ruin was-tied-up. Then seven years during rain not rained,
 jakō dēs hutaḷ-phutaḷ wbai-gayō, kāḷ paṭ-gayō. Tad
so-that the-land ruined became, a-famine fell. Then
 kaibālā kabī-as, 'thā-kai tō Sindī-kā rāj-maī
by-those-who-say it-was-said-by-them, 'you-of verily Sindh-of kingdom-in
 Mēr'tā-kā piṇḍatā mō bāḍiyō-as. Hir'ñā-ki' dār chhai,
Mer'ta-of by-pandits rain has-been-tied-up-by-them. Deers-of herd is,
 jī-maī kis'tūryō hiraṇ oḥhai. Bī-kai sīg'ṛī-kai mō bāḍiyō. Jakō bī
which-in musk deer is. It-of 'horn-to rain was-tied. So that
 hiraṇ-nai mārō. Jad thārā rāj-maī mō bar'sai.' Sō rājū
'deer kill. Then your kingdom-in rain may-rain.' So by-the-king
 hajjāi ū ghōṛō lēr hir'ñā-ki gail diyā-chhai. Sō ghōṛā
thousands horse having-taken the-deers-of pursuit was-given. So the-horses
 thāg'tā-gayā, jō ghōṛā nitā-gayā ar hiraṇ lī
became-tired, so-that the-horses remained(-behind) and the-deers also
 raitā-gayā. Sō ōr tō rai-gayā, ar bō kis'tūryō hiraṇ
remained(-behind). So others verily remained(-behind), and that musk deer
 ar rājū kōi saik'ṛī kōs chalyā-gayā. Sō hiraṇ thākar ūbō
and the-king some hundreds kos went-away. So the-deer being-iceary standing-still
 rai-gayō. Jaṇñ rājā hiraṇ-nai mār-geryō. Sō
remained. Then by-the-king the-deer-to having-killed-it-was-caused-to-fall. So
 sāt baras-kō āsūdō chhō, sō mūsāḷ dhār mō ār paṛyō.
seven year-of stored-up was, so pestle(-like) torrent rain having-come fell.
 Sō iājā mē-kō māryō ghōṛū-kā lāñā-kai oḥip-gayō. Thākyō-ṛō tō
So the king rain-of was-struck horse-of pommel-to clung. Wearied indeed

chhō-i rājā. Sō rājā-nai surat naī, ar ghōrā-nai
was-verity the-king. So the-king-to consciousness was-not, and the-horse-to-
 surat. Jō-kōi ujār-bēgān-kai māī ēk hīr-kī dhāñī chhi. Sō
consciousness. A-certain wild-jungle-of within an Ahir-of hamlet was. So
 min'khā-kī bōlī sunar ghōrō bī hīr-kī dhāñī kanai. ār
men-of voice having-heard the-horse that Ahir-of hamlet near having-come-
 khaṛō rahyō ar hīsyō. Jaṇā hīr kahī, 'rai, ghōrō
standing remained and neighed. Then by-the-Ahir it-was-said, 'O, horse
 sō kāī hīsyō? bārā-nai dēkhā. Kāwār khōlar dēkhō.
that what neighed? outside-to let-us-see. The-door having-opened see.'
 Sō dō ohyār jaṇā ār dēkhai, tō ghōrā-kā hānā-kai ēk
So two four persons having-come see, verily a-horse-of pommel-to a
 mān'bi chip-rah-yō-chhai. Sō bī-nai utār māī-nai lē-gayā.
man clinging-is. So him having-taken-down within-to they-brought.
 Ghōrā-nai ghās dāpū dē-diyō. Bī-nai suwān-diyō. Rūi-māī
The-horse-to grass grain was-given. Him-to it-was-put-to-sleep. Cotton-in
 dāp'tar suwān-diyō. Sō ādek rāt-kō bī-kai niwāch bāp'ryō.
having-rolled he-was-put-to-sleep. So about-half night-of him-to warmth arrived.
 Sō bī khābā-nai māgyō. Sō jāṭ-ki bēṭi 'āp-ki
So by-him food-for it-was-asked. So a-Jat-of by-daughter her-own
 mā-kanai-sū dūd ly-ār pāyō, ar pār
mother-near-from milk having-brought he-was-given-to-drink, and having-given-to-drink
 suwān-diyō. Phēr sūwār huyō-'r bō uṭhyō-i. Jaṇā
he-was-put-to-sleep. Again morning came-and he arose-immediately. Then
 tammā-hammā sab-i pūchhyō, 'tū kun chhai? Khaṭē-kō chhai?
'you-we' by-all-even it-was-asked, 'thou who art? Where-of art-thou?
 Khaṭē āyō-chhai?' Jaṇā bī khayō, 'Sindī-kō tō māī
Whence come-art-thou?' Then by-him it-was-said, 'Sindh-of indeed I
 rājā chhū. Phul-ji Bhāṭī mērō nāw chhai.
king am. Phul-ji Bhati my name is.'

FREE TRANSLATION OF THE FOREGOING.

Phul-ji Bhati was the King of Sindh. Now the Pandits of Merta tied up the rain in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined, and a famine arose. Then the Tellers said, 'In your kingdom of Sindh the Pandits of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-deer. They have tied the rain to its horn. So you must kill that musk-deer, and then rain will fall in your kingdom.' So the King took thousands of horses and pursued the herd of deer. All the horses became tired, and they and the herd of deer stopped running. Only the musk deer went on for some hundreds of leagues pursued by the King. At last it too wearied and halted, and the King slew it. Then all the rain which

had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm, and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them. 'Who art thou?' they asked, 'and whence art thou come?' He replied that he was the King of Sindh, and that his name was Phul Bhati.

(The rest of this interesting folktale will be found in Mr. Macalister's *Specimens*, pp. 17 and ff.)

JAIPURĪ (KĀṬHAIRĀ).

The dialect of that portion of the Jaipur state which lies to the south of the Sambhar lake and to the north-east of the Kishangarh state, is known as Kāṭhairā, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipurī, with a few very minor variations. I give as an example a folktale contributed by Mr. Macalister. In Kāṭhairā *kũ* may be used as the sign of the accusative-dative and *syũ* as that of the ablative. The agent case of the second personal pronoun is *taĩ*, the nominative being *tũ*. The oblique form is also *taĩ*. The proximate demonstrative pronoun is *aĩ* or *ō* (fem. *ā*), this; obl. sg. *ĩ*; nom. pl. *ai*, obl. pl. *yũ*. The remote demonstrative pronoun is *waĩ* or *bō* (fem. *bā*), obl. sg. *waĩ* or *bĩ*; nom. pl. *bai* or *wai*, obl. pl. *wũ*.

All pronouns, except those of the first and second persons, form the agent by adding the postposition *nai*. This is not used with substantives. Thus, *bānyũ* (not *bānyā-nai*, which would mean 'to the shopkeeper'), by the shopkeeper; *maĩ*, by me; *taĩ*, by thee; *ĩ-nai*, by this; *waĩ-nai*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become; *haiṭā-ĩ*, immediately on becoming; *haiḃālō*, one who becomes; *kaĩ* (not *khai*) is 'he said'; *kiyō* is 'a thing said.' *Jājyō* or *jājē* is 'be good enough to go.' *Jānũ* is translated 'you know.' 'Gone' is *giyō*, *gayō* and *gyō*.

In other respects Kāṭhairā is the same as Standard Jaipurī. We may note the change of *i* to *a* in forms like *vakai-lī*, it will be sold; *bachārī*, considered; *paṇḍ* for *piṇḍ* in *paṇḍ chhūṭabō*, to be rid off; and *jad* for *jīd*, then. There is the usual disaspiration in *ādī*, half, *baṛ* for *baṛh*, enter, and even *bagat* as well as *bhagat*, time.

An excellent example of the locative of the genitive occurs in *āp-kai ghar-kui bārāi*, lit., in the outside of the house of herself, i.e., outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipurī, though it probably occurs in that dialect, as I have met it in the Dāng dialects still further to the east. I allude to the Gujarātī way in which the impersonal construction of the past tense of a transitive verb is perverted by making the verb agree in *gender* with the object. Thus, *bānyũ āp-kī lugāĩ-nai jagāĩ* (not *jagāyō*), by-the-shop-keeper his-own wife-as-to she-was-wakened. Strictly speaking the impersonal construction requires the verb to be in the neuter or (when that gender does not occur) in the masculine. Here, however, *jagāĩ* is put in the feminine to agree with *lugāĩ*. This is the regular idiom of Gujarātī.

Further examples of Kāṭhairā will be found in Mr. Macalister's *Specimens*.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

JAIPURĪ (KĀṬHAIṚĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक बाँण्डू छी । रात-की भगत दोन्यू लोग लुगाई घर-में सूता छ । आदी रात गियाँ एक चोर आर घर-में बड़-गयो । जं भगत-में बाँण्डू-ने नींद-में चेत हो-ग्यो । बाँण्डू-ने चोर-की ठीक पड़-ग्यो । जद बाँण्डू आप-की लुगाई-ने जगाई । जद लुगाई-ने कई आज सेठाँ-के दसावराँ-सँ चीन्हाँ लागी छै । सो राई' भोत मैंगी हो-ली । तड़कै रिप्याँ बराबर बकै-ली । राई-का पाताँ-ने नीकाँ जावता-सँ मेळ-दे । जद लुगाई कई राई-का पाता वारकी तबारी-का खूणाँ-में पड़ा-छै । तड़कै-ई नीकाँ मेळ-देखू । चोर आ बात सुणर मन-में वचारी राई पाताँ-में-सँ बाँदर ले-चालो । ओर चीज-सँ काँई काम छै । जद वो चोर राई-का पाताँ-की पीट बाँदर ले-गियो । बाँण्डू देखी ओर माल-सँ बच्यो । राई ले-ग्यो । माल-में पंड-छूयो । जद दन ऊर्ग्याँ-ई वो चोर राई-की भोकी भरर बेचवा-ने बजार-में ल्यायो । तो बजार-का पीमा-की टाई सेर-का भाव-सँ मांगी । जद चोर मन-में समझी बाँण्डू चालाकी करर आप-का घर-को धन बचा-लियो । पण बीं बाँण्डू-की तो फेर बीं चालर चोरी करणी । सीनू बीस दन बीच-में देर फेरू बीं-ई बाँण्डू-के चोरी करवा चक्यो-गियो । रात-की वगत फेर बाँण्डू जाग्यो । चोर बाँण्डू-को धन माल सारो एक गाँठड़ी-में बाँदर हाँ-ने कर लियो । जद बाँण्डू देखी अक हेको करख्यु तो न जाणाँ चोर म-ने मार नाखसी । अर हेको ने क्यो तो धन ले-जासी । जद बाँण्डू आप-की लुगाई-ने जगाई । चोर एक बखारी-पर जार चड़-ग्यो । बखारी-में जा बैठ्यो । जद बाँण्डू दीयो जोयो भर लुगाई-ने कई में तो गंगा-जी जाख्यु । एक छोटी-सी गाँठ-में कपड़ा लत्ता बाँदर त्थार हुयो । जद लुगाई बोली ओ वगत गंगा-जी जावा-की काँई । द्यूग्याँ चक्या-जाग्यो । ऐ समाचार चोर बैठो सुणे । जद वा लुगाई आप-के घर-के बारे आर आड़ोसी-पाड़ोस्याँ-ने जगाया । मारो घर-को धनी गंगा-जी जाय-छै वार ई भगत सो ये चालर समझा-यो के द्यूग्याँ चक्यो-जाजे । जद दस बीस आदमी बाँण्डू-का घर-में मेळा हो-ग्या अर सारा जणाँ बीं बाँण्डू-ने समझायो वार तो रात छै । द्यूग्याँ धारी खुसी छै तो चक्यो-जाजे । जद वो बाँण्डू कई ये जानू में तो धाँ-को कियो भान जाख्यु । पण ओ चोर गाँठ बाँध्याँ बैठ्यो । मारा सगळा घर-की ओ कियो रे-लो । असी चालाकी बाँण्डू करर चोर-ने पकड़ा-दियो ॥

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

JAIPURI (KĀṬHAIṚĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk bānyũ chhō. Rāt-ki bhagat dōnyũ lōg lugāi ghar-maĩ
A shopkeeper was. Night-of time both husband wife house-in
 sūtā-chhā. Ādi rāt giyā ēk chōr ār ghar-maĩ
asleep-were. Half night on-having-gone a thief having-come house-in
 bar-gayō. Ū bhagat-maĩ bānyā-nai nīd-sũ chēt hō-gyō.
entered. That time-in the-shopkeeper-to sleep-from awakening became.
 Bānyā-nai chōr-kō thik paṛ-gyō. Jad bānyũ
The-shopkeeper-to the-thief-of knowledge came. Then by-the-shopkeeper
 āp-ki lugāi-nai jagāi. Jad lugāi-nai kaĩ, 'āj
his-own wife(-to) was-awakened. Then the-wife-to it-was-said, 'to-day
 sēthā-kai dasāwarā-sũ chithiyā lāgi-ohhai, sō rāi bhōt
merchants-to foreign-countries-from letters have-arrived, that mustard very
 māgi hō-li, taṛ-kai ripyā barābar bakai-li. Rāi-kā
dear will-be, to-morrow to-rupees equal it-will-be-sold. Mustard-of
 pātā-nai nīkā jāb-tā-sũ mēl-dē. Jad lugāi kaĩ, 'rāi-kā
vessels well safety-with keep.' Then by-the-wife it-was-said, 'mustard-of
 pātā bār-ī tabārī-kā khūṇā-maĩ paṛyā-chhai. Taṛ-kai-ī nīkā
vessels outer verandah-of corners-in lying-are. To-morrow-even well
 mēl-dēsyũ. Chōr ā bāt supar man-maĩ bachārī,
I-will-arrange.' By-the-thief this thing having-heard mind-in it-was-thought,
 'rāi pātā-maĩ-sũ bādar lē-chālō; ōr chij-sũ kāĩ
'mustard vessels-in-from having-packed-up take-away; other thing-from what
 kām chhai?' Jad bō chōr rāi-kā pātā-ki pōt
business is?' Then that thief mustard-of vessels-of package
 bādar lē-giyō. Bānyũ dēkhī, 'ōr māl-sũ
having-tied-up took-away. By-the-shopkeeper it-was-seen, 'other goods-from
 bachyō; rāi lē-gyō, māl-sũ paṇḍ-chhūtyō.
he-escaped; mustard he-took-away, goods-from he-was-rid.'
 Jad dan ūgyā-ī bō chōr rāi-ki jhōī bharar
Then day on-being-risen that thief mustard-of bag having-filled
 bēch-bā-nai bajār-maĩ ly-āyō. Tō bajār-kā pīsā-ki dhāi
selling-for bazaar-in brought. Then bazaar-of pice-of two-and-a-half

sēr-kā bhāw-sū māṅgi. Jad chōr man-maī sam³jhī,
seers-of rate-at it-was-asked. Then by-the-thief mind-in it-was-understood,
 'bānyū chālākī karar āp-kā ghar-kō dhan bachā-liyō.
'by-the-shopkeeper cleverness having-done his-own house-of wealth was-saved.
 Pan bī bānyā-kai tō phēr bī chālar chōrī kar³nī.
But that shopkeeper-in-of verily again also having-gone theft I-will-do.'
 Mīnū bis dan bīch-maī dēr phēr-ū bī-ī
A-month twenty days interval-in having-given again-also that-very
 bānyā-kai chōrī kar³bā chalyō-giyō. Rāt-kī bagat phēr
shopkeeper-in-of theft to-do he-went-away. Night-of time again
 bānyū jāgyō. Chōr bānyā-kō dhan māl sārō ēk
the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a
 gāṭh³ī-maī bādar 'hā-nai kar-liyō. Jad bānyū
bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper
 dēkhī ak, 'hēlō kar³syū, tō na jānā chōr mā-nai
was-seen that, 'noise I-will-make, then not we-know the-thief me
 mār-nākh³si, ar hēlō nai karyō, tō dhan lē-jāsī.
will-murder, and noise not was-made, then wealth he-will-take-away.'
 Jad bānyū āp-kī lugāi-nai jagāi. Chōr ēk
Then by-the-shopkeeper his-own wife(-to) was-wakened. The-thief a
 bakhārī-par jār chad-gyō, bakhārī-maī jā-baiṭhyō. Jad
storehouse-on having-gone ascended, the-store-house-in went-sat. Then
 bānyū diwō jōyō, ar lugāi-nai kai, 'maī
by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, 'I
 tō Gaṅgā-jī jāsyū. Ek chhōṭī-sī gāṭh-maī kap³rā-lattā bādar
verily Ganges will-go. A very-little bundle-in clothes having-tied-up
 tyār huyō. Jad lugāi bōlī, 'ō bagat Gaṅgā-jī jābā-kō
ready he-became. Then the-wife said, 'this time Ganges going-of
 kāi? Dannūgyāī chalyā-jāyō. Ai samāchār chōr baiṭhyō-baiṭhyō
what? At-daybreak please-depart. These words the-thief seated-seated
 sunai. Jad bā lugāi āp-kai ghar-kai bārai ar
hears. Then by-that wife her-own house-of in-outside having-come
 ārōsi-pārōsyā-nai jagāyā. 'Mhārō ghar-kō dhan Gaṅgā-jī jāy-chhai,
the-neighbours were-awakened. 'My house-of lord Ganges is-going,
 bār ī bhagat. Sō thē chālar sam³jhā-dyō kai, "dannūgyāī
now at-this time. So you having-come remonstrate that, "at-daybreak
 chalyō-jājē." Jad das bis ād³mī bānyā-kā ghar-maī bhēlā
please-depart." Then ten twenty men the-shopkeeper-of house-in assembled
 hō-gyā, ar sārā jānā bī bānyā-nai sam³jhāyō, 'bār,
became, and by-all people that shopkeeper-to it-was-remonstrated, 'now,
 tō, rāt ohhai, dannūgyāī 'thārī khusī ohhai tō chalyō-jājē.
indeed, night is, at-daybreak thy wish is then please-depart.'

Jad . bō bāṇyū kār, 'thē jāṇū māī tō thā-kō kiyō
Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said
mān-jāsyū; paṇ ō chōr gāṭh bādyā baiṭhyō, mhārā sag'lā
will-heed; but this thief bundle on-being-tied is-seated, my entire
ghar-kī ō kīyā rai-lō? ' Asī chālākī bāṇyū . karar
house-of he how will-remain? ' Such trick by-the-shopkeeper having-done
chōr-nai pak'rā-diyō.
the-thief(-to) was-caused-to-be-caught.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard. What is the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the pice current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak.' So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, 'I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?' So by this trick the shopkeeper got the thief captured.

JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipurī is spoken immediately to the south of Kāṭhaurā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people :—

In Jaipur Territory	98,773
In Lawa Territory	3,360
In Tonk Territory	80,000
TOTAL	182,133

Chaurāsī differs hardly at all from Standard Jaipurī.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tū*, not *tū*, and that the interrogative pronoun *kuṇ*, who? has an oblique form *kuṇī*. Further particulars will be found on pp. 54 and 55 of Mr. Macalister's Grammar.

The specimen is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

दक्षी देखवा गियो जाट घोड़ी पर चडर । कोई दनों-में कोस तीनक उड़े पँखो । रात पड़-गी । उड़े-ई रै-ग्यो । भाग-फाटीर ऊखो दक्षी-कै गैले लाग-ग्यो । कोसेक री दक्षी अर उडो-सूँ दक्षी केनी-सूँ वाँखूँ मऊ-ग्यो । सो वाँखूँ-कै या पणवरत सो कोई बोल-ले दन्नूग्याँ पैली तो ऊँ-कै बैम पड़-जाय । सो कोई-सूँ बोलै कोनै । ऊँ बगत-का सो यो जाट चालतो-ई माजन-नै कियो के राम राम । जद ईँ गाऊ काडी । जद जाट जूता-की दीनी । जद कोस ताईँ जाट तो घोड़ी-सूँ उतरर जूता-सूँ कूटतो गियो अर यो गाऊ काद्याँ गियो । जद दक्षी-कै दरूजै जाताँ जाताँ दन आँध ग्यो । उड़े सपाईँ बोल्यो क्यों लड़ो-छो रै । जद वाँखूँ बोल्यो मा-लै जूत्याँ-की पड़ी । जत्ती खाँ-जी थाँ-के पड़े तो का-जाणाँ काँईँ वहे । जद मीयाँ बोल्यो म्हारे क्यों पड़े । थारै-ईँ पड़े । जद मीयाँ बोल्यो धे लड़ता लड़ता अब कड़े जास्यो । जद वाँखूँ बोल्यो मारा कोटवाकी-में ले-जास्युँ । जद मीयाँ बोल्यो कोटवाकी-में तो मत जावो । अर वा भय्यारी है जी-कै तो जाट-नै कै-दे तूँ जा अर तूँ थारै घराँ चक्को-जा अर दन्नूग्याँईँ भय्यारी-का-सूँ जाट-नै पकड़ ल्याजे । अर ऊँ बगत-का-ईँ कोटवाकी-में ले-जाजे सो न्याव हो-नासी । अर अवार धे कोटवाकी-में जास्यो तो दोन्याँ-नै-ईँ बैठा-देसी अर न्याव दन्नूग्याँ होसी । जद जाट तो भय्यारी-कै चक्को-गियो अर वाँखूँ वाँखूँ-कै घराँ चक्को-गियो । भय्यारी रात-की बगत जाट-नै रोव्याँ चीखी खुवाई । रात-की रात तो रोव्याँ खार सो-गियो । दन ऊग्यो अर वाँखूँ आयो घराँ-सूँ । चाल ऊठ कोटवाकी-में चालाँ

जद की रोटी खार चालस्यौ । बैठ-ग्यो बाँणूँ । ई रोटी खा-ली दारू पी-लियो । नसो घसू
 हो गियो । भव्यारी-नै बुलाई । थारा दो बगत रोटी-का काँई दाम हुया । भव्यारी बोली कै असी
 चीज दरावो जँमर ताँई याद राखूँ । जद जाट देखी जँमर याद रैवा जसी काँई थाँ । जद जाट
 पचास रघ्या काडर दीना । पछा पटक-दिया भव्यारी । मूँ-नै तो असी चीज द्यो जँमर-ई याद
 राखूँ । जद रीस आई जाट-नै पकाड़ा ई-नै भव्यारी-नै नाक काट लियो ॥

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPUR STATE.

JAIPURĪ (CHĀURĀSĪ).

TRANSLITERATION AND TRANSLATION.

(Rev. G. Macalister, M.A., 1899.)

Dalli dēkh'bhā giyō Jāt ghōrī-par chadar. Kōi danñ-
Delhi for-seeing went a-Jāt mare-on having-mounted. Some days-
mañ kōs tinēk udai pūchhyō. Rāt par-gī udai-i rai-gyō.
in kōs about-three there arrived. Night fell there-veryly he-stopped.
Bhāg-phātīr ūthyō Dalli-kai gailai lāg-gyō. Kōsēk ri
At-break-of-day he-arose Delhi-of on-road he-started. About-a-kos remained
Dalli ar ud-i-sū Dalli kēnī-sū bhānyū mal-gyō.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).
Sū bhānyā-kai yā paṇ-barat sō kōi bōl-lē
Then the-shopkeeper-to this voice-(was) (that-)if any-one should-speak-(to-him)
dannūgyā paili tō ū-kai baim par-jāy. Sō kōi-sū
daybreak before then him-to doubt would-befall. Therefore any-one-will
bōlai kōnai. Ū bagat-kā sō yō Jāt chāl'tō-i mājan-nai
he-speaks not. (At-)that time then by-this Jāt going-even the-merchant-to
kiyō kai, 'Rām Rām.' Jad ī gāl kādī. Jad Jāt
it-was-said that, 'Rām Rām.' Then by-him abuse was-made. Then by-the-Jāt
jūtā-kī dīnī. Jad kōs tūī Jāt tō ghōrī-sū
shoe-of-(beating) was-given. Then a-kos up-to the-Jāt on-his-part mare-from
utarar jūtā-sū kū'tō giyō, ar yō gāl kādī
having-descended shoes-with beating went, and he-(the-other) abuse giving
giyō. Jad Dalli-kai darūjai jāt jūtā dan āth-gyō. Udai sapāi
went. Then Delhi-of at-gate going going the-day closed. There the-sepoys
bōlyā, 'kyō larō-chhō rai?' Jad bhānyū bōlyō, 'mā-jai jutyā-
said, 'why are-you-quarrelling eh?' Then the-shopkeeper said, 'me-to shoes-
kī parī; jattī, Khā-jī, thā-kai parai, tō
of-(beating) have-fallen; if-so-many(shoes), O-Khan-jī, to-you were-to-fall, then
kā-jānū kāī whai.' Jad mīyā bōlyō, 'mārai kyō
who-knows what would-happen.' Then the-Musalmān said, 'to-me why
parai; thārai-i parai.' Jad mīyū bōlyō, 'thō
should-they-fall; to-you-only they-fall.' Then the-Musalmān said, 'you

laṛ'tā laṛ'tā ab kadhāi jāsyō ? ' Jad bānyū bōlyō, 'mārā,
quarrelling quarrelling now where will-go ?' Then the-shopkeeper said, 'maharāj,
 kōṭ'wālī-maī lē-jāsyū.' Jad mīyā bōlyō, 'kōṭ'wālī-maī
police-court-into I-shall-take-(him).' Then the-Musalman said, 'police-court-into
 tō mat jāwō, ar wā bhatyārī chhai, Jī-kui tō Jāt-nai
indeed do-not go, and that innkeeper is. Her-on-of verily the-Jāt-to
 kai-dē, "tū jā," ar tū thārai gharā chalyō-jā; ar dannūgyā-ī
tell, "thou go," and thou thy to-house go; and at-day-break-even
 bhatyārī-kā-sū Jāt-nai pakar-lyājē. Ar ū-bagat-kā-i
the-innkeeper's(-house)-from the-Jāt do-you-seize-and-bring. And at-that-time-even
 kōṭ'wālī-maī lē-jājē, sō nyāw ho-jāsī. Ar abār thē
police-court-into take-away, then justice will-be-done. And now you
 kōṭ'wālī-maī jāsyō tō dōnyā-nai-ī baiṭhā-dēsi, ar nyāw
police-court-into will-go then you-both-even will-be-imprisoned, and justice
 dannūgyā hōsī.' Jad Jāt tō bhatyārī-kai chalyō-giyō;
at-day-break will-be-done.' Then the-Jāt on-his-part the-innkeeper-to went;
 ar bānyū bānyā-kai gharā chalyō-giyō. Bhatyārī
and the-shopkeeper the-shopkeeper's in-house went. The-innkeeper
 rāt-kī bagat Jāt-nai rōtyā chokhi khuwāi. Rāt-kī-rāt tō
night-of at-time the-Jāt-to bread good caused-to-eat. At-night then
 rōtyā khār sō-giyō. Dan ūgyō ar bānyū
bread having-eaten he-slept. The-day broke and the-shopkeeper
 āyō gharā-sū, 'chāl ūṭh kōṭ'wālī-maī chālā.' Jad kī,
came house-from, 'come get-up police-court-into let-us-go.' Then it-was-said,
 'rōṭī khār chāl'syā.' Baiṭh-gyō bānyū, 'ī rōṭī
'bread having-eaten we-will-go.' Sat-down the-shopkeeper. By-him bread
 khā-li, dārū pī-liyō; nasō ghanū hō-giyō. Bhatyārī-nai
was-eaten, liquor was-drunk; intoxication great became. The-innkeeper-to
 bulāi, 'thārā dō bagat rōṭī-kū kāī dām huyā ?' Bhatyārī
it-was-called, 'thy two times bread-of what cost is ?' The-innkeeper
 bōli kai, 'asī ohīj darāwō ūmar-tāī yād rākhū.' ,
said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep.'
 Jad Jāt dēkhi, 'ūmar yād raibā jasi
Then by-the-Jāt it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing
 kāī dyā ?' Jad Jāt pachās rapyā kādar
what shall-we-give ?' Then by-the-Jāt fifty rupees having-taken-out
 dīnā. Pachhā paṭak-diyā bhatyārī. 'Mū-nai tō
were-given. Afterwards they-were-flung-down by-the-innkeeper. 'Me-to indeed
 asī ohīj dyō ūmar-i yād rākhū.' Jad ris āi
such a-thing give for-lifetime-verily memory I-may-keep.' Then anger came
 Jāt-nai, pakar ī-nai bhatyārī-nai nāk kāṭ-liyō.
the-Jāt-to, laying-hold her-to to-the-innkeeper nose was-cut-off.

FREE TRANSLATION OF THE FOREGOING.

A Jāt got on his maro and started off to see Delhi. After going on for some days, he came to within three kos or so of the city. There he passed the night, and went on again in the very early dawn. When he was still about a kos from Delhi he met a shopkeeper. Now this shopkeeper had made a vow that if any one should speak to him before sunrise he would look upon it as a bad omen. Hence he himself spoke to no one: As the Jāt passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jāt took off his shoe and gave him a drubbing with it. Then he got off his mare, and they went along, he beating, and the shopman cursing. By the time they got to the city gate the sun had set, and the guards asked them what they were fighting about. Said the shopkeeper, 'I have been beaten with a shoe, and if you, Sir, had eaten as many blows as I have, who knows what would have happened.' The Musalmān soldier said to him, 'why should they fall on me? It is you they have fallen on. Where do you intend to go to while you are fighting?' Said the shopkeeper, 'Sir, I'll take him straight to the police-court.' Replied the Musalmān, 'don't do that. Here is this innkeeper here.' Tell the Jāt to stay for the night with her, and do you go to your home. In the morning you can fetch the Jāt from his lodging and take him to the police-court, where you'll find justice waiting for you. If you both go now you'll only find yourselves locked up, and you won't get your justice till the morning.'

So the Jāt went off to the inn and the shopkeeper to his own house. The innkeeper cooked some nice bread for his dinner, and then went to sleep. At daybreak the shopman turned up and called to him to come along to the police-court. He answered that he would do so as soon as he had finished his breakfast. So the shopkeeper sat down while the Jāt ate and drank till he got quite tipsy. Then he asked the innkeeper for the reckoning. 'Give me something,' said she, 'that I shall remember all my life.' The Jāt considered to himself, 'what is it that I can give her that she will remember all her life?' So he gave her fifty rupees. She threw them on the ground crying, 'it's something that I shall remember all my life that I want.' Then the Jāt got angry and laid hold of the innkeeper and cut off her nose.

(The rest of this folktale will be found on pp. 142 and ff. of Mr. Macalister's *Specimens*.)

JAIPURĪ (KISHANGARHĪ).

The state of Kishangarh lies between the state of Jaipur and the British district of Ajmere. Immediately to its east lie those parts of Jaipur in which the Kāṭhairā and Chaurāsī forms of Jaipuri are spoken. A very similar form of Jaipuri is spoken in Kishangarh and in the extreme north-east of Ajmere, where the latter juts out into Kishangarh territory. In Kishangarh it is called Kishangarhī, and this name will also apply to the Jaipuri of Ajmere.

It is estimated to be spoken by the following number of people :—

Kishangarh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	93,000
Ajmere	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	23,700
																		TOTAL	116,700

Kishangarhī is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Mārwarī, and, in the south, where it adjoins Mewar, Mēwārī.

The following are the only peculiarities of Kishangarhī which I have noticed. The nominative singular of the pronoun of the first person is *hū*, and its genitive is *mārō*. 'Thou' is *tū*. 'These' is *a*. The demonstrative pronoun *bō* has its oblique form *ū* or *ūn*, and *jō*, that or which, has its oblique form *jūn*. Both these forms are singular.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

एक राजा-की बेटी-में भूत आतो-छो । ओर एक आदमी राज खातो-छो । राजा बारी बाँध-दी-छी । बारी-सँ लोग जाता-छा । एक दिन एक खुमार-का बेटा-की बारी छी । अर जँ-का घर-में जँ दिन एक पावणो आयो । अ सारा रोवा लाग्या । जद ओ पूछी थे क्यूँ रोवो-छो । खुमारी बोली मारै एक-ही बेटो छै । ओर ई राजा-की बाई-में भूत आवै-छै । सो रोजीना एक आदमी खावै-छै । सो आज मारा बेटा-की बारी छै । सो ओ ऊठै जासी । जद ओ खई तूँ रोवे मत । थारा बेटा-की बदली हूँ जाऊँ-लो । रात होतो-ई बी गयो । ओर आग-पर एक दवाई रखता-ई भूत भागो । तडकै-ई जद भंगण भुआरवाने गई तो बाई-नै चोखी तरङ्ग-सँ देखी । भंगण जार राजा-नै खई । राजा हरकारो भेल खुमार-नै पकड़ा बुलायो । राजा खई रात-नै थारा बेटा-की बारी छी । सो काँई करो । खुमार खई माराज मारै एक पावणो आयो-छै । जीण-नै खनायो-छो । राजा जण-नै बुलायो और सारी हगीगत पूछी । ओर बाई-नै ऊँ-नै परणा-दी ओर आधो राज दे-दियो ॥

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā-kī bēḷi-maṣ bhūt ātō-ohhō. Or ēk ād'mī
A-certain king-of daughter-in evil-spirit used-to-come. And one man
 rōj khātō-ohhō. Rājā bārī bādh-di-ohhī. Bārī-sū
daily he-used-to-eat. By-the-king a-turn fixed-was. The-turn-according-to
 lōg jātā-ohhā. Ēk din ēk khumār-kā bēḷā-kī bārī ohhī. Ar ū-kā
people used-to-go. One day one potter-of son-of turn was. And his
 ghar-maṣ ū din ek pāw'nō āyō. A sārā rōbā lāgyā. Jad
house-in that day one guest had-come. These all to-cry began. When
 ō pūchhī, 'thē kyū rōwō-ohhō?' Khumārī bōli, 'mārai
by-him it-was-asked, 'you why crying-are?' The-potteress said, 'to-me
 ēk-hī bēḷō chhai; or ī rājā-kī bāi-maṣ bhūt āwai-chhai,
one-only son is; and this king-of daughter-in evil-spirit has-entered,
 sō rōjinā ēk ād'mī khāwai-ohhāi. Sō āj mārā bēḷā-kī bārī
and every-day one man he-eats. And to-day my son-of turn
 chhai, sō ō ūthai jāsi.' Jad ō khai, 'tū rōwē
is, therefore he there will-go.' Then by-him it-was-said, 'thou cry
 mat. Thārā bēḷā-kī bad'li hū jāū-lō.' Rāt hōṭā-ī bō
do-not. Thy son of instead I will-go.' Night as-soon-as-became he
 gayō. Or āg-par ēk dawāi rakh'tā-ī bhūt bhāgō
went. And fire-on a-certain medicine ou-pulling-just the-devil ran-away.
 Tad'kai-ī jad bhaṅgaṅ bhuār'bā-nai gāi tō bāi-nai
Early-in-the-morning when a-sweeperess, to-sweep went then the-daughter-as-to
 chōkhī tarah-sū dekhī. Bhaṅgaṅ jār rājā-nai
good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to
 khai. Rājā har'kārō bhōj khumār-nai pak'rā
it-was-said. By-the-king a-messenger having-sent the-potter-to having-caught
 bulāyō. Rājā khai, 'rāt-nai thārā bēḷā-kī bārī ohhī.
he-was-sent-for. By-the-king it-was-said, 'last-night thy son-of turn was.
 Sō kāṭ karō?' Khumār khai, 'mārāj, mārai ēk pāw'nō
By-him what was-done?' By-the-potter it-was-said, 'sire, to-me one guest
 āyō-ohhāi, jīp-nai khanāyō-ohhō.' Rājā ūp-nai bulāyō or sārī
come-has, whom-as-to sent-he-was.' By-the-king him-as-to he-was-sent-for and all

haḡiḡat pūohhī. Ōr bāi-nai ū-nai par'nā dī, ōr ādhō
history was-asked. And daughter-as-to him-to in-marriage she-was-given, and half
 rāj dē-diyō.
kingdom was-given.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a daughter, who was possessed by an evil spirit that used to eat a man every day. In order to keep him supplied with food the king arranged for one of his subjects to come in turn to be eaten up. One day it was the turn of a potter's son. It chanced that the potter had then a guest in his house. The latter asked them why they were all weeping. The potter's wife explained that she had an only son, that the king's daughter was possessed by a man-eating demon, and that it was now the turn of her son to go and be eaten. The guest told her not to cry, as he would go instead. So when night fell he started off and went to the princess. When he arrived he sprinkled some medicine on the fire, and immediately the demon departed from her. Next morning when the sweeper-woman came to sweep up the place, she found the princess in her right mind, and went and told the king. The king sent a messenger to call the potter, and when he came, asked him what his son had done when he went on the preceding night to be eaten up. The potter explained, that he had sent a guest instead of the son. So the king sent for the guest, and learnt from him all that had occurred. Then he gave the princess to him in marriage, and bestowed half his kingdom upon him.

JAIPURĪ (NĀGAROHĀL).

The Nāgarohāl variety of Jaipurī is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—

Jaipur	53,575
Tonk	18,000
TOTAL	71,575

It differs very slightly from Standard Jaipurī. The pronoun of the first person is *mhiñ*, as well as *mañ* and the pronoun of the second person is *tañ*, as well as *tū*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *jē*, not *jō*. As a specimen, I give a portion of a folktale, for which I am indebted to Mr. Macalister. For further particulars as to vocabulary and grammar, that gentleman's work can be consulted.

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGAROHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक कागको छो अर एक हरण छो । यों दोन्याँ-कै भायैकाचारो छो । दन-में तो आप-कै चावै जठे चेजो कखावो करै अर रात-नै दोन्युँ सामल हो-जावै । कागको तो ऊपर रोंखड़ा-पर बैठ जावै अर हरण रोंखड़ा-कै नीचे बैठ जावै । यों दोन्याँ-कै ज्यास अस्यो घणू जो कीई दन बदीत हो-गीया । एक दन स्याक-कै अर हरण-कै मकाप कठै-ई हुयो । जद स्याक या बच्चारर बोल्हो-अस यो हरण मोटो छै । ई-सूँ भायैकाचारो करर कठै-न-कठे ई-नै फंद-में फसार मरा-नखावों । जद ई-नै बोल्हो-अस आ-रै हरण आपाँ भी भायैका मंड-जावों । जद हरण बोल्हो कै कागको अर में भायैको मंड-रयो-छूँ । अर तू कै-छै आपाँ मंड-जावों । तो मूँ तो म्हारा भायैका कागका-नै पूछाँ बना तै-सूँ भायैको नै मंडूँ । जद स्याक बोल्हो-अस तू थारा भायैका-नै काल बूजजे । मैं थारै गोडै आज-छूँ । आपाँ भायैका मंडाँ-त्ता । जद हरण आँथण-का ज-ई रोंखड़ा नीचे कागका-नै बूजी की रे भायैका म्हां-नै आज स्याक मक्खो छो । जो जं या की-स आपाँ भायैका मंड-जावों । जो तू कै तो मंडाँ अर तू कै तो नै मंडाँ । जद कागको बोल्हो-अस म्हारो कैवो मॉनै-छै तो तू स्याक-सूँ भायैको मत मंडै । कीई दन स्याक त-नै कठै-न-कठै दगो करर फंद-में फसा दे-गो । जद फेर दूसरै दन ज स्याक-र हरण मक्खो । तो कै आज तो तू थारा भायैका-नै बूज्यायो । अब आपाँ दोन्युँ भायैका मंडाँ । जद हरण बोल्हो अरै भाई स्याक म्हारो भायैको तो नट-ग्यो-अस तू भायैको मत मंडै । जद स्याक बोल्हो-अस आपाँ तो मंडसाँ । जद स्याक बी आँथण-का जं-की लार-लार जं-ई रोंखड़ा नीचे गीयो जठै कागको-र हरण बैठे-छा । जद हरण कागका-नै फेर बूजी कै यो तो मॉनै कोनै । भायैको मंडबा बै-ई आ-ग्यो । जद कागको बोल्हो तू म्हारी मॉनै-छै तो ई-सूँ भायैको मत मंडै । स्याक-की जात दगाबाज छै । दगो करर त-नै कीई दन मरा घलासी ॥

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk kâg'lō chhō, ar ēk haran chhō. Yā dōnyā-kai
A crow there-was, and a deer there-was. These two-in-of
 bhāyailāchārō chhō. Dan-mañ tō āp-kai chāwvai
friendship there-was. The-day-during verily themselves-of in-the-wish
 jathai chējō kary-ābō-karai, ar rāt-nai dōnyū sāmā
there picking-up-of-food doing-they-do, and night-at the-both together
 hō-jāwvai. Kâg'lō tō ūpar rōkh'rū-par baiṭh-jāwvai, ar
used-to-become. The crow then above tree-on would-sit, and
 haran rōkh'rā-kai niṭhai baiṭh-jāwvai. Yā dōnyā-kai jās āsyō
the-deer tree-of beneath would-sit. These two-to love so
 ghanū jō kēi dan badit-hō-giyā Ēk dan syāl-kai ar
much(-was) that several days passed. One day a-jackal-to and
 haran-kai maḷāp kathai-i huyō; jad syāl yā
the-deer-to meeting in-some-place-even took-place; then the-jackal this
 bachyārār bōlyō-as, 'yō haran mōtō ohhai; ī-sū bhāyailāchārō karar
thinking said-about-him, 'this deer fat is; him-with friendship making
 kathai-n-kathai ī-nai phād-mañ phasār marā-nakhāwā.
in-some-place-or-other him-to a-net-in entrapping let-us-cause-to-be-killed.'
 Jad ī-nai bōlyō-as, 'ā-rai haran, āpā bhī bhāyailā
Then him-to he-said-to-him, 'come-O deer, (let-)us also friends
 māḍ-jāwā.
begin (i.e. become'). Then the-deer said that, 'a-crow and I
 bhāyailō māḍ-rayō-chhū, ar tū kaiai-chhai, "āpā māḍ-jāwā."
friends are-already-become, and thou sayest, "(let-)us become(-friends)."
 Tō mhū tō mhārā bhāyailā kâg'lā-nai pūchhyā banā tai-sū
Then I indeed my friend the-crow-to asking without ther-with
 bhāyailō nai māḍū. Jad syāl bōlyō-as, 'tū thārā
friend not may-become.' Then the-jackal said-to-him, 'thou thy
 bhāyailā-nai kāl būj-jē; mañ thārāi gōḍai āū-chhū, āpā bhāyailā
friend-to to-morrow ask; I in-thy in-vicinity coming-am, we friends

māḍā-lā.' Jad haraṇ āthar-kā ū-i rōkh-rā nīohai
shall-become.' Then by-the-deer sunset-at the-same tree under
 kāg-lā-nai būji kī, 'rai bhāyailā, māḍ-nai āj syāl
the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal
 māyō-chhō; jō ū yā kī's, "āpā bhāyailā māḍ-jāwā."
met-was; so by-him this was-said-by-him, "let-us friends become."
 Jō tū kai, tō māḍā; ar tū kai, tō nai
If thou would-say, then we-will-become; and (if)-thou say, then not
 māḍā.' Jad kāg-lō bōlyō-as, 'mhārō kaibō mānai-chhai,
we-will-become.' Then the-crow said-to-him, 'my saying (if)-thou-obey,
 tō tū syāl-sū bhāyailō mat, māḍai. Kōi dan syāl
then thou the-jackal-with friend do-not become. Some day the-jackal
 ta-nai kaṭhai-n-kaṭhai dagō karar phād-māi phasy-ā-dē-gō.'
thee-to somewhere-or-other a-fraud practising a-net-in will-entrap.'
 Jad phēr dūs-rai dan ū syāl-ar haraṇ māyō. Tō kai,
Then again on-next day that jackal-and the-deer met. Then he-says,
 'āj tō tū thārā bhāyailā-nai būjy-āyō? Ab āpā
'to-day then thou thy friend-to must-have-asked? Now let-us
 dōnj ū bhāyailā māḍā.' Jad haraṇ bōlyō, 'a-rai bhāi syāl,
both friends become.' Then the-deer said, 'O brother jackal,
 mhārō bhāyailō tō naṭ-gyō-as, "tū bhāyailō mat māḍai."
my friend indeed refused-to-it, "thou friend do-not become."
 Jad syāl bōlyō-as, 'āpā tō māḍ-syā.' Jad
Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then
 syāl bī āthar-kā ū-kī lār-lār ū-i rōkh-rā nīohai
the-jackal also the-evening-in him-of with the-same tree underneath
 gīyō jaṭhai kāg-lō-r haraṇ baiṭhai-chhā. Jad haraṇ kāg-lā-nai
went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to
 phēr būji kai, 'yō-tō mānai kōnai; bhāyailō māḍ-bā bai-i
again asked that, 'this-inded yields not; friend becoming for
 ā-gyō.' Jad kāg-lō bōlyō, 'tū mhārī mānai-chhai tō ī-sū
has-come.' Then the-crow said, '(if)-thou me obey-dost then him-with
 bhāyailō mat māḍai. Syāl-kī jāt dagābāj chhai. Dagō
friend do-not become. Jackal-of kind deceitful is. Deception
 karar ta-nai kōi dan marā-ghalāsi.'
practising thee-to some day he-will-cause-to-be-killed.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a crow and a deer, who were great friends. Every day they would go out, each where he thought fit, to feed, and at night they met at a tree in whose branches the crow used to roost, while the deer stayed at its foot. In this mutual affection a long time passed. One day the deer met somewhere or other a jackal. The jackal said to himself, 'this is a fine fat fellow. I must make friends with him, so as to get him caught in a net and killed.' So he said to the deer, 'come along, let us also start a friendship.' The deer replied that he had already become the friend of a crow, and that he could not start a new friendship, as the jackal suggested, without first consulting the crow. 'Very well,' said the jackal, 'to-morrow you can consult your friend. Then I will join you, and we shall all be friends together.' So at even-tide, when they met at the tree, the deer said to the crow, 'my friend, I met a jackal to-day, and he wants to join me as a friend. I shall answer yes or no just as you say.' The crow said, 'if you follow my advice, you won't take the jackal for a friend. Some day he will treacherously get you caught in a net.' Next day the jackal again met the deer. Said the jackal, 'well, have you spoken to your friend? Come along, and let us become friends.' Replied the deer, 'brother jackal, my friend won't agree that you also should be a friend.' But the jackal insisted, and said that they should certainly swear friendship. So he accompanied the deer to his tree, and the latter again said to the crow, 'this gentleman here insists on becoming a friend.' The crow said, 'if you follow my advice, you won't become his friend. These jackals are a deceitful lot. Some day he will treacherously get you killed.'

(The rest of the story will be found on pages 124 and ff. of Mr. Macalister's *Selections*. The jackal does get the deer trapped. The crow releases him, and the jackal is ultimately killed.)

JAIPURĪ (RĀJĀWĀṬĪ).

To the north-east of the area in which Nāgarchāl Jaipurī is used, and lying to the east of the portion of the Tonk State which is itself to the east of the Ohaurāsī area, in the heart of the Jaipur territory, we find Rājāwāṭī Jaipurī spoken. Towards the north it is more mixed with Standard Jaipurī. The number of its speakers is estimated to be—

Pure Rājāwāṭī	.	.	.	.	.	.	.	.	.	.	133,939
Mixed dialect	.	.	.	.	.	.	.	.	.	.	39,510
TOTAL										.	173,449

Rājāwāṭī has immediately to its east the Dāṅg dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haiḃō* (Jaipurī *ṛhaiḃō*), to become. Its principal parts are as follows:—

Infinitive, *haiḃō* or *haiṇṇ*, to become. Present participle, *haitō*. Past participle, *hīyō*, obl. masc. *hīyā*, fem. *hī*. Conjunctive participle, *hair*. Adverbial participle, *haitāñ*. Noun of agency, *haiḃālō*.

Present tense:—

<i>Sing.</i>	<i>Plural.</i>
1. <i>hū</i>	<i>hā</i>
2. <i>hai</i>	<i>hō</i>
3. <i>hai</i>	<i>hai</i>

The future is *hū-lō*, etc., or *haisyū*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarātī form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *charī bachchā-nai dēkhyā* (not *dēkhyō*), the hen-sparrow saw the young ones. Similarly, *charī charā-nai kīyō*, the hen-sparrow said to the cock; but *rājā kī*, the king said, in which *kī* agrees with the feminine *bāt* understood.

The following specimen has been provided by Mr. Macalister, to pages 45 and ff. of whose grammar reference may be made for further information regarding the dialect.

[No. 30.]

INDO-ĀRYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक तो चड़ो छो अर एक चड़ी, छी। वाँ दोन्याँ-को घुसाको राजा-का मैल-कै मैने छो। तो चड़ी-कै तरकोकी-नाथ-का परताव-सूँ बच्चा हिया। तो वाँ बच्चाँ-की वाँ चड़ा-की अर चड़ी-की परीत देखर राँणी भीत खुसी ही। वा राँणी चड़ा-चड़ी-की बोली समजै-छी। चड़ी चड़ा-ने कीयो अक मै मर-जाऊँ तो म्हारा बच्चा दुख नै पावै। चड़ो बोख्यो काँई वासतै तो तू मरे-छै। अर काँई वासतै थारा बच्चा दुख पावै। तैं जसी चड़ी फेर म-नै मऊँ बी तो कोनै अर जो कदात तू मर-जावै तो यो-ई म्हारो धरम छै अक मै नै परणू अर बच्चाँ-नै परवसता कर लेख्यौ। ये बातों वाँ दोन्याँ-कै करार हिया जो राँणी सुण-री। दस पाँच दन तो नकळ्या अर चड़ी मर गई। अब चड़ो खुराव अर अब राँणी छै सो देख-री चड़ा-नै अर बच्चाँ-नै। चार दन-कै पाछै-ई चड़ो छै सो दूसरी चड़ी लीयायो। वा चड़ी जँ चड़ा-का बच्चाँ-नै देख्या। देखताँ-ई चड़ी-कै तो तन-बदन-में आग लाग-गी अक ये तो चौक-का छोरा छै। सो चड़ो तो वाँ-कै वासतै जुगो ल्यावै सो आछो ल्यावै। अर वा चड़ी छै सो वाड़-कै मैने-सूँ गल्या काँटा चूँच-में ल्यावै। सो वाँ-नै वै काँटा ल्यार दे वाँ बच्चाँ-नै। दन दो एक-कै मैने वै बच्चा मर गीया। अब जँ राँणी-कै ख्याल आयो अक अस्याँ ज्यो तू मर-जावै तो राजा बी दूसरो वीयाव कर-ले अर थारा बच्चाँ-नै वा अस्याँ-ई मार-नाखै। जनावराँ-ई-कै मैने यो ईरखो छै तो राँणाँ-में तो पूरो ईरखो हैतो-ई आयो-छै। वाँ चड़ी-का बच्चाँ-को अर चड़ो-को राँणी-कै बड़ो एक सोच छा-रयो। जद एक दन राजा पूछी राँणी-नै अक राँणी थारै अत्तो सोच काँई-को छै। नै न्होबो नै बैठवो नै डीऊ-कै जपराँ-नै खुसी। अख्यो काँई सोच छै थारै। सो म-नै खै। राँणी कीयो-क म्हाराज म-नै तो काँई-ई बात-को सोच कोनै। राजा की तो अत्ती उदासी काँई-की छै थारै। जद राँणी की म्हाराज म्हारै एक कँवर छै। बरस पाँचक-की जमर छै। जँ-को म्हारै पूरो सोच छै ॥

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk tō chaṛō ohhō, ar ēk chaṛī ohhī. Wā
A verily cock-sparrow was, and a hen-sparrow was. Those
 dōnyā-kō ghusālō rājā-kā mail-kai maī-nai ohhō. Tō
both-of a-nest a-king-of palace-in-of within was. Then
 chaṛī-kai Tar'lokī-nāth-kā par'tāb-sū baohchā hīyā. Tō
the-hen-sparrow-to Tarlokinath-of favour-by young-ones became. Then
 wā bachohā-kī wā chaṛā-kī ar chaṛī-kī parit
those young-ones-of that cock-sparrow-of and hen-sparrow-of love
 dēkhar rāṇī bhōt khusī hī. Wā rāṇī
having-seen the-queen very-much pleased became. That queen
 chaṛā-chaṛī-kī bōli sam'jai-chhī.
the-cock-sparrow (and-) the-hen-sparrow-of language understands.
 Chaṛī chaṛā-nai kīyō ak, 'maī mar-jāū,
By-the-hen-sparrow the-cock-sparrow-to it-was-said that, '(if) I die,
 tō mhārā baohohā dukh nai pāwai.' Chaṛō bōlyō,
then (let-)my young-ones pain not suffer.' The-cock-sparrow said,
 'kāī wās'tai tō tū marai-ohhai, ar kāī wās'tai thārā
'(for-)what reason then thou shouldst-die, and (for-)what reason thy
 bachohā dukh pāwai? Taī jasi chaṛī phēr ma-nai
young-ones pain should-suffer? Thee like hen-sparrow again me-to
 maīai bi tō kōnai; ar jō kadāt tū mar-jāwai
will-be-obtained also indeed not; and if peradventure thou die
 tō yō-i mhārō dharam ohhai ak maī nai par'nū, ar
then this-alone my vow is that I not (am-)to-be-married, and
 baohchā-nai par'bas'tā kar-lēs'yū. Yē bātā wā dōnyā-kai
the-young-ones-to support will-make.' These things these both-to
 karār hīyā, jō rāṇī sun-rī. Das pāch dan tō
agreements became, that the-queen hearing-remained. Ten five days thus
 nak'lyā, ar chaṛī mar-gai. Ab chaṛō
passed-away, and the-hen-sparrow died. Now the-cock-sparrow
 khurāb, ar ab rāṇī ohhai, sō dēkh-rī
in-a-bad-way (was), and now the-queen (that-)is, she watching-remained

charā-nai ar bachohā-nai. Chyār dan-kai pāohhai-i
the-cock-sparrow-to and the-young-ones-to. Four days-in-of after-even
 charō ohhai, sō dūs-rī charī liy-āyō. Wā charī
the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow
 ũ charā-kā bachchā-nai dēkhyā; dēkh-tā-ī
that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them
 charī-kai tō tan-badan-māī āg lāg-gī, ak yē tō
the-hen-sparrow-of indeed body-in fire burned, that these surely
 sauk-kā chhōrā chhai. Sō charō . tō wā-kai
co-wife-of children are. Therefore the-cock-sparrow on-the-one-hand them-of
 wās'tai chugō ly-āwai sō āohhyō ly-āwai, ar wā charī
for picked-up-(food) brings that good brings, and that hen-sparrow
 ohhai sō bār-kai māī-nai-sū galyā kātā chūch-māī ly-āwai, sō
is that fence-in-of within-from rotten thorns beak-in brings, and
 wā-nai wai kātā ly-ār dē wā bachchā-nai. Dan dō ēk-kai
them-to these thorns bringing gives these young-ones-to. Days two one-of
 māī-nai wai bachohā mar-giyā. Ab ũ rāñi-kai khyāl āyō ak,
within those young-ones died. Now that queen-to (this)-thought came that,
 'asyā jyō tū mar-jāwai, tō rājā bi dūs-rō biyāw kar-lē,
'in-this-way if thou die, then the-king also another marriage will-make,
 ar thārā bachohā-nai wā asyā-ī mār-nākhai. Janāwarā-ī-kai
and thy children-to she in-this-way-surely may-kill. The-animals-even-in-of
 māī-nai yō ir'khō chhai, tō rāñyā-māī tō pūrō ir'khō
among this ill-will is, then queens-among indeed complete ill-will
 haitō-ī āyō-chhai.' Wā charī-kā bachchā-kō ar charī-kō
becoming-verily come-is.' That hen-sparrow-of young-ones-of and hen-sparrow-of
 rāñi-kai barō ēk sōoh chhā-rayō. Jad ēk dan rājā
the-queen-to great an anxiety overshadowed. Then one day by-the-king
 pūchhi rāñi-nai ak, 'Rāñi, thārai attō sōch kāl-kō
it-was-asked the-queen-to that, 'O-queen, to-thee so-much anxiety what-of
 chhai? Nai nhābō, nai baith'bō, nai dīl-kai ūp'rā-nai khusi.
is? No bathing, no sitting, nor body-in-of on happiness-(is).
 Asyō kāl sōch chhai thārai? Sō ma-nai khai.' Rāñi
Such what anxiety is to-thee? That me-to tell.' By-the-queen
 kiyo.'k, 'Mhārāj, ma-nai tō kāl-ī bāt-kō. sōch kōnai.
it-was-said-that, 'Oh-mahārāj, me-to indeed any thing-of anxiety is-not.'
 Rājā kī, 'tō attī udāsī kāl-kī chhai thārai?
By-the-king it-was-said, 'then so-much sadness what-of is to-thee?'
 Jad rāñi kī, 'Mhārāj, mhārai ēk kāwar chhai; baras
Then by-the-queen it-was-said, 'Oh-mahārāj, to-me one son is; years
 pāchēk-kī ūmar ohhai; ũ-kō mhārai pūrō sōch chhai.
about-five-of age is; him-of to-me complete anxiety is.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a pair of sparrows made their nest in a king's palace, and by the favour of God had some young ones. The queen, who could understand their language, used to look with much pleasure on the love they showed to their children. One day the hen-sparrow said to the cock, 'if I chance to die, you will take care of our young ones, will you not?' He replied, 'why should you die, and why should our young ones suffer? I shall never find another hen like you, and I hereby make a vow that, if, by chance, you do die, I will not marry again, and will support the chicks.' You must know that the queen had listened to all this talk and knew how they had settled it. A few days afterwards the hen-sparrow died and the queen kept watching the cock and the young ones.

Four days had hardly passed before the cock-sparrow brought home a new mate. Directly she caught sight of the chicks fire blazed up in her heart. 'Aha,' cried she, 'these are the chicks of a co-wife.' Well, the cock-sparrow kept bringing good healthy food for the young ones, but the new hen used to pick up rotten thorns from the hedge and give them to eat, so that in two days they all died.

Now the queen thought to herself that if she died, the king would in this way marry again, and her successor would kill her children. 'For if,' said she, 'there is so much jealousy among uncivilised animals, it is certain that there will be plenty of it among queens.' So she became filled with sorrow over the fate of the sparrow chicks. One day the king asked why she was so full of sorrow. 'You don't bathe, you don't sit quiet, there is no life in you. What sorrow is in your heart? Tell me.' The queen replied, 'Your Majesty, I have no cause of sorrow.' 'Then,' said the king, 'why are you so sorrowful?' So she confessed 'Your Majesty, I have one only son. He is now five years' old, and I am full of sorrow about him.'

(The rest of the story will be found on pp. 112 and ff. of Mr. Macalister's *Selections*. We there learn how the king promised, in the event of the queen's death, never to marry again, and to take care of the son. How the queen died, and how, after a time, the king did marry again. How the new queen hated the young prince, and persuaded the king to banish him, and how (sad moral!) the king and his new queen lived happy ever after.)

AJMERĪ.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhī variety of Jaipuri already described on pp. 188 and ff. To its north it also has Kishangarh. To its west it has Marwar, of which the language is Mārwarī, and to its south Mewar, of which the language is Mēwarī. All three dialects are spoken in Ajmere. In the extrema north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhī, and is locally known as Dhundārī, one of the names of Jaipuri. In the west of the district the language is a form of Mārwarī. In the south it is Mēwarī. In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipuri. It is known as Ajmērī. In the city of Ajmere the Musalmāns speak ordinary Hindōstānī. We thus get the following figures for the languages spoken in Ajmere:—

Ajmērī	111,500
Jaipuri (Kishangarhī)	23,700
Mārwarī	208,700
Mēwarī	24,100
Hindōstānī	41,000
Other languages	13,359
Total	422,359

It will suffice to give as a specimen of Ajmērī the first half of a version of the Parable of the Prodigal Son. The following are the only points in which the language differs from Standard Jaipuri. *Mha-nai* is 'to me.' Besides the standard forms the pronoun of the third person takes the forms *vai* and *va* both in the nominative and in the oblique cases. The negative is *kōna*, instead of *kōnai*.

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMERĪ.

DISTRICT AJMERE.

कस्सा आदमी-के दो बेटा छ। वाँ दोर्या-माँ छोटी छी वो बाप-ने कियो बाप न्हारै पाँती आवै जो धन न्ह-नै दे-दे । ओर आप-को धन वाँ-नै बाँट-दियो । अर घणा दन कोन हुया के छोटी बेटो सब धन भेको कर दूर देस चक्को-गयो । ओर उँहै दाम-दाम लुचापणा-में खो-दियो । अर जद वै सगळी खरच कर-हुक्यो व सुक्क-में जंगी काक पड़्यो अर वै मुँगतो होबा लाग्यो । पर वठै-का रहवाका-सूँ मक्क्यो अर जँ जँ-को खेत-में शूर चरावा भेज्यो । अर जँ शूर खाता-छा जी छोडा-सूँ पेट भरवा-को त्यार छी । पण कोई जँ-ने दीना नहीं । अर जद जँ-ने चेत हुयो व कछो न्हारा बाप-के कत्ताक चाकराँ-के रोटी धणी छ अर में तो भूकाँ मरूँ-ऊँ । में ऊँठर न्हारा बाप कने जाजँ-लो अर जँ-ने कहसूँ बाप में राम-जी-को अर थारो दोन्या-के आगै पाप कखो-छै अर थारो बेटो कहवा जिस्यो नहीं रझ्यो । न्ह-नै थारा नोकरा

ज्यान एक नोकर राख-ले । अर वै जँव्यो आर बाप कोड़े आयो । वो दूर-ही छो कै जँ-को बाप जँ-नै देख-लियो अर जँ-पर दिया आ-गई । अर दीड़र जँ-की गका-सूं सक्खो अर वाच्यो लियो । अर बेटो बाप-नै कछो मै परमेसर अर थारी ओख्यो-मै गुणो काख्यो-कै अर थारी बेटो कहवा जिख्यो नहीं रछो । पण बाप आप-का नोकरां-नै हुकम कियो कै आछाहुं आछा कपड़ा ल्याओ आर ई-नै पैरा-द्यो अर हाथ-मै छलो पैरा-द्यो अर ई-का पग-मै पगरखी । आपणो खाओ अर मजा करो । क्योंकै वै थारी बेटो मर-गयो छो अर पाछो जी-गयो-कै । जँ गम-गयो-छो अर पाछो लायायो । अर वै खुशी करवा लाग्यो ॥

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMERĪ DIALECT.

DISTRICT AJMER.

TRANSLITERATION AND TRANSLATION.

Kasyā ād'mi-kai dō bēṭā ohhā. Wāḍ dōyā-māḥ chhōṭō
A-certain man-to two sons were. Those two-among the-younger
 chhō wō bāp-nai kiyō, 'bāp, mhārai pñti āwai jō dhan
was by-him father-to it-was-said, 'father, to-me share comes that wealth
 mha-nai dē-dē.' Ōr āp-kō dhan wā-nai bhāṭ-diyō. Ar ghaṇā dan
me-to give.' And his-own wealth then-to was-divided. And many days
 kōna huyā kai chhōṭō bēṭō sab dhan bhēṭō kar dūr
not became that the-younger son all wealth together having-made a-far
 dēs chalyō-gayō. Ōr ūḍai dām-dām luchohāpaṇā-māi khō-diyō.
country went-away. And there every-furthing debauchery-in was-squandered.
 Ar jad wai sag'lō kharach kar-chukyō wa mulk-māi jaṅgī kāl
And when he all expense had-done that country-in a-great famine
 payō, ar wai mūg'tō hōbā lāgyō; par waṭhai-kā rah'bālā-sū
fell, and he a-beggar to-be began; but that-place-of an-inhabitant-with
 mālyō. Ar ū ū-kō khēt-māi sūr charābā bhējyō. Ar ū
he-joined. And by-him his field-in swine to-feed he-was-sent. And he
 sūr khātā-ohhā jī chhōḍā-sū pēṭ bhar'bā-kō tyār chhō. Paṇ
swine eating-were those husks-with belly filling-of ready was. But
 kōi ū-nai dīnā nahī. Ar jad ū-nai chēt huyō
by-anybody him-to was-given not. And when him-to consciousness became
 wa kahyō, 'mhārū bāp-kai kattā-'k ohhāk'rā-kai
by-him it-was-said, 'my father-out-of-the-house how-many servants-to

rōṭi' ghanī chhai; ar maī tō bhūkṣ marū-ohhū. Maī ūṭhar
bread much is; and I indeed of-hunger die. I having-arisen
 'mhārā bāp-kanē jāū-lō ar ū-nai kahasyū, "bāp, maī Rām-jī-kō
my father-to will-go and him-to will-say "father, by-me God-of
 ar thārō dōnyā-kai āgai pāp karyō-ohhai; ar thārō bēṭō kah'bā
and thy both-of before sin done-is; and thy son to-be-called
 jisyō nahī rahyō; mha-nai thārā nōk'rā jyān ēk nōkar
worthy-of not (I-)remained; me-to thy servant like one servant
 rākh-lai." Ar wai ūṭhyō ar bāp kōrē āyō. Wō dūr-hī
keep." And he arose and father near came. He at-a-distance-even
 ohhō kai ū-kō bāp ū-nai dēkh-liyō, ar ū-par diyā ā-gai.
was that his by-father him-as-to he-was-seen, and him-upon pity came.
 Ar dauṣar ū-kī galā-sū maḷyō ar bāchyō liyō. Ar
And having-run his on-the-neck was-joined and kiss was-taken. And
 bēṭō bāp-nai kahyō, 'maī Par'mēsar ar thārī ākhyā-maī
by-the-son father-to it-was-said, 'by-me God and thy sight-in
 guṇō karyō-chhai. Ar thārō bēṭō kah'bā jisyō nahī rahyō.
sin done-is. And thy son to-be-called worthy-of not (I-)remained.'
 Paṇ bāp āp-kā nōk'rā-nai hukam kiyō kai, 'āchhā-hū
But by-the-father his-own servants-to order was-made that, 'good-than
 āchhā kap'rā lyāō ar ī-nai pairā-dyō, ar hāth-maī chhallō
good clothes bring and this-to cause-to-wear, and hand-in a-ring
 pairā-dyō, ar ī-kā pag-maī pagarkhī. Āp'nō khāō ar majā
put, and this-of feet-in shoes-put. Let-us eat and merriment
 karō. Kyā-kai wai mhārō bēṭō mar-gayō-chhō, ar pāchhō jī-gayō-chhai;
make. Because he my son dead-was, and again alive-is;
 ū gam-gayō-chhō, ar pāchhō lādy-āyō. Ar wai khuṣī kar'bā
he lost-was, and again is-found.' And they pleasure to-do
 lāgyā.
 began.

HĀRAUṬĪ.

Hārauṭī is the language spoken in the states of Bundī and Kota, which are mainly inhabited by Hārā Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Jhallawar.

Taking these states one by one, the population of Bundī in 1891 was 359,321. Of these 330,000 were estimated to speak Hārauṭī. Of the remainder, 24,000 speak the Khairārī form of Mēwarī employed by the Minās of the Khairār or hill country in the north-west of the state. The remainder speak languages belonging to other parts of India.

The languages of Kota are as follows:—

Hārauṭī	553,395
Malvi	80,978
Others	84,688

Mālvi is spoken in the south-east and south-west of the state where it borders on Malwa, and in the Shahabad pargana. A few years ago portions of the Jhallawar State were transferred to Kota, and the above figures allow for the change.

In Gwalior, Hārauṭī is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shiopurī or Siparī) in the Shiopur pargana, which lies to the north of Shahabad. In the Chabra pargana of Tonk, which lies to the south-east of Kota, the main language is Mālvi, but along the Kota frontier we meet Hārauṭī.

In the Jhallawar State, as now constituted, Hārauṭī is spoken in the Patan Pargana in the north of the state, which has Hārauṭī-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hārauṭī:—

Bundī (including the Chiefship of Shahpara)	330,000
Kota	553,395
Gwalior	17,000
Gwalior (Shiopur)	48,000
Tonk (Chabra)	17,000
Jhallawar	25,706
TOTAL	991,101

As a dialect, Hārauṭī belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipurī as the standard. It has to its east and south the Bundēlī dialect of Western Hindī and the Mālvi dialect of Rājasthānī, and any peculiarities which it possesses are due to the influence of these two forms of speech.

We may take the dialect of the states of Bundī and Kota and of the north of Jhallawar as being the standard form of Hārauṭī, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel *ē* is often preferred to *ai*. Thus, where Jaipurī has *kai*, to, Hārauṭī has *kē*. The letter *w* is preferred in infinitives like *hōwō*, to become, and in other words, such as *aswāb* for *asbāb*, property.

The influence of Bundēlī is most marked in the case of the agent, which regularly takes the postposition *nō*, while in Jaipurī the agent never takes this suffix. Thus we

have *ohhōṭ^hkyā-nē kahī*, the younger son said. *Nē* is, however, also used as a sign of the dative-accusative, like the *nai* of Jaipurī, as in *kōi ũ-nē kãñi nai dētō*, no one used to give anything to him. In one instance the termination *hē* is employed to indicate the dative. It is *kētā-'k mhan^htyā-hē rōṭi milē-ḥhē*, to how many servants is bread got. Nearly the same termination occurs in the Mālvi of Bhopal (pp. 258 and 268). Sometimes *kū* is the sign of the dative-accusative, as in *ēk-kū gōḍē bulār*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *nai* of the person addressed, as in Jaipurī, but take the ablative with *sũ*, as in Western Hindī. Thus, *bāp-sũ kahī*, he said to the father.

The pronouns show greater divergence from Jaipurī. All the Jaipurī forms occur, but we have also *mhũ* or *mũ*, I; *mhā*, we; *mũñ*, *mhāñ*, or *mōñ*, to me; *ma-nē*, by me (agent); *mhā-kō*, of me; *tēñ*, to thee; *wāñ* or *ũñ*, to him; *wāñi*, to them. For 'this' (besides *yō*, feminine *yā*) we have *ē* used in the nominative as well as in the oblique form; similarly, *ũ* is both nominative and oblique for 'he,' 'that.'

The genitive of the reflexive pronoun is both *āp^hnō* and *āp-kō*, but *āp^hnō* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hārautī does not otherwise differ (if we allow for the frequent preference of *ē* to *ai*) from Standard Jaipurī.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kōtā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwarī alphabet takes in Eastern Rajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahājanī script, which is really the vernacular character of Mārwarī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *gōḍhē* for *gōḍē*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

STATE KOTĀ.

HARAUṬĪ.

SPECIMEN I.

રેડુઆલામા ડુ દો વેવા દાપામહી હોવુ
 નપાપદુઉગિ-દાના મ્હારી પાતા શોમન
 જોમહી પુગદ મન દેજાડોનો જીનઆપણો
 ધન ગાદી પાદ દીવ્વો મળાદીન નહો પાપણ
 છ કે હોવુ પે વે લાગોમાલમનપા-
 કારક દુવ દેવા નલોગદો અરઉવ કુઠ
 લવહુ-આપ શોઆરી મન- પાગાડુના
 આ-જાગોહ શાવી પાંનુદી-અરઉવ
 શાવીપણે નોમળો નાદાર દીગદો રે
 પાણ-ઉદેવ કા અકુઆ લામીગીડું
 રૂપાઠાગો-ઉનઉદીઆપણા જેનામધુન નવપા
 પેકોમેલો અરઉન પાણનો ઉકીસુ પેવનરૂપે

પન્નારો કેન્દ્રી પુવ વ્યાપો ઉવ છાન્નર ડોરો
 ઉન્ ડોરો દોરો - જરુ ઉન્ કે દ પંડોરો
 પન્નારો કેન્દ્રી પાપ ડોરો ના ઉમ્મન ના - ફોર
 રીવો દી માઈ છો કે પાપ વ્યાપા પાપ વ્યાપ વર
 હ છ અવ મુખ્યા મુખ્યા અપમાના પાપ ગોડો
 જાઉં ગો અવ ઉધુ ઉધુ ગો કે હે દા નામન
 પવમે મુર ઉલ્લન મુખ્યા અવ આપ કે મુડા આગ
 પાપ ઉવો છ - રી કારાગ આપ ડોરો વે વો પાગ જો
 ગાં છુ - પવન અપમે હો આપ ડોરો કે ઉમ્મન ના
 જુગા વા ઓ - જાઉં ઉવ આપ ડોરો પાપ ગોડો
 ગાં છુ અવ હુવ હો છો કે ઉકા પો નાન ઉધુ
 દેવ દી કુકરી - અવ માગા ઉકા ગે જા
 ઠાગો અવ નુપો - ઇન્દ્રાન ઉધુ કે હો કે
 હે દા ના - પવમે મુર કે વન મુખ્યા અવ આપ કે મુ

[illegible]

ને જાગતો પાડો છ - પૂન ઉન વોન કુનો અનમ
 ઘા ઊન જા પો છાડો જદુ ઉગો - પાપ ઉદમા
 રમના પાઠગો નો ઉન પાપ છાડો હો કે દેવો મુમ
 તરાપવ જા પુના કી મે પુા કુરની કુ છુ અથા કી
 કાણુ મન કદી નહા છો રેવના થાન માકી રેક
 કુલો મીન્ટા દી વ્યુ કેમુ મારા માકી ઠાળ
 ગોલો દેનો - પરંતુ વ્યુ થા કી પેલો જો નમન
 ગોલુ હવ - આપ કો લારો મંન પગાડના પો
 ઉકુનારુ થાનવ મો કી કુની - જાશ પાપ વો ઠોકે
 અવ પેલા નુનો મારગો ડોલ દી પુરી કો છ અવ
 જો કુમ મારગો ડોલ જો થાકો દી જાગા - રૂંઠ
 કુની કુર પો અવના હો પો જો ગદ - કાણુ વ્યુ
 થારો માવી મવગી કો છોનો રેહુના કો છ -
 અવગં મગી કો છોનો રેહુ પા કો છ -

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

HĀRAUṬĪ.

STATE KOTA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek āsāmī-kē dō bēṭā chhē. Wā-mē-sū chhōṭ'kyā-nē bāp-sū
A person-to two sons were. Them-in-from the-younger-by the-father-to
 kahī, 'dāji, mharī pāṭi-kō dhān jō mūī pugai-chhai mā-nai
it-was-said, 'father, my share-of wealth which to-me falls me-to
dē-khādō.' Sō ū-nē āp'ṇō dhān wāī bāṭ-diyō. Ghaṇā din nē
give-away.' So him-by his-own wealth to-them was-divided. Many days not
 hōwā pāyā-chhā, kē chhōṭ'kyō bēṭō sārō māl-as'wāb s'hōrar'
to-become got-were, that the-younger son all property having-collected
 dūr-dēsā ohaḷō-giyō, ar uṭhē kuchalaṇ rahar āp-kō sārō
in-a-far-country went-away, and there evil-conduct having-lived his-own all
 dhān bigār-nākhyō. Jab gōḍē kāī bī na rhiyō, ar uṭhē
wealth was-wasted-away. When nearly anything even not remained, and there
 kāl bī paḍyō; tō ghaṇō nādār hō-giyō. Phēr wāhā ū
a-famine also fell; then very destitute he-became. Again there that
 dēs-kā ēk āsāmī gōḍē rhaiwā lāgyō. Ū-nē ūhi āp'ṇā
country-of a person near to-remain he-began. Him-by him his-own
 khētā-mē sūr charāwā-wēi mēlyō. Ar ū-nē wāhā nōlāī-sū pēṭ
fields-in swine feeding-for he-was-appointed. And him-by there husks-with belly
 bhar'wō bachāryō kē jāī sūr khāwā-karē-chhā; ar
to-fill it-was-thought that which the-swine eating-continually-were; and
 kōī ū-nē kāī nhai dētō. Jad ū-nē yād paṛī tō
anyone him-to anything not used-to-give. When him-to memory fell then
 bachārī kē, 'm(h)ārā bāp-kū kētā-'k mhan'tyā-hē it'ri
it-was-considered that, 'my father-of how-many servants-to so-much
 rōṭī milē-chhē kē wā-kū khāwā pāchhē bhī bach rahai-chhai;
bread is-got that them-to eating after even over-and-above remains;
 ar mūī bhūkā, marū-chhū. Ab m(h)ārā bāp gōḍē-hī jāūgō,
and I in-hunger am-dying. Now my father near-even I-will-go,
 ar ū-sū kahū-gō kē, "hē dāji, mā-nō Par'mēsūr-kē san'mukh ar
and him-to I-will-say that, "O father, me-by God-of before and

¹ & represents an aspirated s (ष), and is written with an apostrophe to distinguish it from the ordinary sh. This sound is also found in the Gujarātī of Kathiawar, vide post, pp. 426 and ff.

āp-kō mūḍā āgē pāp karyō-chhai. Ī kāran āp-kō bēṭō bāg'wā
you-of face before sin done-is. For-this reason you-of son to-be-called
 jōg nhai chhū. Parantu ab mēi āp-kō ēk mhan'tyā jū rākh-lō."'
worthy not I-am. But now me you-of a servant like keep."
 Jab ſī ūṭhar āp-kā hāp gōḍē giyō. Ar dūr-hī chhō
Then he having-arisen his-own father near went. And distant-even he-was
 kō ſikā pitā-nē ſī dēkhar diyā karī, ar bhāgar
that him-of father-by to-him having-seen compassion was-made, and having-run
 ſī-kā gaḷō jū lāgyō, ar chhū. Lad'kū-nē ſī-sē kāhī
him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said
 kē, 'hē dāji, Par'mēsur-kō san'mukh ar āp-kē mūḍā āgō ma-nē
that, 'O father, God-of before and thee-of face before me-by
 ghanō pāp karyō, ar mū āp-kō bēṭō bāg'wā jōg nhai chhū.'
great sin was-done, and I you-of son to-be-called worthy not am.'
 Tō phēr pitā-nē āp'nā chhū'ā-sū kāhī kē, 'ghanā bhārī
Then again the-father-by his-own servants-to it-was-said that, 'very heavy
 had'ki pōsakh khādar ſī phērāwō; ar ſī-kā hāt-mē mūd'ri
costly robe having-taken-out him clothe; and him-of hand-in a-ring
 ar pagā-nē jūtyū phērāwō. Mū jīmāgā ar ānand karāgā;
and feet-on shoes put-on. He will-frat and rejoicing will-make;
 kyūke yō m(h)ārō bēṭō mar-giyō-chhō, phērū jiyō-chhai; ar gam-giyō-
because this my son dead-gone-was, again alive-is; and lost-gone-
 chhō, phērū pāyō-chhai.' Jad wē khusī kar'wā lāgyā.
was, again found-is.' Then they happiness to-make began.

Ū-kō baḍō bēṭō māl-mē chhō. Ar jad ſī āti bagat jāg
Him-of the-elder son field-in was. And when he coming time house
 gōḍē pūohyō, tō hājō ar nāch sunyō. Ar ſī-nē āp-kā
near arrived, then music and dancing was-heard. And him-by his-own
 ohāk'rū-mē-sū ēk-kā gōḍō bulār pūohyō kē, 'yō kāī
servants-in-of one near having-called it-was-asked that, 'this what
 hō-rhyō-chhai?' Ū-nē ſī-sū kiyō kē, 'thū-kō bhāī āyō-chhai,
happening-is?' Him-by him-to it-was-said that, 'thee-of brother come-is,
 jī-kō thū-kā bāp-nē gōṭh karī-chhai; kyū-kō wā-nē āp-kō bēṭō
wherefore thee-of the-father-by feast made-is; because him-by his-own son
 jīw'tō-jāg'tō pāyō-chhai.' Parantu ſī-nē rōs karyō, ar mēh'jūḍī nā
living-waking found-is.' But him-by anger was-made, and inside not
 jāwō ohāyō. Jad ſī-kō bāp ſī ār manāwā lāgyō.
to-go wished. Then him-of the-father to-him having-come to-entreat began.
 Tō ſī-nē bāp-sū kāhī kē, 'dēkhō, mū at'rā bar'sā-sū
Then him-by the-father-to it-was-said that, 'see, I so-many years-from
 thū-kī sēwā kar-rhiyō-chhū; ar thū-kō kiyō ma-nē kadī
thee-of service doing-am; and thee-of that-which-it-said me-by ever

nai tālyō. Phēr bhī thā-nē m(h)āĩ ēk urⁿpō bhī nhī
not was-disobeyed. Again also thee-by to-me one kid even not
 diyō kē mhũ mhārā bhāi^ũ-nē gōṭh tō dētō.
was-given that I my friends-to feast indeed might-have-given.
 Parantu yō thā-kō bēṭō jō bhagⁿtanā gōḍē rahar
But this thee-of son by-whom harlots near having-remained
 āp-kō sārō dhan bagāḍ-nākhyō ũ-kā ātā-hĩ thā-nē
you-of all wealth was-squandered, him-of immediately-on-coming thee-by
 rasōi kai.' Jin-pē bāp bōlyō kē, ' arē bēṭā, tū-tō
dinner was-made.' This-on the-father said that, ' O son, thou-veryly
 m(h)ārē gōḍē sadiw rhiyō-chhai, ar jō-kuchh m(h)ārē gōḍē chhai
me near always remained, and whatever me near is
 sō thāro-i jān. Parantu kusī kaiⁿwō ar rājī hōwō
that thine-even know. But rejoicing to-make and happy to-become
 jōg chhai, kārān yō thārō bhāi mar-giyō-chhō, sō phērũ
proper is, because this thy brother dead-gone-was, he again
 jiyō-chhai; ar gam-giyō-chhō, sō phērũ pāyō-chhai.
alive-is; and lost-gone-was, he again found-is.'

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

SPECIMEN II.

एक सहर-में दुवरक बरामण छी । वो रोजीना कण भिग-झा कर-के आप-का उदर-पुरण करे-छो । एक गाँव-में जावे तो-भी तीन सेर बेकरड़ी आवे । दो गाँव जावे जब भी वो-ही आवे । ओर जँ बरामण-के एक लड़की कुंवारी छी । जब बरामण-की अखी-ने कही के न्हाराज आपणो भाग तो ई सुजब छै ओर ई कन्या-का पेका हात काँई-सँ करांगा । जब बरामण बोख्यो अब मूँ काँई करे । एक गाँव जाजँ तो-भी तीन सेर बेकरड़ी मिळे ओर दो गाँव जाजँ तो-भी वो-ही मिळे । न्हारा सारा-की काँई बात छै । बरामण-की अखी बोली न्हाराज याँ-सँ काँई भी उहम न होवे । ओर उपाइ करणी चाहिये । न्हनत करो जब सब कुछ हो । रगर न्हनत कुछ ही हो । भोत भगड़ो मचो । भोत दंगो कखो । जब बरामण-के-ताँई गुस्को आयो । बरामण घर-सँ नीकक-कर परदेस-में चाख्यो । बीस कोस-पर जार बचारी के कठी चालों । पाछे गेका-में बरड आई । वाहों एक सुन्दर बगीचो ओर बावरी देखी । वाहों एक जोगी-राज तपस्या कर-न्हिया छ । अर वा-ने समाद चड़ा-रखी-छी । बरामण-ने बचारी के अब कठी चाला । अब तो संत-जन मिळ-गिया । याँ-की सेवा करोंगा । भगवान खाबाई भी देगो । जब या बचारी बरामण असतान बुहार-कर सादू-की सेवा-में बैठ-गियो । जब सेवा करता भोत रोज हो-गिया जब सादु-जी-की पकक जगड़ी । जब बरामण-सँ कही के बरामण तू माँग । न्ह-की सेवा करता तेई घना दन हो-गिया । जब बरामण-ने कही न्हाराज काँई माँगूँ । न्हारे एक कुंवारी लड़की छै अठारा बीस बरस-की जों-का पेका हात न्हि हुवा । सो न्हारी घरहाकी-के ओर न्हारे लड़ाई हो-गई । जब न्हूँ चख्यो आयो । कूँकी न्हारे पास काँई भी सरतन ने छो । जब संत-जन-ने फरमाई के ये चुंधी कागद-की तू ले-जा ओर सहर-में जार बेच-दीजे । जादा लोभ तो करजे मती । अर कन्या-का पेका हात हो-जावे उतना-सा रुपया ले-काडजे । अर जँ चुंधी-में या बात लिखी छी के होत-की वेण जु-होत-को भाई ।

पीर बेटी नार पराई ॥

जागे सो नर जीवे ।

सोवे सो नर मरे ॥

गम राखे सो आनंद करे ॥

जब यो चुंधी लेर बरामण सहर-में गियो । एक साहुकार-का लड़का-सँ जार कही के ये चुंधी आप ले-खाड़ो ओर भेई दो सो रुपया दे-खाड़ो । सो साहुकार-का कुंवर-ने ज चुंधी-में सीख-की बातों मंडी देखर दो सो रुपया तुरत दे-खाड़ा । ओर चुंधी ले-खाड़ी । ओर बरामण रुपया लेर कन्या-को ब्याव बाँ रुपया-से कर-दीनो ॥

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk sahar-mē dur'baḷ Barāmaṇ chhō. Wō rōjīnā kaṇ bhig'syā
A-certain city-in a-poor Brahman was. He daily grain begging
 kar-kē āp'kā udar-pur'nā karē-chhō. Ēk gāw-mē jāwē tō-bhī
having-done his-own belly-filling used-to-do. One village-in he-may-go still
 tīn sēr bēkar'ṛī āwē; dō gāw jāwē jab-bhī wō-hī
three seers grain-doles may-come; two villages he-may-go then-even that-much
 āwē. Ōr ū Barāmaṇ-kē ēk laṛ'kī kūwārī chhī. Jab
may-come. And that Brahman-to one daughter unmarried was. Then
 barāmaṇ-kī astrī-nē kaḥī kē, 'Mhārāj, āp'nō bhāg tō ī
the-Brahman-of wife-by it-was-said that, 'Sir, our lot indeed this
 mujab chhai, ōr ī kannyā-kā pēḷā hāt' kāī-sū kar'gā?' Jab
sort is, and this daughter-of yellow hands what-with we-shall-do?' Then
 Barāmaṇ bōlyō, 'ab mū kāī karū. Ēk gāw jāū tō-bhī tīn
the-Brahman said, 'now I what can-do. One village if-I-go still three
 sēr bēkar'ṛī milē, ōr dō gāw jāū tō-bhī wō-hī
seers grain-doles is-obtained, and two villages if-I-go then-even that-much
 milē. Mhārā sārā-kī kāī bāt ohhai?' Barāmaṇ-kī astrī
is-obtained. My power-of-(in) any thing is-there?' The-Brahman-of wife
 bōlī, 'Mhārāj, thā-sū kāī-bhī uddam na hōwē. Ōr upāī kar'nō
said, 'Sir, you-by any-even profession not becomes. And remedy to-do
 chāhiyē. Mhanat karū, jab sab-kuoh hō. Bagar mhanat
is-necessary. Exertion if-you-make, then everything becomes. Without exertion
 kuchh nhī hō.' Bhōt jhag'ṛō machū; bhōt daṅgō karyō.
anything not becomes.' Much quarrelling took-place; much dispute was-made.
 Jab Barāmaṇ-kē-tāī gussū āyō. Barāmaṇ ghar-sū nikaḷ-kar
Then the-Brahman-of-to anger came. The-Brahman house-from started-having
 par-dēs-mē chālyō. Bis kōs-par jār baohārī
another-country-into went. Twenty kōs-distance having-gone it-was-thought
 kē, 'kaḥī chāḷ?' Pāchhē gēḷā-mē barad āī. Wāhū ēk
that, 'where do-we-go?' Afterwards the-way-on a-forest came. There one
 sundar bagīohī ōr bāw'īi dēkhī. Wāhū ēk jōgi-rāj tapasyā
beautiful garden and a-well was-seen. There one saint-king austerities

¹ This is a colloquial phrase meaning to marry; from the use of the turmeric powder applied to the persons of the bride and bridegroom at the time of marriage.

kar-rhiyā-*chbā*, ar wā-nē samād ohaṛā-rakhi-*chhī*. Barāmaṇ-nē
practising-was, and him-by absorption undergone-being-was. The-Brahman-by

bachārī kē, 'ab kaṭhī chālā? Ab tō sant-jan mī-
it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-
giyā. Yā-kī sēwā karāgā. Bhag'wān khābāi bhī dēgō.' Jab
found. These-of service I-will-do. God food even will-give.' Then

yā bachārī, Barāmaṇ as'tān buhār-kar sādū-kī sēwā-mē
this was-thought, the-Brahman the-place swept-having the-saint-of service-in

bēṭh-giyō. Jab sēwā kartā bhōt rōj hō-giyā.
sat-down (i.e. employed-himself). Then service in-doing many days passed.

Jab sādū-jī-kī palak ūg'ri. Jab barāmaṇ-sū kahī kē,
Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,

'Barāmaṇ, tū māg. Mhā-kī sēwā kartā tēi ghaṇā dan
'Brahman, thou ask-(for-a-boon). My service in-doing to-thee many days

hō-giyā.' Jab Barāmaṇ-nē kahī, 'Mhārāj, kāi māgū.
have-passed.' Then the-Brahman-by it-was-said, 'Sir, what should-I-ask.

Mhārē ēk kūwārī laṛ'kī ohhai athārā bis baras-kī, jī-kā pelā
To-me one unmarried daughter is eighteen twenty years-of, whose yellow

bāt nhī huwā; sō mhārī ghar'hāi-kē ōr mhārē laṛāi hō-gai.
hands not are-become; and my wife-to and to-me quarrel took-place.

Jab mhū chalyō-āyō; kū-kī mhārē pās kāi-bhī sar'tan nē chhō.
Then I came-away; because me-of near any-even money not was.'

Jab sant-jan-nē phar'māi kē, 'yē chunthī kāgad-kī tū
Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou

lē-jā, ōr sahar-mē jār bēch-dijē. Jādā lōbh-tō kar'jē mati;
take, and a-city-in having-gone sell. Great avarice-verity make not;

ar kannyā-kā pelā hāt hō-jāwē ut'nā-sā rupyā lē-kār'jē.' Ar
and the-daughter-of yellow hands may-become that-much money accept.' And

ū chunthī-mē yā bāt likhī-*chhī* kē,
that piece-in this thing written-was that,

'Hōt-kī bēn, ku-hōt-kō bhāi.
'(well)-being-of a-sister, evil-being-of a-brother.

Pir bēṭi nār parāi.
Father's-house daughter woman not-one's-own.

Jāgē sō nar jīwē.
Wakes that man lives.

Sōwē sō nar marē.
Sleeps that man dies.

Gam rākhō sō ānand karē.
Passions controls he happiness does.'

Jab yō chunthī lēr Barāmaṇ sahar-mē giyō. Ek sābukār-
Then this piece having-taken the-Brahman a-city-in went. One merchant-
kā laṛ'kā-sū jār kahī kē, 'yē chunthī āp lē-khārō, ōr
of son-to having-gone it-was-said that, 'this piece you accept, and

mēi dō sō rupyā dē-khārō.' Sō sāhukār-kā kūwar-nē ũ
to-me two hundred rupees give.' Then the-merchant-of son-by that
 chunthī-mē chōkhī sikh-kī bātā maṇḍī dēkhar dō sō
piece-in good teaching-of principles arranged having-seen two hundred
 rupyā turat dē-khārō, ōr chunthī lē-khārī. Ōr Barāman
rupees immediately were-given, and the-piece was-accepted. And the-Brahman
 rupyā lēr kannyā-kō byāw wā rupyā-sē kar-dīnō.
rupees having-taken daughter-of marriage those rupees-by was-performed.

FREE TRANSLATION OF THE FOREGOING.

In a certain city there was a poor Brahman who lived on daily grain doles; but if he begged in one village he could get only three seers of corn, and if in two still not more than the same quantity.

As he had a daughter to be married his wife said to him 'Mahārāj; such is this fate of ours! How shall we be able to marry this daughter?' On this the Brahman said 'What can I do? If I beg in one village I get only three seers of grain, and if in two no more than the same quantity. I can do nothing more.'

Then the wife of the Brahman said 'Cannot you follow some other calling? You must do something else. Work hard and everything will come all right. Nothing can be done without hard work.'

A long dispute and quarrel took place between them. The Brahman thereupon lost his temper, and he left his home on a journey to a distant country.

After having travelled a distance of some twenty *kōs*, he began to consider to what direction he should turn his steps.

After walking a little further he entered a forest and came upon a beautiful little garden and a tank where a saint was seated absorbed in his devotions.

The Brahman thought, I shall not go any further now that I have found a sage. I will serve him and God is sure to support me.

Having thus made up his mind he dusted the place and sat down to wait upon the holy man.

Many days he passed in the service of the saint. At length the saint opened his eyes and said to the Brahman, 'As thou hast served me for so many days ask a boon.'

Then the Brahman said, 'What boon can I ask? I have a grown up daughter of eighteen or twenty years. There was a quarrel between me and my wife and I have left home in consequence having no means for arranging her marriage.'

On this the saint spoke, 'Take this piece of paper and sell it in a city. Do not covet much, but accept only so much money as may suffice for thy daughter's marriage.'

On the paper was written, 'A sister only loves her brother in prosperity, but a brother loves him even in adversity. A wife away at her father's house is beyond the control of her husband. He is living who is wide-awake, and a man asleep is practically dead. Happy is he who controls his passions.'

Having taken this piece of paper the Brahman went to a city where he asked the son of a merchant to buy it for Rs. 200. The merchant's son was so struck with the moral instruction contained on the paper that he at once purchased it for the sum demanded.

The Brahman returned home with the money and performed the marriage of his daughter.

HĀRAUṬĪ (SIPĀRĪ).

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhallawar. In Shahabad and the Gwalior country to its east and south the language is Mālvi, mixed with the Hārauṭi and Bundēli spoken in its neighbourhood. A little further south of Shahabad lies the Chabra pargana of Tonk, in which the dialect is also Mālvi, mixed with the Hārauṭi of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chabra, who dwell on or near the Kota border, speak Hārauṭi itself.

The Shahabad country is mostly mountainous, and the mixed Mālvi there spoken is hence locally known as Dangiāī or Dhandēri.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hārauṭi, but is mixed with the neighbouring Bundēli and Dāngī. The Gwalior people call this form of Hārauṭi Shiopuri, while the Kota people call it Sipārī, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipārī or Shiopuri dialect I give a short folktale, which comes from the Gwalior State. It will be seen that it is in the main Hārauṭi. Instances of borrowing from Bundēli are the use of *hō*, as well as *chhō*, for 'was,' or *hū*, as well as *chhū*, for 'I am.' In *bachchān-kū*, to the children, we have an oblique plural and postposition borrowed from Dāngī.

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ (SIPĀRĪ).

STATE GWALIOR.

एक सुआड़ो और एक सुआड़ो एक ठोर रहवो करै-हा । एक दिन वॉ-कू घ्याग लागी । जद सुआड़ो-ने सुआड़ा-सूँ कही पाणी पीवा चालो । तू कहाखॉ भी जायै-हे । वहाँ एक नाहर-को ओंदर है । तू कोई कहाणी जाणतो-होवे तो आपण पाणी पिया । हूँ प्यासी मऊँ-ऊँ । या कहर वे पाणी-को ठोर पै गया । वहाँ जार सुआड़ो-ने पूछी तू कोई कहाणी जायै-हे । ज्यूँ-ही वे पास आया नाहर-ने वॉ-कू देखि-लिया । जद सुआड़ो-ने कही हूँ तो सारी बातें मूल-गयी । सुआड़ो-ने कही ऐ सुआड़ो यहाँ जमो क्यूँ रह-गियो । पाणी पीर लायक काका-कू सलाम कर । सुआड़ो भट पाणी पीवा-लायो अर जद पाणी पीर धाय-गियो जँने नाहर-कू सलाम करी । फेर सुआड़ो-को आड़ो देखर जँने जँ-सूँ कही कि तू कई भाँकै-हे । तू भी पाणी पीर आपण काका-कू सलाम कर । जद सुआड़ो पाणी पी-सुकी जँने नाहर-सूँ कही के खॉ-की जाग-ने चालो । वहाँ न्हारे दो बच्चों है । यो सुआड़ो तो कहै-हे ये न्हारा-हे । अर मैं कहै-हूँ ये न्हारा है । जी-सूँ ये चाल-कर वॉ-की दो पॉती पाड़-दो । जद नाहर-ने आप-का मन-में बचारी के हूँ यो चारा-ने खा-जाकंगो । अब वे वहाँ-सूँ उलटा बावड़ा अर घर-ने आया । तो

सुआड़ी-ने आप-का सुआड़ा-सँ कही कि तू भीतर जार दोनूँ बच्चान-कूँ वारे ले-आ । नाहर पाँती पाड़-देगो । सुआड़ो डर-की मारी वारे नहीं कइयो । मैने-ही रियो । जद सुआड़ी बोली में बच्चान-कूँ लाज-हूँ । या कहर वा-भी जा-हुसी । वारे अकेली नाहर ही जमो रहबो कखो । पाछे सुआड़ो-ने आप-की नाड़ आँदर-में-सूँ वारे काडर नाहर-सँ बोली बाबा र्हाँ-को राजी-नामो हो-गियो । एक बच्ची तो सुआड़ा-ने ले-लीनो और एक म-ने । नाहर उलटो डाँग-में चको-गयो । ई तरह वे बच-गिया । और नाहर-कूँ बातों-में लगार वाँ-ने पाणी पी-लियो ॥

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ (SIPĀRĪ).

STATE GWALIOR.

TRANSLITERATION AND TRANSLATION.

Ek suāryō aur ēk suārī ēk ṭhōr rah'bo karai-hā.
A jackal and a she-jackal one in-a-place living doing-were.

Ek din wā-kū pyās lāgī. Jad suārī-nē suāryā-sū
One day them-to thirst stuck. Then the-she-jackal-by the-jackal-to
kahī, 'pānī pibā chālū. Tū kahānyā bhi jānai-hai?
it-was-said, 'water to-drink let-us-go. Thou stories too knowest?

Wahā ēk nāhar-kī ādar hai. Tū kōi kahānī jān'to-hōwā
There one tiger-of a-den is. Thou any story if-thou-know
tō āpan pānī piyā; hū pyāsi marū-ohhū.' Yā kabār
then we water may-drink; I thirsty dying-am.' This having-said
wō pānī-kī ṭhaur-pai gayā. Wahā jār suārī-nē
they water-of place-near went. There having-gone the-she-jackal-by
pūohī, 'tū kōi kahānī jānai-hai?' Jyū-hī wē pās āyā
it-was-asked, 'thou any story knowest?' When-just they near came
nāhar-nō wā-kū dekhi-liyā. Jad suāryā-nē kahī, 'hū tō sārī
the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, 'I indeed all
bātā bhūl-gayō.' Suārī-nē kahī, 'ai suālyā, yahā ūbhō kyū rah-giyō?
things have-forgotten.' She-jackal said, 'O jackal, here standing why remainest?

Pānī pīr lāyak kākā-kū salām kar.' Suāryō jhaṭ pānī
Water having-drunk the-worthy uncle-to obeisance do.' The-jackal at-once water
pibā-lāgyō, ar jad pānī pīr dhūy-giyō ū-nē nāhar-kū
to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to
salām karī. Phēr suārī-kī ārī dēkhar ū-nē ū-sū
obeisance was-made. Then the-she-jackal-of towards having-seen him-by her-to
kahī ki, 'tū kī jhākai-hai? Tū-bhi pānī pīr āp'nā
it-was-said that, 'thou what peeping-art? Thou-too water having-drunk our
kākā-kū salām kar.' Jad suārī pānī pī-chukī ū-nē nāhar-sū
uncle-to obeisance do.' When the-she-jackal water drank by-her the-tiger-to
kahī kē, 'mhā-kī jāg-nē chālō; wahā mhārē dō bachchē hai; yō
it-was-said that, 'my to-house come; there my two young-ones are; this
suāryō tō kahai-hai, "yē mhārā hai," ar māī kahū-hū, "yē
jackal on-the-one-hand saying-is-that, "they mine are," and I saying-am, "they

mbārā hai." Jī-sū thē chāl-kar wā-kī dō pāti pār-dō.' Jad nāhar-nē
mine are." So thou having-come them-of two shares make.' Then the-tiger-by
 āp-kā man-mē bachārī kī, 'hū yā chārā-nē khā-jāūgō'
his-own mind-in it-was-thought that, 'I these four-to will-eat-up.'
 Ab wē wahā-sū ul'tā bāw'ryā ar ghar-nē āyā. Tō
Now they there-from back returned and the-house-to came. Then
 suārī-nē āp-kā suāryā-sū kabī kī, 'tū bhitar jār
the-she-jackal-by her-own jackal-to it-was-said that, 'thou inside having-gone
 dōnū bachohān-kū bārē lē-ā. Nāhar pāti pār-dēgō.' Suāryō
both the-young-ones-to out bring. The-tiger shares will-make.' The-jackal
 dar-kī mārī bārē nahī karyō; mānē-hī riyō. Jad suārī
fear-of through out not came-out; within he-remained. Then the-she-jackal
 bōlī, 'māī bachohān-kū lāū-hū.' Yā kahar wā bhī
said, 'I the-young-ones-to bringing-am.' This having-said she also
 jā-ghusī. Bārē akēlō nāhar hī ūbhō rnh'bhō-karyō.
entered. Outside alone the-tiger only standing remained.
 Pāchhai suārī-nē āp-kī nār ādar-mē-sū bārē kādar
Afterwards the-she-jackal her-own neck the-cave-in-from out projecting
 nāhar-sū bōlī, 'bābā, mhā-kō rājīnāmō hō-giyō. Ek bachohō tō
the-tiger-to said, 'Sir, our reconciliation has-become. One offspring indeed
 suāryā-nē lē-linō, aur ek mā-nē.' Nāhar ul'tō jāng-mē
the-jackal-by was-taken, and one by-me.' The-tiger back jungle-in
 ohaļō-gayō. Ī tarah wē bach-giyā, aur nāhar-kū bātā-mē
went-away. This in-manner they were-saved, and the-tiger-to stories-in
 lagār wā-nē pāī pī-liyō.
having-engaged them-by water was-drunk.

FREE TRANSLATION OF THE FOREGOING.

There lived a jackal and his she-jackal. One day they felt thirsty, so the jackaless said to the jackal, 'Come, jackal, let us drink water. But do you know any stories or not? There is a den of a tiger. If you know any stories, then will we drink water. I am dying of thirst.' So they went on and on to the water-place, when the jackaless said, 'Jackal, do you know any story or not.' As soon as they were there the tiger caught their eye. Then said the jackal, 'I have forgotten all.' Then said the jackaless, 'Jackal, what mean you standing here. Take a drink and make an obeisance to our worthy uncle.' The jackal on his part instantly fell to drinking water, and when refreshed he said, 'Uncle, good-morning.' Then turning to the jackaless he said, 'Jackaless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackaless spoke to the tiger, 'Worthy uncle, come to our dwelling; there are two cubs of ours. This jackal says they are his and I say they are mine. So come and make a fair division.' Then the tiger said to himself, 'These are

two and there are two cubs. I will devour all four simultaneously.' So they returned. Going on and on they gained their dwelling. Then the jackaless said to the jackal, 'Drag them out hither so that the revered uncle may make his division.' The jackal went inside, but was afraid to come out again. The jackaless in her turn said, 'I myself will bring the cubs.' She ran into the hole, and the tiger remained standing all alone outside. Then the jackaless put her head out of the burrow and said, 'Worthy uncle, we are reconciled. He has taken one and given me the other.' The tiger returned to the forest, and they escaped, for they drank water safely by engaging him in talk.

MEWĀTĪ.

Two specimens of Mēwātī are sufficient. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Both come from Kot Kāsam of Jaipur, and have been provided by the Rev. G. Macalister.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

कहीं आदमी-कौ दो बेटा ह। उन-में-तैं छोटा-नै अपणा बाप-तैं कहीं बाबा धन-में-तैं मेरा बट-को आवे सो मूं-नै बाँट-दे। वैह-ने अपणू धन उन-नै बाँट-दीयो। घणा दिन नाँह हुया जब छोटी बेटो सब धन ले-कर पर-देस-में चळ्यो-गयो। अर उत जा-कर सब धन कुनैले चळ-कर बिगाड़-दीयो। जब वैह-नै सारो धन बिगाड़-दीयो जब वैह देस-में भीत भाखो काळ पड़्यो अर वो कंगाल हो-गयो। वो गयो अर वैह देस-का रहण-वाळा था उन-में-तैं एक-कौ रह्यो। वो वैह-ने अपणा खेत-में सूर चरावण-नै खेदायो। जो बरखा सूर खाय-हा उन-तैं वो अपणू पेट भरण-नै राणी थो। कोई आदमी वैह-नै किमें वो नाँय देतो। जब वैह-नै सुरत आई उन कहीं मेरा बाप-का नौकराँ-नै रोटी घणी अर में भूको मरू-हँ। में उठूंगो अपणा बाप-के कनै जाऊंगो अर वैह-नै कछूंगो बाबा में ईसुर-को पाप काखो अर तेरो पाप काखो अर तेरो बेटो कहण लायक नाँय। तेरा नौकराँ-में मूं-नै बी राख-ले। वो ऊख्यो अर अपणा बाप कनै आयो। वैह-को बाप वैह-नै दूर-ही-तैं आवतो देख्यो। जब वैह-नै दया आई। जब दौड़-कर गळे लगायो अर वैह-नै चूमण चाटण लाग्यो। बेटे वैह-नै कहीं बाबा में ईसुर-को पाप काखो अर तेरो पाप काखो अर तेरो बेटो कहण लायक नाँय। पर बाप नौकराँ-तैं कहीं आछा-तैं आछा कपड़ा ल्यावो अर वैह-नै पहरावो। वैह-का हाताँ-में गूँठी पहरावो अर पागाँ-में जोड़ी पहरावो। हम खाँ पोवाँ अर खुसी कराँ। क्यूँ यो मेरो बेटो मर-गयो थो जो फिर-कौ जीयायो है। जातो-रह्यो थो सो पा-गयो। अर वै खुसी करण लाग्यो॥

वैह-को बड़ो बेटो खेत-में हो। वो आयो अर घर-कौ नीड़ै आयो जब वो गावणू बजा-वणू और नाचणू सुण्यँ। वैह नौकराँ-में-तैं एक बुलायो अर वैह-नै पूछो यो के बात हो-रही है। उन वैह-तैं कछो तेरो भाई आयो है अर तेरे बाप-नै जाफत दर्द-है क्यूँ वो वड़-नै राजी-खुसी आँष मिळ्यो। वोह छोय हो-गयो। अर भीतर नाँह गयो। जब वैह-को बाप बाहर आयो अर वोह मनायो। उन जुवाव कह-कर अपणा बाप-नै कछो देख इतना बरसा-तैं

मैं तेरी सेवा करूँ-हूँ कब मैं तेरो कहणु नाँह गेयो । तो-वी तैं मूँ-ने कबे एक बकरी-को बच्चो बी ना दियो अक मैं अपणा भायकाँ-की साथ खुसी करतो । पर तैं तेरो यो बेटो आव-तैं-हीं जहैं तेरो धन राँडों-मैं उडा-दियो वैह-ने जाफत दई । वोह वैह-ने कही वेटा तू सदा मेरे सामी-है । जो किमैं मेरे कने है सो तेरो-ही है । राजी होणू अर खुसी करणु आछी बात है । क्यूँ यो तेरो भाई मर-गयो थी सो फिर-कै जीयायो है । जातो रछो यो सो पा-गयो है ॥

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ DIALECT.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

. Kahī ād^amī-kai dō bēṭā hā. Un-māi-taī ohhōṭā-nai
A-certain man-to two sons were. Them-among-from the-younger-by
 ap^anā bāp-taī kahī, 'bābā, dhan-māi-taī mērā baṭ-kō āwai
his-own father-to it-was-said, 'father, wealth-among-from my portion-to comes
 sō mū-nai bāṭ-dē. Waiḥ-nai ap^anū dhan un-nai 'bāṭ-diyō.
that me-to dividing-give.' Him-by his-own wealth them-to dividing-was-given.
 Ghaṇā din nāḥ huyā jab ohhōṭō bēṭō sab dhan lē-kar
Many days not became then the-younger son all wealth taken-having
 par-dēs-māi chaḷyō-gayō. Ar ut jā-kar sab dhan
foreign-country-in went-away. And there gone-having all wealth
 kuggailai chaḷ-kar bigār-diyō. Jab waiḥ-nai sārō dhan
in-riotous-way gone-having was-squandered. When him-by all wealth
 bigār-diyō, jab waiḥ dēs-māi bhaut bhāryō kāl paryō;
was-squandered-away, then that country-in a-very mighty famine fell;
 ar wō kaṅgāl hō-gayō. Wō gayō ar waiḥ dēs-kā rahan-wālā
and he a-beggar became. He went and that country-of inhabitants
 thā, un-māi-taī ōk-kai rahyō. Wō waiḥ-nai ap^anā khētā-māi
were, them-among-from one-in-of remained. By-him him-to his-own fields-in
 sūr charāwan-nai khādāyō. Jō bar^achhā sūr khūy-hā un-taī wō
swine feeding-for it-was-sent. That husks swine eating-were them-from he
 ap^anū pēṭ bharan-nai rāji thō. Kōi ād^amī waiḥ-nai kimāī bī nāyā
his-own belly filling-for ready was. Any man him-to anything even not
 dētō. Jab waiḥ-nai surat āi un kahī, 'mērā bāp-kā
used-to-give. Then him-to senses came by-him it-was-said, 'my father-of
 nauk^arā-nai rōṭi ghaṇī, ar māi bhūkō marū-hī. Māi ūṭhūgō
servants-to bread much (-is), and I hungry dying-am. I will-arise
 ap^anā bāp-kai kanai jāūgō, ar waiḥ-nai kahūgō, "bābā, māi
my-own father-in-of near will-go, and him-to will-say, "father, by-me

Īsur-kō pāp karyō, ar tērō pāp karyō; ar tērō bēṭō kahan
God-of sin was-done, and thy sin was-done; and thy son to-be-called
 layak nāyā. Tērā nauk^{rā}-maĩ mū-nai bī rākh-lē." ' Wō
fit I-am-not. Thy servants-among me-to also keep." ' He
 ūṭhyō ar ap^{nā} bāp-kanai āyō. Waĩh-kō bāp waĩh-nai
arose and his-own father-near came. His by-father him-to
 dūr-hi-taĩ āw^{tō} dēkhyō. Jab waĩh-nai dayā āi;
distance-even-from coming he-was-seen. Then him-to compassion came;
 jab daur-kar gaḷai lagāyō, ar waĩh-nai chūman-chaṭaṇ lāggyō.
then run-having on-the-neck stuck, and him-to to-kiss-to-lick began.

Bētai waĩh-nai kahī, 'bābā, maĩ Īsur-kō pāp karyō ar
By-the-son him-to it-was-said, 'father, by-me God-of sin was-done and
 tērō pāp karyō. Ar tērō bēṭō kahan layak nāyā.' ' Par
thy sin was-done. And thy son to-be-called fit I-am-not.' But
 bāp nauk^{rā}-taĩ kahī, 'āchhyā-taĩ āchhyā kap^{rā} lyāwō ar
by-the-father servants-to it-was-said, 'good-than good clothes bring and
 waĩh-nai pah^{rā}wō; waĩh-kā hātā-maĩ gūṭhi pah^{rā}wō, ar pāgā-maĩ jōṛī
him-to put-on; his hands-on a-ring put, and feet-on shoes
 pah^{rā}wō. Ham khā piwā ar khusī karā. Kyū yō mērō bēṭō
put. Let-us eat drink and pleasure make. Because this my son
 mar-gayō-thō, jō phir-kai jiy-āyō-hai; jātō-rah-yō-thō, sō pā-gayō.
dead-gone-was,, he again has-become-alive; lost-remained-was, he is-found.'

Ar wai khusī karan lāggyā.
And they pleasure to-do began.

Waĩh-kō baḍō bēṭō khēt-maĩ hō. Wō āyō ar ghar-kai nīrai āyō,
His elder son field-in was. He came and house-to near came,
 jab wō gāw^{nū} bajāw^{nū} aur nāch^{nū} sunyū. Waĩh nauk^{rā}-
then by-him singing music and dancing was-heard. By-him servants-
 maĩ-taĩ ēk bulāyō ar waĩh-nai pūchhi, 'yō kē bāt hō-rahi
from-among one was-called and him-to it-was-asked, 'this what thing going-on
 hai?' Un waĩh-taĩ kahyō, 'tērō bhāi āyō hai; ar tērai bāp-nai
is?' By-him him-to it-was-said, 'thy brother come is; and thy father-by
 jāphat daĩ-hai; kyū wō waĩh-nai rāji-khusī āṇ miḷyō.'
a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.'
 Wōh ohhōy hō-gayō; ar bhitar nāḥ gayō. Jab waĩh-kō bāp bāhar āyō
He angry became; and in not went. Then his father out came
 ar wōh manāyō. Un jubāb kah-kar ap^{nā}
and by-him (he)-was-persuaded. By-him reply said-having his-own
 bāp-nai kahyō, 'dēkh, it^{nā} bar^{sā}-taĩ maĩ tēri sēwā karū-hū;
father-to it-was-said, 'lo, so-many years-from I thy service doing-am;
 kabai maĩ tērō kah^{nū} nāḥ gēryō; taubi taĩ mū-nai kabai ēk
ever by-me thy command not was-broken; still by-thee me-to ever one

bak^{ri}-kō bachchō bī nā diyō, ak maī ap^{nā} bhāy^ī-kī
she-goat-of a-young-one even not was-given, that I my-own friends-of
 sāth khusī kar^{tō}. Par taī tērō yō bētō āw^{taī}-hī
with merriment might-have-made. But by-thee thy this son on-coming-just

jhaī tērō dhan rāṇḍā^{maī} uḍā-diyō wāīh-nai jāphat daī.
by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.'

Wōh wāīh-nai kahī, 'bētā, tū sadā mērai sājhai hai, jō-kimaī
By-him him-to it-was-said, 'son, thou always me with art, whatever
 mērai kanai hai sō tērō-hī hai. Rāji hōnū ar khusī kar^{nū}
to-me near is that thine-alone is. Pleased to-become and merriment to-make
 āohhī bāt hai; kyū yō tērō bhāī mar-gayō-thō, sō phir^{-kai} jiy-āyō
good thing is; because this thy brother dead-gone-was, he again alive
 hai; jātō-rahayō-thō, sō pā-gayō hai.
is; lost-remained-was, he found is.'

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर हो अर एक कागको अर एक नाहार अर एक चौपो ये चारुं अंध कूवा-में पड़ा-
था । एक राजा सिकार खेलतो डोकै-थो । वैह-ने लाग्याई पिस । वैहीं कूवा-पर आयो ।
कूवा-में देख्यो तो चार जानवर पड़ा-हैं । फेर कागको बोख्यो कै तू मूं-ने काढ-ले तो तेरे मांय
भीड़ पड़ेगी जब मैं तेरे काम आऊंगो । जब राजा-ने वो काढ-लीयो । जब कागको बोख्यो अक
सब-ने काढीयो । हीर-ने मत काढीयो । कागका-ने काढ-लीयो जब चौपो बोख्यो कै मूं-ने बी
काढ-ले । मैं तेरे भीड़ पड़ा-में काम आऊंगो । वैह-ने बी काढ-मीयो । वो बोख्यो हीर-ने मत
काढीयो । नाहार-ने काढ-ले । जब वो बी काढ-लीयो । चौपो बी काढ-लीयो । फेर नाहार
बोख्यो मूं-ने बी काढ-ले । कै मैं तो तू-ने ना काढूं । तू तो मूं-ने खा-जा । फेर बोख्यो
नाहार अक मैं तू-ने ना खाऊं । तू मूं-ने काढ-ले । तू-में भीड़ पड़ेगी जब मैं तेरे काम
आऊंगो । जब तेरे मांय भीड़ पड़े जब तू मेरे कनै आ-जैयो । जब राजा-ने वो काढ-लीयो ।
जब नाहार बोख्यो अक हीर-ने मत काढीयो । जब हीर बी बोख्यो कै मूं-ने बी काढ-ले ।
जब राजा-ने दया आ-गई । वो बी काढ-लीयो । हीर बोख्यो अक भीड़ पड़े जब मेरे कनै
आ-जैयो तू । चारुं अपणा अपणा घर-ने चळ्या-गया । राजा सिकार खेलर अपणै घर आयो ॥

कोईक दिन राजा-ने हो-गया । जब राजा-में भीड़ पड़ी । तो राजा नाहार कनै
गयो । नाहार पा-गयो वैह-ने । जब वैह-ने कड़ुखा तागड़ी चाँदी-का छोरा सोना-का
सुरकी सोना-की दई । माल भौत-सो दियो । जब वैह-ने पोठ बाँध दई नाहार-ने । फेर
राजा बोख्यो सुज-में तो यो बोझ नाँह चकै । नाहार बोख्यो मेरे ऊपर पोठ धर-ले । तू बी
चढ-ले । थारे गाँव पहुँचा-रूंगो । फेर पोठ बी धर-लई नाहार ऊपर । अर राजा बी
चढ-लीयो । फेर उन-का गाँव-में ल्या उताखो । जब राजा पोठ अपणा घर-ने लीयायो अर
नाहार जंगल-में गयो ॥

फेर दूसरे दिन राजा कागका कनै गयो । जब कागको बोख्यो बैठ-जा । मैं तेरे आटे
किमें व्याऊँ-हूँ । राजा बैठ-गयो । कागको गाँव-में उड-गयो । एक बैरबानी-ने नथ काढ-
कर अर बोरकी सोना-को धर, राख्या-था । वो उन-ने ले-कर उडियायो । फेर राजा-ने
दे-दई । राजा घर लीयायो ॥

दूसरे दिन राजा हीर-को गयो । हीर-ने बैठ-लीयो । वैह गाँव-में रोजीना आदमी-
की बक लीयो-करतो भैंयों घर गेल । जैह दिन वैह-ही-को ओसरो यो हीर-को बक-को ।
राजा-ने रसोई जिमाई अर किंवाड़ा भीतर कोठा-में मूँद-दीयो अर साँकळ लगा-दई । फेर

हीर गाँव-में गयो कै जलदी चालो म्हारे एक आदमी आ-गयो-है बक-में द्याँगा । जब सब आ-गया । भैंयाँ-पर जोत कर-दर्द । कठोंयें लीयाया अर वैह राजा-नै बी पकड़ ल्याया । हात पाँव बाँध-कर पटक-दीयो अर भाटा-कै कुरी पैनाँवण लाग-गया ॥

जो वो कागको वैह-को भायको धो वो उड-रह्यो-यो । वैह-नै देख्यो तो उड-कर नाहार कनै गयो । नाहार-नै बोख्यो कै राजा तो हीर कनै चक्यो-गयो । वैह-नै तो भैंयाँ-की बक-में देंगा । त्वारी हो-रई है । जलदी चाल अर चौपा-नै बी ले-चाल । फेर चक-दीया अर चौपा-नै साथ ले-लीयो । ती तीनू मनसूबो करण लाग्या कै कागका तू कै करागो । कै मैं भैंयाँ-की जोत-का-भाँय-तैं बाती ले-कर गाँव-में पूर दूँगे । सगका आदमी गाँव-में भाग-जायँगा । कोई पान चार उटैगा । कागको नाहार-नै बोख्यो तू कै करागो । कै पान चार रहैगा उन-नै मैं खा-लूँगे । मैं बी भूको मरूँ-हूँ । फेर नाहार-चौपा-नै बोख्यो तू कै करागो । कै मेरै ऊपर तम चढा-दीयो । मैं ले-कर भाग-जाऊँगे । कनै-हीं जा पौह्या । जब राजा-की नाड़-पर कुरी धरी अर कागको बाती ले-कर गाँव-में पूर दर्द । जब गाँव-में आदमी भाज-गा आग-नै देख-कर । तीन आदमी रह्या । जिन-नै नाहार खा-गयो । चौपा-पर चढा-दीयो । चौपो ले-कर भाग्यायो । फेर नाहार अर कागकी बी भाग्याया । राजा-नै राजा-कै घर घाल्यो । वै अपणै घर गया ॥

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MRWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek hīr hō, nr ēk kṅg'ḷō, ar ēk nāhār, ar ēk ohaupō,
An Ahīr was, and a crow, and a tiger, and an ass,
 yē chyārū andh kūwā-māi paṛyā-thā. Ek rājā sikār khēl'tō
these the-four a-blind well-in fallen-were. A king hunt playing
 dōlai-thō. Wāih-nai lāgy-āi pis. Wāi-hf kūwā-par
a-wandering-was. Him-to was-applied thirst. That-very well-on
 āyō. Kūwā-māi dēkhyō tō chyār jān'war paṛyā-hāi.
he-came. The-well-in it-was-seen then four animals fallen-are.
 Phēr kṅg'ḷō bōlyō kai, 'tū mū-nai kādḥ-lē, tō tērai-māyā
Then the-crow said that, 'thou me take-out, then thee-on
 bhīr paṛaigī, jab māi tērai kām āṅgō.' Jab rājā-nai
difficulty will-fall, then I to-thee of-use will-come.' Then the-king-by
 wō kādḥ-liyō. Jab kṅg'ḷō bōlyō ak, 'sab-nai kādḥiyō.
he was-taken-out. Then the-crow said that, 'all please-take-out.
 Hīr-nai mat kādḥiyō.' Kṅg'ḷā-nai kādḥ-liyō, jab chaupō
The-Ahīr not please-take-out.' The-crow-for it-was-taken-out, then the-ass
 bōlyō kai, 'mū-nai bi kādḥ-lē. Māi tērai bhīr paṛyā-māi
said that, 'me also take-out. I to-thee difficulty falling-on
 kām āṅgō.' Wāih-nai bi kādḥ-liyō. Wō bōlyō, 'hīr-nai
of-use will-come.' Him-for also it-was-taken-out. He said, 'the-Ahīr
 mat kādḥiyō. Nāhār-nai kādḥ-lē.' Jab wō bi kādḥ-liyō.
not please-take-out. The-tiger take-out.' Then he also was-taken-out.
 Chaupō bi kādḥ-liyō. Phēr nāhār bōlyō, 'mū-nai bi
The-ass also was-taken-out. Then the-tiger said, 'me also
 kādḥ-lē.' Kai, 'māi tō tū-nai nā kādḥ.
take-out.' (He-answered-) that, 'I indeed thee not will-take-out.
 Tū tō mū-nai khā-jā.' Phēr bōlyō nāhār ak, 'māi
Thou indeed me will-eat-up.' Then said the-tiger that, 'I

tū-nai nā khañ. Tū mñ-nai kadh-lē. Tū-maĩ bhīr paraigī,
thee not will-eat. Thou me take-out. Thee-in difficulty will-fall,
 jab maĩ tērai kām āñgō. Jab tērai-māyā bhīr parai,
then I to-thee of-use will-come. When thee-in difficulty falls,
 jab tū mērai kanai ā-jaiyō.¹ Jab rājā-nai wō kā dh-liyō.
then thou to-me near please-come. Then the-king-by he was-taken-out.
 Jab nāhār bōlyō ak, 'hīr-nai mat kadhliyō.' Jab hīr
Then the-tiger said that, 'the-Ahīr not please-take-out.' Then the-Ahīr
 bī bōlyō kai, 'mñ-nai bī kadh-lē.' Jab rājā-nai dayā ā-gai.
also said that, 'me also take-out.' Then the-king-to pity came.
 Wō bī kadh-liyō. Hīr bōlyō ak, 'bhīr parai, jab
He also was-taken-out. The-Ahīr said that, 'difficulty may-fall, then
 mērai kanai ā-jaiyō tū.' Chyārñ ap'nā ap'nā ghar-nai
to-me near please-come thou.' The-four their-own their-own house-to
 chalyā-gayā. Rājā sikār khēlar ap'nai ghar āyō.
went-away. The-king hunting having-played to-his-own house came.

Kōi-k din rājā-nai hō-gayā. Jab rājā-maĩ bhīr parī.
Some days the-king-to passed. Then the-king-in difficulty fell.
 Tō rājā nāhār kanai gayō. Nāhār pā-gayō wāñh-nai.¹ Jab
Then the-king the-tiger near went. The-tiger was-found him-by. Then
 wāñh-nai karūlā tāg'ri chāñdi-kā, dōrā sōnā-kā, mur'ki
him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring
 sōnā-ki dai. Māl bhaut-sō diyō. Jab wāñh-nai pōṭ
gold-of were-given. Goods much-very were-given. Then him-for a-bundle
 bāñdh dai nāhār-nai. Phēr rājā bōlyō, 'muj-saĩ tō
having-tied was-given the-tiger-by. Then the-king said, 'me-by indeed
 yō bōjh nāñ chōlai.' Nāhār bōlyō, 'mērai ūpar pōṭ dhar-lē.
this load not goes-on.' The-tiger said, 'to-me on the-bundle place.
 Tū bī chadh-lē Thārai gāw pañh'chā-dyūñgō.' Phēr
Thou also mount. Thee (to-)the-village I-will-cause-to-arrive.' Then
 pōṭ bī dhar-lāi nāhār ūpar. Ar rājā bī chadh-liyō.
the-bundle also was-placed the-tiger on. And the-king also was-mounted.
 Phēr un-kā gāw-maĩ ly-ā utāryō. Jab rājā
Then him-of village-in having-brought he-was-deposited. Then the-king
 pōṭ ap'nā ghar-nai liy-āyō, ar nāhār jañgal-maĩ gayō.
the-bundle his-own house-in brought, and the-tiger the-forest-in went.

Phēr dūs'rai din rājā kag'lā kanai gayō. Jab kag'lō
Again on-another day the-king the-crow near went. Then the-crow
 bōlyō, 'bañh-jā; maĩ tērai āṭai kimaĩ ly-āñ-hñ.¹ Rājā
said, 'sit-down; I thee for something bringing-am.' The-king

¹ Note the subject of a neuter verb. in the agent-case.

baith-gāyo. Kāg'lō gāw-maī ud-gayō. Ēk bair'bānī-nai nath
sat-down. The-crow the-village-in flew-away. A woman-by, nose-ring
 kādh-kar ar bōr'lō sōnā-kō dhar rākhyā-thā. Wō un-nai
taken-off-having and anklet gold-of having-put placed-were. He them
 lē-kar udiy-āyō. Phēr rājā-nai dē-dai. Rājā ghar
taken-having flew-and-came. Again the-king-to it-was-given. The-king home
 liy-āyō.
brought (them).

Dūs'rai din rājā hīr-kai gayō. Hīr-nai baithā-
On-another day the-king the-Ahīr-to went. The-Ahīr-by he-was-caused-
 liyō. Waīh gāw-maī rōjinā ād'mī-ki baḷ liyō-kar'tō bhaīyō
to-sit. That village-in daily a-man-of sacrifice used-to-take the-earth
 ghar gail. Jaīh din waīh-hī-kō ōs'rō thō hīr-kō
house according. On-that day that-even-of turn was the-Ahīr-of
 baḷ-kō. Rājā-nai rasōi jīmāi, ar kīwārā bhitar kōṭhā-
the-sacrifice-of. The-king-to food was-fed, and in-the-door inner room-
 maī mūd-diyō, ar sākaḷ lagā-dai. Phēr hīr gāw-
in it-was-closed, and the-door-chain was-applied. Then the-Ahīr the-village-
 maī gayō kai, 'jal'di chālō, mhārai ēk ād'mī ā-gayō-hai,
in went (saying-)that, 'quickly come, to-me a man come-is,
 baḷ-maī dyāgā.' Jab sab ā-gayā. Bhaīyā-par jōt
sacrifice-in we-will-give.' Then all came. The-earth-on a-sacrificial-lamp
 kar-dai. Kādhāyā liy-āyā, ar waīh rājā-nai bi pakar
was-arranged. Sweetmeats they-brought, and that king also having-seized
 ly-āyā. Hāt pāw bādh-kar paṭak-diyō, ar bhāṭā-
they-brought. Hands feet bound-having he-was-thrown-down, and whetstone-
 kai chhuri paināwan lāg-gayā.
to a-knife to-whet they-became-engaged.

Jō wō kāg'lō waīh-kō bhāy'lō thō, wō ud-rah-yō-thō. Waīh-
Who that crow him-of friend was, he flying-was. Him-
 nai dēkhyō, tō ud-kar nāhār kanai gayō. Nāhār-nai
by it-was-seen, so flown-having, the-tiger near he-went. The-tiger-to
 bōlyō kai, 'rājā tō hīr kanai chalyō-gayō. Waīh-nai
he-said that, 'the-king indeed the-Ahīr near went. Him
 tō bhaīyā-ki baḷ-maī dēgā. 'Tyāri hō-rai-hai. Jal'di
indeed the-earth-of sacrifice-in they-will-give. Preparation being-made-is. Quickly
 chāl, ar chaupā-nai bi lē-chāl.' Phēr chaḷ-diyā, ar chaupā-nai
come, and the-ass also take.' Then they-went, and the-ass-to
 sāth lē-liyō. Tō tinū man'subō karan lāgyā kai, 'kāg'lā,
with it-was-taken. Then the-three consultation to-make began that, 'O-crow,
 tū kē karāgō?' Kai, 'maī bhaīyā-ki jōt-kā-māyā-tāi
thou what will-do?' (He-said-)that, 'I the-earth-of lamp-of-in-from

bāti lē-kar gāw-maī pūr dyūgō. Sag'lā ād'mi gāw-maī
wick taken-having village-in conflagration will-give. All men village-in
 bhāg-jāyāgā. Kōi pān chyār dataīgā.' Kāg'lō nāhār-nai
will-run-away! Some five four will-remain-behind.' The-crow the-tiger-to
 bōlyō, 'tū kē karāgō?' Kai, 'pān chyār rahaīgā,
said, 'thou what wilt-do?' (He-said-)that, 'five four will-remain,
 un-nai maī khā-lyūgō. Maī bī bhūkō marū-hū.' Phēr nāhār
them I will-eat-up. I also hungry dying-am.' Again the-tiger
 chaupā-nai bōlyō, 'tū kē karāgō?' Kai, 'mērai ūpar
the-ass-to said, 'thou what wilt-do?' (He-said-)that, 'me-on above
 tam chadhā-diyō. Maī lē-kar bhāg-jāyūgō.' Kanai-hī jā
you cause-to-mount. I taken-having will-run-away.' Near-even having-gone
 paūh'chyā. Jab rājā-ki nār-par chhurī dhari, ar kāg'lō
they-arrived. Then the-king-of throat-on knife was-put, and by-the-crow
 bāti lē-kar gāw-maī pūr dai. Jab gāw-
the-wick taken-having the-village-in conflagration was-given. Then the-
 maī ād'mi bhāg-gā āg-nai dēkh-kar. Tin ād'mi rahyā.
village-in the-men ran-away the-fire seen-having. Three men remained.
 Jin-nai nāhār khā-gayō. Chaupā-par chadhā-diyō. Chaupō
Them the-tiger ate-up. The-ass-on he-was-caused-to-mount. The-ass
 lē-kar bhāgy-āyō. Phēr nāhār ar kāg'lō bi bhāgy-āyā.
taken-having ran-away. Again the-tiger and the-crow also ran-away.
 Rājā-nai rājā-kai ghar ghālyō. Wai ap'nai ghar gayā.
The-king-to in-the-king-of house was-put. They in-their-own house went.

FREE TRANSLATION OF THE FOREGOING.

An Ahir, a crow, a tiger, and a donkey had all fallen together into a blind well. It chanced that a king was hunting in the neighbourhood, and came to the well to quench his thirst. There he saw the four animals. The crow said to him, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So he took the crow out. Then the crow said to him, 'take all the others out, except the Ahir.' When the donkey saw that the crow had got out, he said, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So the king took him out. Then said the donkey, 'don't take out the Ahir, but take out the tiger.' When the tiger saw that the donkey had been taken out, he said, 'take me also out.' The king said he could not do that, as he was afraid of the tiger eating him up. The tiger replied, 'I won't eat you up. If you take me out, I'll be of use to you if ever you fall into trouble. If ever you fall into trouble, come straight to me.' So the king took him out. Then said the tiger, 'don't take out the Ahir.' Then the Ahir also said, 'take me out too,' and the king, moved by pity, took him out. Then said the Ahir, 'if ever you fall into trouble, come to me.' Then the four went each to his own house, and the king finished his hunting and went home.

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahir. The Ahir told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahir to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahir's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahir, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

AHIRWĀTĪ.

I give two specimens of AHIRWĀTĪ. One is in the Dēva-nāgarī character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHIRWĀTĪ.

DISTRICT GURGAON.

एक सकस-के दो बेटा था। उन-माँह-तैं छोटनी बाप-तैं बोल्यो अक बाबा-जी माल-को बट जो मूँ-ने दीणू होय सो दे-दो। जब क-ने वो माल-को बट जिस तरह कछो-थो उसी तरह बाँट-दियो। थोड़ा दिन पीछे छोटी बेटो सगळी माल जमा कर-के पर-देसाँ-ने चक्की-गयो अर वठे अपणू धन बढ-चळनी-में खो-दियो। जब सब खरच कर-बुक्यो और वंछ देस-में बड़ी काक पड़-गयो अर वोह कांगाल हो-गयो तो वठे-ही वंछी देस-का भागवान जिमीदार-के जा लग्यो। उन वोह अपणा खेत-में सूर चरावण-ने भेजो। अर उन चाही के उन छोळकाँ-तैं जो सूर खाया-था उन-तैं अपणो पेट भरै। क्यूँके वंछ-ने कोई किमें नाह दे-थो। जब सुरत संभार-के कही अक न्हारे घरी कितनाँ-ही मिहिनतियाँ-ने रोटी सै अर मैं भूखो मरतो डोळू-सूँ। सैं उठ-के अपणा बाबा-जी कनै जाऊँगो अर उन-तैं कहूँगो कि म-ने धणी-को और तुम्हारी अलबत खोट कखो-सै अर इब मैं इसो ना रह्यो कि फिर तेरो बेटो कहाऊँ। अर इब तू मूँ-ने अपणा मिहिनतियाँ-की तरह-ही राख-ले। जब उछ्या-तैं अपणा बाप पाहने चळ-दियो। और वो अभी दूर थो अक देखतों-ही वंछ-का बाप-ने महर आ-गई और भाज-के अपणे गले लगा-लियो और बोहत प्यार कियो। बेटा-ने कही अक बाबा-जी हमीं धणी-को और तेरो अलबत खोट कखो-सै। इब मैं तेरो बेटो कहावण लायक ना रह्यो। वंछ-को बाप अपणा मिहिनतियाँ-ने बोल्यो अक अच्छा-तैं अच्छा कपड़ा अँह-ने पहराय-दो। अर अँह-का हाथ-में गूँठी और पावाँ-में जोड़ी पहराय-दो। अर हम खाँह अर खुसी कराँगा। क्यूँके मेरे लेखे मेरे बेटा-ने फिर-के जन्म लियो-सै। खूयो पायो-सै। जब वो चाव-चोचका करण लग्यो॥

वंछ-को बड़ी बेटो खेत-में थो। जब घर-के नीड़े आयो गाजा-बाजा-ने सुण-के अपणा एक मिहिनती-ने बोल्यो कि, यो के सै। उन कही के तेरो भाई आयो-सै और तेरा बाबा-जी-ने बड़ी खातर-दारी करो-सै न्यूँ-अक वंछ-तैं राजी-खुसी आ-मिळ्यो। वोह छोह हो-कर भीतर नाह गयो। वंछ-का बाप-ने वो बाहर आ-कर-के मनायो। उन अपणा बाप-तैं कही अक देख मैं इतना बरस-तैं तेरी टहल करू-सूँ अर कटी तेरो कछो ना गिखी-सै मल तैं कदो मूँ-ने एक बकरी-को बखो ना दियो जँह-तैं मैं भी अपणा पिआरा ढब्बियाँ-की खातर करतो। इब जब-तैं तेरो यो बेटो आयो अर इन तेरो सगळी धन किसवणाँ-ने खुवा-लुटा-दियो तम्ही-ने वंछ-की बोहत खातर करी। उन वंछ-ने कही बेटा तू सदा-तैं मेरे धोरे सा। किमें मेरो तेरो दो नाही सै। तू-ने बी चाव करणो थो अक तेरा इन भाई-ने फिर-के जन्म लियो-सै। अक खूयो और फिर मिळ्यो-सै-गो॥

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHANI.

AHIRWĀṬI.

DISTRICT GURGAON.

TRANSLITERATION AND TRANSLATION.

Ek sakas-kē dō bēṭā thā. Un-māh-tai chhōṭ-nō bāp-taī
A-certain man-to two sons were. Them-in-from the-younger the-father-to
 bōlyō ak, 'bābā-ji, māl-kō baṭ jō mū-nē diṇṇī hōy,
said that, 'father, the-property-of share which me-to to-be-given may-be,
sō dē-dō.' Jab ū-nē wō māl-kō baṭ jis tarah kahyō-thō,
that give.' Then him-by that property-of share which way said-it-was,
 us-i tarah bāṭ diyō. Thōṛā din pichhē chhōṭō
in-that-very way having-divided it-was-given. A-few days after the-younger
 bēṭō sag-lō māl jamā-kar-kē par-dēsā-nē chaḷō-gayō; ar
son all property collected-made-having foreign-countries-to went-away; and
 waṭhai ap'nū dhan bad-chaṭ-ni-mē khō-diyō. Jab sab kharach kar-
there his-own fortune evil-behaviour-in wasted. When all expenditure was-
 chukyō, aur wāh dēs-mē baṛō kāl paṛ-gayō, ar wōh kangāl
made-completely, and that country-in a-great famine fell, and he indigent
 hō-gayō, tau waṭhai-hi wāhī dēs-kā bhāg-wān jimidār-kē jā
became, then there-even that-very country-of a-rich landlord-to going
 lagyō. Un wōh ap'nā khēt-mē sūr charāwan-nē bhējō.
he-engaged-himself. By-him he his-own fields-in sūine feeding-for was sent.
 Ar un chāhī kē un chhōṭ-kā-taī, jō sūr khāy-thā,
And by-him it-was-wished that those husks-by, which sūine an-eating-were,
 un-taī ap'nō pēt bharai; kyū-kē wāh-nē kōi kimaī
them-by his-own belly he-may-fill; because him-to anybody anything
 nāh dē-thō. Jab surat sābhār-kē kahī ak, 'mhārē
not a-giving-was. Then senses arranged-having it-was-said that, 'on-my
 gharī kit'nā-hi mihin'tiyā-nē rōṭī sai, ar maī bhūkhō mar'tō
ou-house how-many-even labourers-to bread is, and I hungry dying
 dōḷū-sū. Maī uth-kē ap'nā bābā-ji kanai jāṭigō ar un-taī
wondering-am. I arisen-having my-own father near will-go and him-to
 kahūgō ki, 'ma-nē Dhani-kō aur tumbārō al'bat khōṭ karyō-sai;
I-will-say that, 'me-by God-of and your surely evil-dread done-is;
 ar ib maī isō nā rahyō ki phir tērō bēṭō kahāñ.
and now I such not remained that again thy son I-may-be-called. And

ib ,tū mū-nē ap'nā mihin'tiyā-ki tarah-hi rākh-lē'' Jab uṭhyā-tāi
now thou me thy-own labourers-of like-even keep.'' Then arisen-having
 ap'nā bāp pīh-nē chaḍ-diyō. Aur wō abhi dūr thō ak dēkh'tā-
his-own father near he-started. And he yet far was that on-seeing-
 hi wāh-kā bāp-nē mahar ā-gai, aur bhāj-kē ap'nē galē lagā-
even him-of father-to pity came, and run-having on-his-own on-neck he-was-
 liyō, aur bōhat pyār kiyō. Bēṭā-nē kahī ak 'bābā-ji,
attached, and much caress was-made. The-son-by it-was-said that 'father,
 hamī Dhaṇī-kō aur tērō al'bat khōṭ karyō-sai. Ib maī tērō bēṭō kahāwan
I God-of and thy surely evil have-done. Now I thy son to-be-called
 lāyak nā rahyō.' Wāh-kō bāp ap'nā mihin'tiyā-nē bōlyō ak, 'achchhā-
worthy not remained.' Him-of father his-own labourers-to spoke that, 'good-
 tāi-achchhā kap'rā āh-nē pah'rāy-dō; ar āh-kā bāth-mē gūṭhī, aur
than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and
 pāw-ā-mē jōṛī pah'rāy-dō; ar ham khāh ar khusī karāgā;
feet-on (in) shoes put; and we may-eat and merriment shall-make;
 kyū-kē mērē lekhe mērē bēṭā-nē phir-kō jānm liyō-sai; khūyō, pāyō-sai.
because in-my in-opinion my son-by again birth taken-is; was-lost, found-is.
 Jab wō chāw-chōch'ā karaṇ lagyō.
Then he rejoicing to-make began.

Wāh-kō barō bēṭō khēt-mē thō. Jab ghar-kē nīrē āyō
Him-of elder son field-in was. When the-house-of near he-came
 gājā-bājā-nē sun-kē ap'nā ēk mihin'ti-nē bōlyō ki,
music-etc.(obj.) heard-having his-own one labourer-to he-spoke that,
 'yō kē sai?' Un kahī kē, 'tērō bhāī āyō-sai;
'this what is?' By-him it-was-said that, 'thy brother come-is;
 aur tērā bābā-ji-nē barī khātar-dāri karī-sai; nyū-ak wāh-tāi
and thy father-by a-great feast done-is; because-that him-by
 rāji-khusī ā-milyō.' Wōh chhōh hō-kar bhītar
safe-and-sound having-come-he-was-met.' He angry become-having inside
 nāh gayō. Wāh-kā bāp-nē wō bāhar ā-kar-kū manāyō.
not went. Him-of the-father-by he outside come-having he-was-appeased.
 Un ap'nā bāp-tāi kahī ak, 'dēkh, maī it'nā baras-tāi
By-him his-own father-to it-was-said that, 'see, I so-many years-since
 tērī ṭahal karū-sū; ar kadī tērō kahyō nā gēryō-sai; mal
thy service doing-am; and ever thy sayings not disobeyed-is; but
 tāi kadī mū-nē ēk bak'rī-kō bachchō nā diyō jāh-tāi maī
thou ever me-to one she-goat-of young-one not was-given which-with I
 bhī ap'nā piārā dhabbiyā-ki khātar kar'tō. Ib jab-tāi
also my-own dear companions-of feasting might-have-done. Now since
 tērō yō bēṭō āyō ar in tērō sag'lō dhan kis'banā-nē
thy this son came and by-this-one thy all fortune harlots-to

khawā-luṭā-diyō tamhī-nē wāh-kī bōhat khātar karī.' Un
was-squandered-away thee-even-by him-of great feasting was-done.' By-him
 wāh-nē kahī, ' bēṭā, tū sadā-taī mērē dhōrē sā; kimaī
him-to it-was-said, ' son, thou ever-from me-of near art; whatever
 mērō tērō dō nāhī sai. Tū-nē bī chāw karṇō thō,
mine thine two not is. Thee-to also merry-making to-be-done was,
 ak tērā in bhāī-nē phir-kē janm liyō-sai; ak khūyō, aur
that thy this brother-by again birth taken-is; that lost-was, and
 phir milyō-sai-gō.
again (he) found-is.

The other specimen of Ahīrwāṭī comes from the Jhajjar *Tahsil* in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahīr (or as they are often locally called Hīr) caste. An Ahīr promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahīr invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahīrwāṭī of this district. The first sentence, *ēk Ahīr dukhālō payō thō*, is good Ahīrwāṭī, and the second, *us-kā jamāi bārē-nai āyā*, is equally good Bāngarū. So throughout the whole specimen Bāngarū and Ahīrwāṭī forms are found side by side, often in the same sentence. Sometimes we have words like *bōlō*, for the Ahīrwāṭī *bōlyō*, and sometimes words like the Bāngarū *bōlā*. The only local peculiarity is the dropping of the *y* in the past participle (*bōlō* for *bōlyō*) which is general over the whole of the Rohtak district. In one place the oblique form *aīh* is used for the nominative *yō*, this.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT ROHTAK.

ایک اہیر دواکھالو پترو تھو۔ اوس کا جمای پیرے نے آیا۔ جس دن وہ
 آیا۔ اہیرے ماری ماری اوت ہو رہی تھی۔ ہیر اپنے بھای سے بولو۔ کہ
 ایندہ لال پگڑی والو کون بیٹھو سے۔ وہ بولو۔ نیکرو مہمان سے۔ کہ کونسو سے۔
 یو سے جیکلی کے گھر والو۔ وہ ہیر بولا۔ کہ تو جیکلی کے گھر والو سے۔ کہ
 ہان جی تو بیرا میرے آج اوت ہوئی سے۔ تو کچھہ مانگ۔ ہیر کا جمای
 بولو۔ کہ بیرا تو جی کو کڑو سے۔ میں مانگوںگا۔ سونا دیگو۔ وہ بولا کہ ناہ کے
 طرح دونگو۔ میرے مرتے کے مونہہ تین نکل گئی۔ ہیر کے جمای نے کہا۔
 کہ جی تم دو۔ تو میں نے وہ چوسنگ جیلی لٹک رہی وہ دیدو۔ ہیر بولا۔ کہ
 نو پترو سہنو۔ کہ یا جیلی تین تین چند کے پوری گیل۔ اور جینہے اکیس ۲۱
 برس دھرے دھرے ہوگیو۔ میرے کا کا حکملا کے ہاتھہ کی۔ میرے کالجے
 کی کور۔ جینہہ پر تین تین بیہہ بگڑان سے۔ تین نے کی طرح دیدون۔

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT ROHTAK.

Ek ahīr dukhālō parō thō. Us-kā jamāi bēṛē-nai āyā.
An Ahīr sick fallen was. Him-of the-son-in-law enquiry-for came.

Jis din woh āyā, ahīr-kai māṛī-māṛī ōt hō-rahī-thī. Hīr
On-what day he came, the-Ahīr-to gradually recovery occurring-was. The-Ahīr
 ap^{ap}ē bhāī-sē bōlō ki, 'aīh lāl-pag^{gi}-wālō kaun baiṭhō sai?' Woh
his-own brother-to said that, 'this red-turban-person who seated is?' He
 bōlō, 'tērō mehmān sai.' Ki, 'kaun-sō sai?' 'Yō sai Jai-kaḷī-
said, 'thy guest is.' (He-replied-) that, 'Who is?' 'This is Jai-kaḷī-
 kai ghar-wālō.' Woh hīr bōlā ki, 'tū Jai-kaḷī-kai ghar-wālō sai?'
to husband.' That Ahīr said that, 'thou Jai-kaḷī-to husband art?',

Ki, 'hā-jī.' 'Tō, bīrā, mērai āj ōt huī-sai.
(He-replied-) that, 'yes-Sir.' 'Then, brother, to-me to-day recovery become-is.

Tū kuchh māḡ. Hīr-kā jamāi bōlō ki, 'bīrā, tū
Thou something ask-for.' The-Ahīr-of son-in-law said that, 'brother, thou
 jī-kō karṛō sai. Māī mōḡgūgā, sō nā dēgō.' Woh bōlā
soul-of narrow art. I will-ask-for, that not wilt-thou-give.' He said
 ki, 'nāh kai-ṭarāḥ dūḡō? Mērē mar^{te}-kē mūh-taī nikal-gai.'
that, 'not how I-shall-give? Me dying-of mouth-from (the-word-)issued.'

Hīr-kē jamāi-nai kahā ki, 'jī tam dō, tō māī-nai woh
The-Ahīr-of son-in-law-by it-was-said that, 'if you give, then me-to that
 chausang jēḷī laṭak-rahī woh dē-dō.' Hīr bōlā ki, 'tū
four-pronged corn-rake hanging-was that give-away.' The-Ahīr said that 'thou
 baṛo sohanṇō; ki yā jēḷī tīn tīn ohand-kai pōrī gail, aur
very beautiful; that this corn-rake three three ring-to piece with, and
 jāīh-nai ikīs baras dharē-dharē hō-gayō, mērē kākā Hukam^{lā}-kē hāth-kī.
which twenty-one years keeping became, my uncle Hukamlō-of hand-of.
 Mērē kāl^{jē}-kī kōr. Jāīh-par tīn tīn biyāh big^{ṛā}-sai. Tāī-nai
My liver-of piece. Which-on three three weddings spoiled-are. Thee-to
 kai-ṭarāḥ dē-dū? '
how I-give-away?'

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahīr, who had fallen sick. His son-in-law came to visit him. It happened that that day he was a little better. He asked his brother who the young

fellow with the red turban was. 'A guest,' said he. 'Who is he?' 'Its Jai-kālī's husband.' Said the Ahir, 'are you Jai-kālī's husband?' 'Yes, sir.' 'Then, brother, to-day I feel better. Ask me for a present.' 'Sir,' said the son-in-law, 'your soul is tightened now. If I ask for anything, you will not give it.' 'Why should I not give it? What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there.' 'That,' said the Ahir, 'is just what I can't give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle Hukamlō used to work with. It's a regular bit of my liver. I have broken off three marriages for each (joint) rather than part with it. How on earth *can* I give it you?'

MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāṅgrī, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rāṅgrī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई आदमी-के दो छोरा था । उन-मे-से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी रह-के म्हारो धन-को हिस्सो दे-लाख । ओर ओ-ने उन-मे अपना माल-ताल-को बाँटो कर-दियो । फिर थोड़ा-ई दिन-में ऊ छोटी छोरी सब अपनी माल-मत्ता एकट्ठी करी-ने कोई एक दूर देस-में चळ्यो-गयो । ओर वाँ चेन-में रे-ने ओ-ने सब अपनी धन उडै-दियो । सब खरच हुआ-पर उना देस-में भीत बडो काळ पड्यो ओर ओ-के खावा पीवा-की भीत अडचन पडवा लागी । जदे ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो । ऊ आदमी ओ-के सूडला चरावा-के अपना खेत-में भेज्या करे । ओर सूडला जो कोई फोतरा खाता-था ओ-के उपर-ज ऊ खुसी-से रैतो । पन ऊ-बी ओ-के कोई-ने दियो नी । जदे ऊ सूद-में आयो तो केन लख्यो म्हारा बाप-के घरे तो सुकता-ज मेनत मजुरी करवा-वाळा-के बी पेट भरी-ने वचे इतरो खावा-के मिळे । ओर हूँ याँ भूक-से मरूँ । 'अब याँ-से हूँ उठी-ने बाप-के वाँ जै-ने कुँगा के दाय-जी हूँ तमारो ओर भगवान-को गुनागार हूँ ओर ए-के उपर-त हूँ थारो छोरो केवावा-के लायक नी रियो । म्हारी गिनती तूँ अपना नोकर-में कर । फिर ऊ वाँ-से उठी-ने अपना बाप-के पास आयो । ओ-का बाप-ने ऊ दूर छेटीपे होते-ज ओ-के देख्यो ओर ओ-के दया आई ओर भाख्यो ओर ओ-के गळा-से चोटाई-लियो ओर ओ-के मट्टी दी । फिर उना छोरा-ने ओ-का बाप-से कियो के दाय-जी हूँ भगवान-को ओर तमारो गुनागार हूँ ओर हूँ तमारो छोरो केवावा-के लायक नी हूँ । पन बाप-ने ओ-का नोकर-होन-से कियो के एक भीत अच्छो अंगो लाव ओर ए-के पेरव ओर ए-का हात-में अँगूठी पेरव ओर पग-में जूतो पेरव । ओर आज जीमी-चूठी-ने बडो हरक अपन मनावोंगा । क्योंकि म्हारो यो मन्यो हुआ छोरो आज जीवती हुआ । यो खोवई-गयो-थो पन फिर मिळ्यो । जदे बी बडो हरक मनावो लाग्या ॥

अब ओ-को बडो छोरी खेत-में थो । ओर जदे ऊ चळ्यो ओर घर-के पास आयो ओ-के नाचवा-को ओर गावा-को आवाज सुनानो । फिर ओ-ने नोकर-होन-मे-से एक-के बुलै-ने पृष्ठो इन बात-को अरथ कैं हे । फिर ओ-ने कियो के थारो भाई आयो-हे ओर थारा बाप-से ऊ खुसी-मजा-में मिळ्यो जे-से ओ-ने सेल दीवी-हे । फिर ओ-के सुस्सो आयो ओर घर-में जावे नी ।

ANIRWĀTĪ.

जे-से ओ-को बाप बाहिर ऐ-ने ओ-के समजावा लाग्यो । पन ओ-ने ओ-का बाप-से कियो के देख
 हूँ थारी इतरा बरस-से सेवा करूँ-हूँ ओर थारो म-ने केनो कदी-बी उलॉग्यो नी । ऐसो होत
 बी थ-ने म्ह-के म्हारा मंतर बरोबर चेन करवा-के वास्ते कदी बी बकरी-को बच्चो दियो नी ।
 ओर जे-ने थारो माल रामजनी-के साथ उडै-दियो उना छोरा-के वास्ते सेल दीवी । फिर ओ-ने
 ओ-से कियो के वेटा तूँ हमेशा म्हारे-ज पास रे-हे । ओर जो कई म्हारे पास हेऊ सब
 थारो-ज हे । यो थारो भाई मन्यो थो ओर पाछो जीवतो हुआ । खोवाई-गयो-थो ओर
 पोछो पायो । ए-के वास्ते अपन-ने हरक बतानो यो जोग हे ।

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād'mi-kē dō ohhōrā thā. Un-mē-sē ohhōṭā ohhōrā-nē
A-certain man-to two sons were. Them-in-from the-younger son-by
 ō-kā bāp-sē kiyō kē, 'dāy-jī, mha-kē mhārō dhan-kō
him-of father-to it-was-said that, 'father-sir, me-to my wealth-of
 hissō dai-lākh.' Ōr ō-nē 'un-mē ap'nā māl-tāl-kō bāṭō
share give-away.' And him-by them-among his-own property-of division
 kar-diyō. Phir thōḍā-i dīn-mē ū chhōṭō ohhōrō sab ap'nī
was-made. Then a-few-very days-in that younger son all his-own
 māl-mattā ekatṭī karī-nē, kōi-ēk dūr dēs-mē chalyō-gayō.
property together made-having, a-certain distant country-in went-away.
 Ōr wā ohēn-mē rai-nē ō-nē sab ap'nō dhan
And there pleasure-in remained-having him-by all his-own wealth
 uḍai-diyō. Sab kharach huā-par unā dēs-mē bhōt baḍō kāl
was-squandered. All expenditure been-on that land-in a-very great famine
 paḍyō, ōr ō-kē khāwā-piwā-kī bhōt aḍ'chan paḍ'wā lāgi. Jadē
fell, and him-to eating-drinking-of great difficulty to-fall began. Then
 ū unā dēs-mē kōi-ēk ād'mi-kē pās jai-nē riyō. Ū
he that land-in a-certain man-of near gone-having remained. That
 ād'mi ō-kē sūḍ'lā oharāvā-kē ap'nā khēt-mē bhējyā-karē. Ōr
man him swine feeding-for his-own field-in sends-regularly. And
 sūḍ'lā jō-kōi phōt'rā khātā-thā, ō-kē up'ra-j ū khusī-sē
the-swine what-ever chaff, eating-were, that-of on-even he pleasure-with
 rētō; pan ū bī ō-kē kōi-nē diyō nī. Jadē
would-have-remained; but that even him-to anyone-by was-given not. Then
 ū sūd-mē āyō, tō kēnē lagyō, 'mhārā bāp-kē gharē tō
he sense-in came, then to-say he-began, 'my father-of in-house indeed
 muk'tā-j ménat majūri kar'wā-wālā-kē bī pēt bharī-nē
many-erily labour wage doers-to even belly filled-having
 bachē, it'rō khāwā-kē milē, ōr hū yā bhūk-sē
there-remains-over, so-much eating-for is-got, and I here hunger-from

marũ. Ab yã-sẽ hũ uñhi-nẽ bāp-kõ wã jai-nẽ
die. Now here-from I arisen-having father-of there gone-having
 kũgã kẽ, "dāy-jĩ, hũ tamārõ õr Bhag*wān-kõ gunāgār hũ, õr
will-say that, "father-sir, I you-of and God-of sinner am, and
 ẽ-kẽ up'rāt hũ thārõ chhõrõ kēwāwā-kẽ lāyak nĩ riyõ. Mhārĩ
this-of beyond I thy son being-called-for fit not remained, My
 gin'ti tũ ap'nā nōkar-mẽ kar." Phir ũ wã-sẽ
counting thou thine-own servant-among make." Then he there-from
 uñhi-nẽ ap'nā bāp-kẽ pās āyõ. Ō-kā bāp-nẽ ũ dūr
arisen-having his-own father-of near came. Him-of father-by he far
 chhētĩpẽ hõtẽ-j õ-kẽ dēkhyõ; õr õ-kẽ dayā āĩ, õr
at-distance in-being-indeed him-to it-was-seen; and him-to compassion came, and
 bhāgyõ, õr õ-kẽ galā-sẽ chõtāĩ-liyõ, õr õ-kẽ matĩ dī. Phir unā
he-ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that
 chhõrā-nẽ õ-kā bāp-sẽ kiyõ kẽ, 'dāy-jĩ, hũ Bhag*wān-kõ õr
son-by him-of father-to it-was-said that, "father-sir, I God-of and
 tamārõ gunāgār hũ, õr hũ tamārõ chhõrõ kēwāwā-kẽ lāyak nĩ
you-of sinner am, and I your son being-called-for worthy not
 hũ.' Pan bāp-nẽ õ-kā nōkar-hõn-sẽ kiyõ kẽ, 'ẽk bhõt
am.' But the-father-by him-of servants-to it-was-said that, 'a very
 achchhõ āngõ lāw, õr õ-kẽ perāw; õr õ-kā hāt-mũ
good robe bring, and this-one-to put-on; and this-one-of hand-on
 āgũthĩ perāw, õr pag-mẽ jũtõ perāw, õr āj jimi-chũthĩ-nũ
ring put-on, and feet-on shoe put-on, and today eaten-feasted-having
 bađõ harak apan manāwāgā. Kyõ-kẽ mhārõ yõ maryõ
great rejoicing we-all will-celebrate. Because-that my this dead
 huõ chhõrõ āj jiw'tõ huõ; yõ khõwāĩ-gayõ-thõ, pan phir
been son today living became; this lost-gone-was, but again
 mil'yõ.' Jadẽ vĩ bađõ harak inanāwā lūgyā.
was-got.' Then they great rejoicing to-celebrate began.

Ab õ-kõ bađõ chhõrõ khēt-mẽ thõ. Ōr jadẽ ũ chajyõ
Now him-of the-elder son the-field-in was. And when he walked
 õr ghar-kẽ pās āyõ, õ-kõ nāoh*wā-kõ õr gāwā-kõ āwāj
and house-of near came, him-to dancing-of and singing-of noise
 sunānõ. Phir õ-nẽ nōkar-hõn-mẽ-sẽ ẽk-kẽ bulai-nẽ pũchhyõ,
became-audible. Then him-by servants-in-from one called-having it-was-asked,
 'in bāt-kõ arath kaĩ hẽ?' Phir õ-nẽ kiyõ kẽ, 'thārõ
'this affair-of meaning what is?' Then him-by it-was-said that, 'thy
 bhāĩ āyõ-hẽ, õr thārā bāp-sẽ ũ khusi-majā-mẽ milyõ, jẽ-sẽ
brother come-is, and 'thy father-by he good-health-in was-got, which-from
 õ-nẽ sēl diwĩ-hõ.' Phir õ-kẽ ghussõ āyõ, õr ghar-mẽ
him-by a-feast given-is.' Then him-to anger came, and the-house-in

jāwē nī. Jē-sō ō-kō bāp bāhēr a j-nē ō-kē
he-goes not. That-from him-of the-father outside come-having him-to
 sam'jāwā' lāgyō. Pan ō-nē ō-kā bāp-sē kiyō kē, 'dēkh,
to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,
 hū thārī itrā baras-sē sēwā karū-hū, ōr thārō ma-nē kēnō
I thy so-many years-from service doing-am, and thy me-by word
 kadī bī ulāgyō nī. Esō hōtē bī tha-nē mha-kē mhārā
ever even was-transgressed not. Such on-being even thee-by me-to my
 mintar barōbar chēn kar'wā-kē wāstē kadī bī bak'rī-kō bachchō
friends with pleasure doing-of for ever even a-she-goat-of young-one
 diyō nī. Ōr jē-nē thārō māl rānī-janī-kē sāth udai-diyō,
was-given not. And whom-by thy property harlots-of with was-squandered,
 unā chhōrā-kē wāstē sēl diwī.' Phīr ō-nē ō-sō kiyō
that son-of for a-feast was-given.' Then him-by him-to it-was-said
 kē, 'bēṭā, tū hamēsā mhārē-j pās rē-hē. Ōr jō-kāf mhārē
that, 'son, thou ever me-of-veryly near remaining-art. And whatever me-of
 pās hē, ū sab thārō-j hē. Yō thārō bhāī maryō-thō, ōr
near is, that all thine-veryly is. This thy brother dead-was, and
 pāchhō jīw'tō huō; khōwāi-gayō-thō, ōr pīohhō pāyō;
afterwards living became; lost-gone-was, and afterwards was-found;
 ē-kē wāstē apan-nē harak batānō yō jōg hē.
this-of for us-all-by rejoicing was-displayed this proper is.'

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MALVĪ.

(STATE DEWAS, JUNIOR BRANCH.)

SPECIMEN II.

लगन-का परवाल्या

पेलो पेर म-ने न्हावत धोवत लाग्यो वो मारु-जी ।
 कैँ दुसरो कैँ दुसरो सीस गुयावताँ मारु-जी ।
 कैँ तिसरो कैँ तिसरो बालू-डा समजावताँ मारु-जी ।
 चौथो पेर रसीद निपावताँ लाग्यो वो मारु-जी ।
 पाँचमो पेर नाय जिभावताँ लाग्यो वो मारु-जी ।
 छटो पेर म-ने सेज विछाताँ लाग्यो वो मारु-जी ।
 सातमो पेर म-ने सार खेलताँ लाग्यो वो मारु-जी ।
 कैँ आठमे कैँ आठमे बोल्यो बेरी कूँकडो मारु-जी ।
 कैँ तो-ने सोक सँताप्यो रे कूँकड-ला ।
 कैँ म्हारी कैँ म्हारी रत-मे बोल्यो रे कूँकडला ।
 डाल डाल मिनकी फिरे मारु-जी ।
 कैँ पत्ते कैँ पत्ते बेरी कूँकडो मारु-जी ।
 डाल टूटी मिनकी पडो मारु-जी ।
 कैँ कूँकड कैँ कूँकड करे वदावना मारु-जी ।
 कचो दूद पिलाजँ वो मिनक-डी ।
 कैँ कूँकड कैँ कूँकड मार भगाव वो मिनक-डी ।
 आँगन डोल वजाव वो मारु-जी ।
 आँगन गोद गवाव वो मारु-जी ।
 कैँ कूँकड कैँ कूँकड मार हुआ वदावना मारु-जी ।

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

LAGAN-KĀ

PAR-BĀTYĀ.

MARRIAGE-OF MORNING-SONGS.

Pālō	pēr	ma-nē	nhāwat	dhōwat	lāgyō,	wō	mārū-jī.
<i>The-first</i>	<i>watch</i>	<i>to-me</i>	<i>bathing</i>	<i>washing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Kaī,	dus-rō,	kaī,	dus-rō	sis	guthāw-tā,	mārū-jī.	
<i>Ah,</i>	<i>the-second,</i>	<i>ah,</i>	<i>the-second</i>	<i>head</i>	<i>braiding,</i>	<i>'beloved.</i>	
Kaī,	tis-rō,	kaī,	tis-rō	bālū-dā	sam-jāw-tā,	mārū-jī.	
<i>Ah,</i>	<i>the-third,</i>	<i>ah,</i>	<i>the-third</i>	<i>the-children</i>	<i>in-reconciling,</i>	<i>beloved.</i>	
Ohōthū	pēr	rasōi	nipāw-tā	lāgyō,	wō	mārū-jī.	
<i>The-fourth</i>	<i>watch</i>	<i>food</i>	<i>in-dressing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>	
Pāch-mō	pēr	nāy	jimāw-tā	lāgyō,	wō	mārū-jī.	
<i>The-fifth</i>	<i>watch</i>	<i>the-husband</i>	<i>in-feeding</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>	
Ohhattō	pēr	ma-nē	sēj	bichhātā	lāgyō,	wō	mārū-jī.
<i>The-sixth</i>	<i>watch</i>	<i>me-to</i>	<i>bed</i>	<i>in-spreading</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Sāt-mō	pēr	ma-nē	sār	khel-tā	lāgyō,	wō	mārū-jī.
<i>The-seventh</i>	<i>watch</i>	<i>me-to</i>	<i>chess</i>	<i>in-playing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Kaī,	āth-mē,	kaī,	āth-mē	bōlyō	bēri	kūik-dō,	mārū-jī.
<i>Ah,</i>	<i>at-the-eighth,</i>	<i>ah,</i>	<i>at-the-eighth</i>	<i>crowed</i>	<i>the-enemy</i>	<i>the-cock,</i>	<i>beloved.</i>
Kaī,	tō-nē	sōk	sātāpyō,	rē	kūikad-lā.		
<i>Ah,</i>	<i>thee-by</i>	<i>sorrow</i>	<i>was-kindled,</i>	<i>O</i>	<i>cock.</i>		
Kaī,	mhāri,	kaī,	mhāri	rat-mē	bōlyō,	rē	kūikad-lā.
<i>Ah,</i>	<i>my,</i>	<i>ah,</i>	<i>my</i>	<i>dalliance-in</i>	<i>thou-didst-crow,</i>	<i>O</i>	<i>cock.</i>
Dāl	dāl	min-kī	phirē,	mārū-jī.			
<i>Branch</i>	<i>branch</i>	<i>the-she-cat</i>	<i>wanders,</i>	<i>beloved.</i>			
Kaī,	pattē,	kaī,	pattē	bēri	kūik-dō,	mārū-jī.	
<i>Ah,</i>	<i>on-leaf,</i>	<i>ah,</i>	<i>on-leaf</i>	<i>the-enemy</i>	<i>cock,</i>	<i>beloved.</i>	
Dāl	ṭūṭi,	min-kī	paḍi,	mārū-jī.			
<i>The-branch</i>	<i>broke,</i>	<i>the-she-cat</i>	<i>fell,</i>	<i>beloved.</i>			
Kaī,	kūikad,	kaī,	kūikad	karē	badāw-nā,	mārū-jī.	
<i>Ah,</i>	<i>the-cock,</i>	<i>ah,</i>	<i>the-cock</i>	<i>makes</i>	<i>joy-celebration,</i>	<i>beloved,</i>	

Kachchō dūd pilāñ, wō minak-ḍi.
Fresh milk will-I-give-thee-to-drink, O she-cat.

Kaĩ, kũkaḍ, kaĩ, kũkaḍ mār-bhagāw, wō minak-ḍi.
Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.

Āgan ḍhōl bajāw, wō mārū-jī.
In-the-courtyard drum play, O beloved.

Āgan gīd gawāw, wō mārū-jī.
In-the-courtyard song cause-to-be-sung, O beloved.

Kaĩ, kũkaḍ, kaĩ, kũkaḍ, mār huā badāw'nā, mārū-jī.
Ah, cock, ah, cock, (thy-)beating became joy-celebration, beloved.

FREE TRANSLATION OF THE FOREGOING.

The first watch¹ was spent in bathing and washing, O Beloved.
 Ah! the second, ah! the second was spent in braiding my hair, O Beloved.
 Ah! the third, ah! the third, in reconciling little children, O Beloved.
 The fourth watch was spent in preparing food, O Beloved.
 The fifth² watch was spent in feeding my husband, O Beloved,
 I spent the sixth watch in spreading the bed, O Beloved.
 The seventh watch was spent by me in playing chess,³ O Beloved.
 Ah! at the eighth,⁴ ah! at the eighth, the envious cook crew, O Beloved.
 Alas, thou hast enkindled my sorrow, O wretched chanticleer.⁵
 Ah! in my, ah! in my love-time didst thou crow, O chanticleer.
 A she-cat is going about from branch to branch, O Beloved.
 Ah! from leaf to leaf, ah! from leaf to leaf, fieth chanticleer, mine enemy, O
 Beloved.
 The branch broke, the sho-cat fell, O Beloved.
 Ah! chanticleer, ah! chanticleer sounds a pæan of escape, O Beloved.
 I shall make thee drink fresh milk, O she-cat.
 Ah! beat, ah! beat chanticleer and make him flee, O she-cat.
 (The cock is now put to flight), let the drum sound in the courtyard, O Beloved.
 Ah! chanticleer, ah! chanticleer, thy defeat hath resulted in triumph-song.

¹ There are eight *paḥars* or watches, in the twenty-four hours.

² This is the first watch after sunset.

³ In Indian poetry, a husband and wife are often represented as playing chess far into the night.

⁴ This is the last watch before dawn. After cock-crow, a husband cannot stay with his wife.

⁵ The termination *ḍō*, like *ḍō*, signifies contempt.

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई एक आदमी-के दो कवर था । वणी-मे-सँ छोटा लडकाए वणी-का पिता-ने कयो के भाभा-जी रह-ने म्हारा धन-को बाँटो दे-काडो । फेर वणीएँ वणी-का धन-को बाँटो वणी-मे कर-दियो । फेर थोडा-ज दना-मे वणी छोटा लडकाएँ सब आपणो धन एकट्ठो कर-ने कठेक दूर देस-मे चक्को-गयो ओर वठे चेन-सँ रै-ने वणीएँ सब आपणो धन उडाय दियो । फेर जो ई-के पास थो ज सब खरच कर-दियो फेर वणी देस-मे एक बडो भारी काळ पड्यो । ओर वणी-के खावा-पीवा-की बडी अडचन पडवा लागी । जद ज वणी देस-मे कोई एक आदमी-के पास जाय-ने रह्यो । वणी आदमीएँ वी-ने सूर चरावा-के वास्ते आपणा खेत-पर भेज्यो । ओर सूर जो कोई छोटरा खाता-या वणी-रे ऊपर-ज ज खुसी-सँ रेतो । पण वी-भी वी-ने कणीएँ नहिँ दिया । जद वी-ने सुब आवा वणीएँ कयो के म्हारा पिता-रे घरे तो म्हेनत मजूरी करवा-वाळा-के-ई पेट भरी-ने वचे इतरो खावा-ने मिठे-है । ओर हँ भूखा मरूँ-हँ । अब अठा-सँ उठी-ने हँ पिता-के वठे जाऊँ ने कहुँगा के भाभा-सा हँ आप-को ने भगवान-को अपराधी हँ ओर आप-को लडको वाज-वा-के लायक नी रह्यो । म्हारी गिणती आप आप-रा नोकराँ-मे करो । ओर ज वठा-से उठी-ने आपणे पिता-के पास आयो । पण वी-का बापे वी-ने दूर-से आवतो दीख-ने वी-ने वणी-की दया आवा ओर दीडतो हुओ जाय-ने ज वणी-के गक्रा लाग्यो । ओर वणी-रो मूँह चूम्यो । ओर वणी लडकाएँ आपणा पिता-ने कही के भाभा-सा हँ भगवान-को ने आप-को अपराधी हँ ओर हँ आप-को लडको केवावा-के लायक नी हँ । तो-भी वणी-का पिताएँ आपणा नोकराँ-ने कछो के आठो-पंगरखी लाव ओर ई-ने पहेराव । ई-का हात-मे वीठी पहेराव ओर ई-का पग-में पंगरखी पहेराव । आज जीमी चुठी-ने आछी हरख खुसी करोंगा । कारण के म्हारो थो मयो-थको लडको जीवतो न्हयो । खोवाई-गयो थो पण पाछो मक्यो । जदी वी बडो हरख मनावे लागे ॥

अब वणी-को बडो लडको खेत-पर थो । चकता-चकता ज घर-के नजीक आयो तो वी-ने वठे नाचवा गावा-की अवाज सुणाणो । ओर वणीएँ एक नोकर-ने बुलाय-ने पूछ्यो के आज थो काँई है । जद वणीएँ वणी-के कयो के थारो भाई आयो-है । ओर थारा बाप-ने ज खुसी-मजा-सँ मक्यो अणी-के वास्ते या मिजमानी दिवी-है । जद वी-ने रीस आवा ओर घर-में जावे नही । ज-सँ वणी-को बाप बाहर आवा-ने वी-ने समजावा लाग्यो । पण वणीएँ वी-का बाप-ने कियो के देखो हँ थाँ-की इतरा वरस-सँ सेवा करूँ-हँ ओर थाँ-को केणो म्हेँ कदी भी लोखो नही । असी न्हेता भी थाँ रह-ने म्हारा हँतू-सोवत्या-के बरोबर आराम-चेन करवा-के वास्ते कदी बकारी-को यखो भी दौधो नही । पण जणीएँ थाँ-को धन रामजण्याँ-की गेल-मे रै-ने उडाय दियो वणी लडका-के वास्ते लोकाँ-ने जीमाडो-हो । जद वणीएँ वणी-ने कयो के बेटा तू सटा म्हारे पास रहे-है । ओर जो काँई म्हारे पास है ज सब थारो है । थो थारो मयो-थको भाई आज तने जीवतो मक्यो । ओर गम गयो-थो ज पीछो पायो । अणी-के वास्ते आपा-ने हरख खुसी करणो जोग्य है ॥

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād'mī-kē dō kawar thā. Waṇā-mē-sū chhōṭā laḍ'kāṣ
A-certain one man-to two sons were. Them-in-from the-younger by-son
 waṇī-kā pitā-nē kayō kē, bhābhā-jī, mha-nē mhārā dhan-kō bāṭō
his father-to it-was-said that, father-sir, me-to my wealth-of portion
 dē-kāḍō. Phēr waṇīṣ waṇā-kā dhan-kō bāṭō waṇā-mō kar-diyō. Phēr
give-out. Then by-him them-of wealth-of portion them-among was-made. Then
 thōḍā-j danā-mē waṇī chhōṭā laḍ'kāṣ sab āp'nō dhan ēkaṭṭhō
a-few-only days-in that younger by-son the-whole his-own wealth together
 kar-nē kathē-k dūr-dēs-mē chalyō-gayō, aur waṭhē ohēn-sū
made-having somewhere distant-country-in it-was-gone, and there ease-with
 rai-nē waṇīṣ sab āp'nō dhan udāy-diyō. Phēr jō ī-kō pās
lived-having by-him all his-own wealth was-squandered. Then what him-of near
 thō ū sab kharach-kar-diyō, phēr waṇī dēs-mē ēk baḍō-bhārī 'kāḷ
was that all was-spent, then that country-in one very-great famine
 padyō, ōr waṇī-kē khāwā-piwā-kī baḍī aḍ'chān paḍ'wā lāgī. Jād ū
fell. and him-to eating-drinking-of great difficulty to-fall began. Then he
 waṇī dēs-mē kōi ēk ād'mī-kē pās jāy-nē rabyō. Waṇī ād'mīṣ
that country-in a-certain one man-of near gone-having lived. That by-man
 vī-nē sūr charāwā-kō-wāstē āp'nā khēt-par bhējyō. Ōr sūr jō-kōi
him-to swine feeding-of-for his-own field-on it-was-sent. And swine whatever
 chhōṭrā khātī-thū waṇī-rē ūp'ra-j ū khusi-sū rōtō. Paṇ
husks eating-were them-of upon-even he gladness-with would-have-lived. But
 vī-bhī vī-nē kaṇīṣ nahī diyā. Jād vī-nē suddh āvī, waṇīṣ
those-even him-to by-anyone, not were-given. Then him-to senses came, by-him
 kayō kē, 'mhārā pitā-rē gharē tō mhōnat-majūri-kar'wā-wāḷā-kē-j
was-said that, 'my father's in-the-house while labour-hire-doers-to-even
 pēt bhārī-nē bachē it'rō khāwā-nē milē-hai; ōr hū bhākhā
belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger
 marū-hū. Abē aṭhā-sū uṭhī-nē hū pitā-kē wathē jāū nē kahūgā
dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say

kē, "bhābhā-sā, hñ āp-kō nē Bhag^uwān-kō ap^urādhi hñ; or
that, "father-sir, I your-Honour-of and God-of guilty am; and
 āp-kō laḍ^ukō bāj^uwā-kē lāyak nī rahyō. Mhārī gip^utī
your-Honour-of son being-called-for worthy not remained. My reckoning
 āp āp-rā nōk^urā-mē karō." ' Or ū waṭhā-sē
your-Honour your-Honour-of servants-among make." ' And he there-from
 uṭhi-nē āp^unē pitā-kē-pās āyō. Pan vi-kā bāpē vi-nē
arisen-having his-own father-by-near came. But his by-father him-to
 dūr-sē āw^utō dikh-nē vi-nē waṇī-kī dayā āvi, or dōḍ^utō-huō
distance-from coming seen-having him-to him-of compassion came, and running
 jāy-nē ū waṇī-kē galā lāgyō, or waṇī-rō mūh chūmyō.
gone-having he him-of on-the-neck was-applied, and his face was-kissed.
 Or waṇī laḍ^ukāē āp^unā pitā-nē kahī kē, 'bhābhā-sā, hñ Bhag^uwān-kō
And that by-son his-own father-to it-was-said that, "father-sir, I God-of
 nē āp-kō ap^urādhi hñ; or hñ āp-kō laḍ^ukō kēwāwā-kē
and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for
 lāyak nī-hñ.' Tō-bhi waṇī-kā pitāē āp^unā nōk^urā-nē kahyō kē,
worthy not-am.' Yet his by-father his-own servants-to it-was-said that,
 'āchhi āngar^ukhi lāw or i-nē pāherāw, i-kū hāt-mē biṭhi pāherāw, or
'good robe bring and him-to put-on, his hand-in a-ring put-on, and
 i-kā pag-mē pagar^ukhi pāherāw. Āj jīmī-chuṭhi-nē āchhi harakh-
his feet-in shoes put-on. To-day fed-feasted-having best merriment-
 khusi karāgā; kāraṇ-kē mhārō yō maryō-thakō laḍ^ukō, jiw^utō
rejoicing we-will-do; because-that my this dead-was son, alive
 whayō; khōwāi-gayō-thō, paṇ pāchhō maḷyō.' Jadī wī baḍō harakh
became; lost-gone-was, but again is-got.' Then they great joy
 manāwā lāgā.
to-celebrate began.

Ab waṇī-kō baḍō laḍ^ukō khēt-par thō; chaḷ^utā-chaḷ^utā ū ghar-kē
Now him-of elder son the-field-on was; while-coming-walking he the-house-of
 najik āyō, tō vi-nē waṭhē nāoh^uwā-gāwā-kō awāj sunāpō. Or waṇīē
near came, then him-to there dancing-singing-of sound became-audible. And by-him
 ēk nōkar-nē bulāy-nē pūchhyō kē, 'āj yō kāñ hē?' Jad
one servant-to called-having it-was-asked that, "to-day this what is?" Then
 waṇīē waṇā-kē, kayō kē, 'thārō bhāi āyō-hē; or thārā bāp-nē ū
by-him him-to it-was-told that, "thy brother come-is; and thy father-to he
 khusi-majā-sū maḷyō; aṇī-kē wāstē yā mij^umāni divi-hē.' Jad vi-nē,
safe-and-sound was-got; this-of for this feast given-is.' Then him-to,
 rīs āvi, or ghar-mē jāvē nahī. Ū-sū waṇī-kō bāp bāhar
anger came, and house-in he-goes not. Therefore his father come-having
 āvi-nē vi-nē sam^ujāwā lāgyō. Pan waṇīē vi-kā bāp-nē kiyō kē,
out him-to to-entreat began. But by-him his father-to it-was-said that,

MĀLVĪ (RĀNGRĪ).

'dēkhō, hū hā-kī it'rā baras-sū sēwā karū-hū, ōr thā-kō kēnō mhañ
 'see, I thy so-many years-from service doing-am, and thy word by-me
 kadi-bhi lōpyō nahī; asī whētā bhi thāñ mha-nē mhārā
 ever-even was-transgressed not; so on-being even by-you me-to my
 hētū-sōb'tyā-kē-barōbar ārām-chēn kar'wā-kē wāstē kadi bak'ri-kō
 friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of
 bachchō bhi dīdhō nahī. Pañ janīñ, thā-kō dhan rām'janyā-kī gēl-mē
 young-one too was-given not. But by-whom your wealth harlots-of way-in
 rai-nē udāy-diyō, wañi lad'kā-kē wāstē lōkā-nē jīmāqō-
 lived-having has-been-squandered, that son-of for people-to causing-to-eat-thou-
 hō.' Jad wañiñ wañi-nē kayō kē, 'bētā, tū sadā mhārē pās
 art.' Then by-him him-to it-was-told that, 'son, thou always me-of, near
 rēvē-hai; ōr jō-kāñ mhārē pās hē, ū sab thārō hē. Yō thārō
 living-art; and whatever me-of near is, that all thine is. This thy
 maryō-thakō bhāi, āj ta-nē jiw'tō malyō; ōr gam-gayō-thō, ū picbhō
 dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again
 pāyō; añi-kē wāstē āpā-nē harakh-khusī kar'nō jōgy hai.'
 is-found; this-of for us-to merriment to-do proper is.'

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI (RANGRI).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

आडावला-का पहाड-में श्री दरवार-के इलाके जूडामेरपुर नामक-ने हजार २०। २५-की पेदास-को ठकाणो है। जठे एक चारण आय-ने हजार दो अडाई-की दातारी पाय-ने पाछो जावा लागो। जद गेला-मे गिरासियां मेर मीणा ओर भीलों-का डर-सूं ठाकर-ने अरज करवा-सूं एक पडियार सरदार-ने ठाकर ई-की लार दीनी। आगे गिरामाये या-ने लूटवा-के वास्ते घेया ॥

चारण राव साधू ब्राह्मण लुगाई ओर एकला टोक्ला दिवाली-वंट-ने राजपूत गिरासियो लूटे नही। परंत गिरासिया भील मीणा या। ये-भी चारण राव-ने लूटवा-को विचार राखे-हे। परंत आप खास राजपूत जे-ने दुसमना-के आगे डर-ने आपणी जात चारण बताय-ने लडाई-सूं वच-ने जीवा-को लोभ करणो या बात निंदित समज-ने जो जामा-के वास्ते आयो-थो वी सरदार भी या बात आरी करी नही। आखर भगडो हुआ। पडियार सरदार-का हात-सूं वारा आदमी खेत पद्या। एक-रा हात-री तरवार-वार लागवा-सूं पडियार-रो माथो भी धड-सूं अलग हुआ। पर कबंध रण-मे रूप-रयो। ओर सन्न-पर प्रहार करवा-सूं अवकी वार तरवार भी टूट-पडी। तो कटार खेच-ने कबंध दोड-ने कुछ दूर जाय आपणा दुसमना-ने मार-नाख्यो। ओर फेर उठा-सूं पलट-ने जठे आप-को माथो कट पड्यो-थो वठे आय-ने गोडी गाल-ने बैठ-गयो। कटारी-ने अंगरखी-की चाल-के पल्ले बाहरी वगले पूँछ-ने म्यान-मे कीधी। ओर फेर आप-रा तुरत-रा निकल्यो हुआ रक्त प्रवाह-सूं मृत्तिका-रा पिंड कर-ने आप भी माथा-रे पास सरीर छोड्यो। या सब बात ऊ चारण अलग जमो जमो देख-रह्यो-थो। राजपूत माथो गयो परंत चारण-रो माल बच-गयो ॥

यो अठा-सूं चाल-ने आगे सिरोही इलाके खीवज नामक देवडा चाहुवाण सरदार-के ठकाण जाय-ने जो हुई थी सो सारी बात कही। तो ठाकर हर-बम-जीए या बात सुण-ने उण सरदार-का घणा बाखाण कीदा ॥

या बात कवर नरपाल-देव-जी सुण-ने आप जं-ज वखत पिता-की कचेरी-में आया ओर पूछी। तो चारण फेर सब बात कही। सो सुण-ने कवर-जीए कही के माथो कथा केडे कबंध सन्न-ने मार-ने पाछे माथा नखे आय-ने अजावी-की चाल-सूं कटारी मांज-ने म्यान-मे कीधी सो तो ठीक। परंतु कटार अंगरखी-की चाल-के भीतर-के पल्ले मांजी के बाहर-के पल्ले। जो बाहर-के पल्ले पूँछी तो फेर जूं-मे काँई है। या बात कवर-जी-की सुण-ने नाटानी जाण-ने सब हसवा लाग्या। एक सर बीर सरदार-की बहादुरी-में कोई तरे-सूं आप पंडे वीरताई-को घमंड राख-ने कुटिलता-सूं न्यूनता बतावणी या बात ठाकर-साब-ने भी आछी नी लागी। तो आप कछो की सुणो जी कवर-जी बाहर भीतर-को पल्लो काँई करे। ऊ राजपूत

तो जो करी सो घणी-ज आखी करी । ओर मायले पल्ले कटारी माँजवा-की या बतार्ई तो
 अब धाँ कोइ रजपूती करो । जद करजो जट जाणागा की ठीक है । जँ-सूँ तो जो वणी सो कर
 दिखार्ई । कवरजोए पिता-का मूँडा-सूँ असा करडा वचन सुण-ने वणी-ज वखत पिता-के रुवरु
 इसी पण कयो की तीस वरस-की उमर हुआ केडे एक महीनो भी आगे नही जीवणो । ओर
 उण पडियार सरदार-की तरह-सूँ भगडो कर-ने माथे कथा पाछे तरवार चलाय-ने माथा-रे पास
 आय-कर माथेला पल्ला-सूँ कटार माँज-ने म्यान-में कर-ने पाछे खेत पडणो ॥

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āḍāw*lā-kā pahāḍ-mē śrī dar*bār-kē ilākē Jūdāmēr-pur¹
Aravali-of hills-in illustrious darbar-of¹ in-the-jurisdiction Judamerpur
 nāmak-nē hajār vīs paohis-kī pēdās-kō ṭhakāṇō hai. Jaṭhē ēk
name-by thousands twenty twenty-five-of income-of an-estate there-is. There one
 chāraṇ āy-nē hajār dō aḍāi-kī dātārī pāy-nē pāchhō jāwā,
bard come-having thousands two two-and-a-half-of gift received-having back to-go
 lāgō. Jad gelā-mē girāsiyā Mēr, Mīnā or Bhilā-kā ḍar-sū
began. Then the-way-in free-booters Mērs, Mīnās and Bhils-of fear-from
 Ṭhākar-nē araj kar*wā-sū ēk Paḍiyār sar*dār-nē Ṭhākar i-kī
the-Ṭhākur-to application making-by one Paḍiyār Sardār-to by-the-Ṭhākur him-of
 lār dinō. Āgē girāsāyē yā-nē lūṭ*wā-kē wāstē
in-company was-given. Onwards by-freebooters these-to plundering-of for
 ghēryā.
they-were-surrounded.

Chāraṇ-Rāw, sādhu, brāhmaṇ, lūgāi or ēk*lā dōk*lā diwālī-band-nē.
A-Chāraṇ-Rāo, a-saint, a-Brāhmaṇ, a-woman and alone in-two-in armed-man-to
 Rājput girāsiyō lūṭē nahī. Parant girāsiyā Bhil, Mīnā thā. Yē
a-Rājput freebooter robs not. But the-freebooters Bhils, Mīnās were. These
 bhī Chāraṇ-rāw-nē lūṭ*wā-kō vichār rākhē-hē. Parant āp khās
too Chāraṇ-Rāo-to robbing-of consideration entertain. But he himself
 Rājput whē-nē dus*manā-kē āgē ḍar-nē āp*ni jāṭ chāran
Rājput being enemies-of in-front feared-having his-own caste bard
 batāy-nē laḍāi-sū bach-nē, jiwā-kō lōbh kar*nō, yā wāt
shown-having a-fight-from escaped-having, life-of desire to-make, this thing
 nindit samaj-nē jō jāptā-kē wāstē āyō-thō vī sar*dār bhī.
censurable considered-having who escorting-of for come-had by-that sardār too
 yā wāt āri karī nahī. Ākhar jhag*ḍō huō. Paḍiyār
this thing acceptance was-made not. At-last a-struggle took-place. Paḍiyār

¹ The illustrious Darbār, or the Darbār *par excellence* is the Court at Udaipur.

Sar'dār-kā hāt-sū bārā ād'mi khēt paḍyā. Ēk-rā hāt-rī tar'wār-
Sardār-of hands-from twelve, men on-the-field fell. One-of hand-of a-sword-
 wār lāg'wā-sū Paḍiyār-rō māthō bhī dhaḍ-sū alag huō,
stroke being-hit-from the-Pariyār-of head also the-trunk-from separate became,
 par kabandh raṇ-mē rūp-rayō, ōr satrū-par prahār kar'wā-
but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-
 sū ab-ki-bār tar'wār bhī tūt-paḍī. Tō kaṭār khēch-nē
by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having
 kabandhē dōḍ-nē kuchh dūr jāy āp'na dus'manā-nē
by-the-headless-trunk run-having a-little distance having-gone his-own enemies-to
 mār-nākhyō. Ōr phēr uṭhā-sū palat-nē jathē āp-kō māthō
were-cut-down. And then that-place-from returned-having where his-own head
 kaṭ paḍyō-thō, waṭhē āy-nē gōḍī-gāl-nē bēṭh-gayō. Kaṭārī-nē
cut-off lying-was, there come-having knelt-having he-sat-down. Dagger-to
 aṅgar'khi-ki chāl-kē pallē bāh'ri bag'lē pūchh-nē myān-mē
coat-of skirt-of on-the-border the-outside on wiped-having sheath-in
 kidhī, ōr phēr āp-rā turat-rā nik'lyā-huā rakt-prawāh-sū mṛittikā-rā
it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of
 pinḍ kar-nē āp bhī māthā-rē pās sarīr chhōḍyō. Yā sab
a-ball made-having by-himself too head-of near body was-given-up. This whole
 wāt ū chāraṇ alag ūbhō ūbhō. dēkh-rah-yō-thō. Rāj'pūt
thing that bard aloof standing standing witnessing-was. The-Rāj'pūt
 mār-yō-gayō, parant chāraṇ-rō māl bach-gayō.
killed-was, but the-bard-of property saved-was.

Yō aṭhā-sū chāl-nē āgē Śirōhī ilākē Khīwaj
This(-man) here-from walked-having further Śirōhī district Khinwaj
 nāmak Dēw'dā Ohāhuwān Sar'dār-kē ṭhakānē jāy-nē jō
by-name Dēwadā Chāhuwān Sardār-of in-the-estate gone-having what
 huī-thī sō sārī wāt kahī. Tō Ṭhākar Harbām-jīē yā
happened-had that all story was-told. Then Ṭhākur by-Harbāmji this
 wāt suṇ-nē uṇ Sar'dār-kā ghaṇā bākhān kidā.
story heard-having that Sardār-of very-much praises were-made.

Yā wāt kawar Nar-pāl-dēw-ji suṇ-nē āp ū-j wakhat
This story the-Prince Narpāl-Deu-ji heard-having himself at-that-very time
 pitā-ki kachēri-mē āyā, ōr pūchhī, tō chāraṇē phēr sab
father-of court-in came, and it-was-asked, then by-the-bard again whole
 wāt kahī. Sō suṇ-nē kawar-jīē kahī kē, 'māthō
account was-said. That heard-having by-the-Prince it-was-said that, 'the-head
 kaṭyā kēḍē kabandh satrū-nē mār-nē pāchhē
being-cut-off' after the-headless-trunk the-enemy-to killed-having afterwards
 māthā nakhē āy-nē ajābī-ki chāl-sū kaṭārī māj-nē
the-head near come-having robe-of skirt-by dagger wiped-having

myān-mē kidhī, sō tō thīk. Parant katār angarkhī-kī
sheath-into was-made, that verily right. But the-dagger robe-of
 chāl-kō bhitar-kē pallē mājī, kē bāhar-kē pallē ? ' Jō
skirt-of inner-of on-border was-wiped-clear, or outer-of on-border ? ' If
 bāhar-kē pallē pūchhi tō phēr ū-mē kāī hai ? ' Yā wāt
outer-of on-border it-was-wiped then indeed it-in what is ? ' This remark
 kawar-jī-kī sun-nē nādānī jūn-nē sab has'wā lāgyā. Ēk sūr
prince-of heard-having folly known-having all to-laugh began. One brave
 bir sar'dār-kī bahāduri-mē kōī tarē-sū āp pandē hīr'tāi-kō
warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of
 ghamand rākh-nē kutil'tā-sū nyūn'tā batāw'ni yā
pride entertained-having crookedness-through defeiency to-be-shown this
 wāt Thākar-sāb-nē bhī āchhi nī lāgi. Tō āp kahyō
thing the-Thākur-Sahib-to also well not was-felt. Then by-him it-was-said
 kī, ' sunō-jī kawar-jī, bāhar bhitar-kō pallō kāī karē ? Ū
that, ' listen-O prince, outer inner-of border what makes ? By-that
 Rāj'pūt tō jō karī sō ghanī-j āchhi karī. Ōr māy'lē
Rāj'pūt as-to what was-done that very-much good was-done. And inner
 pallē katāri māj'wū-kī yā batāī tō ab thā kōī raj'pūtī
border dagger wiping-of this was-pointed-out then now you some heroism
 karō. Jad kar'jō, jad jānāgā ki thīk hai. Ū-sū
do. When you-may-do, then I-will-acknowledge that proper is. By-him
 tō jō banī sō kar dikhāī.' Kawar-jīē pitā-kā
indeed what was-done that having-done was-shown.' By-the-Prince father-of
 mūḍā-sū asā kar'dā wachan sun-nē wanī-j wakhat pitā-kē
mouth-from such harsh words heard-having the-same time father-of
 rūb'rū isō pan karyō kī, ' tis baras-kī umar huā
in-the-presence such vow was-made that, ' thirty years-of age having-become
 kēdē ēk mahinō bhī āgē nahī jīw'nō; ōr un Paḍiyār
after one month even afterwards not to-lice; and that Paḍiyār
 sar'dār-kī tarah-sū jhag'dō kar-nē māthō katyā pāchhē tar'wār
chieftain-of fashion-by fight done-having head being-lopped-off after sword
 chalāy-nē mātūā-rē pās āy-kar māyēlā pallā-sū katār
brandished-having head-of by-the-side come-having inner border-with dagger
 māj-nē myān-mē kar-nē pāchhē khēt paḍ'nō '
cleansed-having sheath-into made-having afterwards to-the-ground to-fall.'

FREE TRANSLATION OF THE FOREGOING.

In the Aravali hills in the territory of Udaipur was a state by name Jūdāmērpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain bard having come, and having received a gift of two or two and a half thousands, began to

go back. Then being afraid of the neighbouring freebooters, Mērs, Minās, and Bhils, he requested the Thākūr and got from him a Pariyār Sardār to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhils and Minās; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sardār who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Pariyār Sardār twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Pariyār Sardār, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made clayballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khinwaj in the district of Sirōhī, belonging to the Devdā Chāhuwān Sardār, related all that had happened. Then the Thākūr Harlamji hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narpāl Dēoji came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, 'it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath. But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?' Hearing this remark of the Prince and thinking it foolish, all began to laugh. The Thākūr Sāhib, too, did not like that the exploit of a brave warrior Sardār should be shown at a disadvantage, out of crooked malice and high conceit of one's own prowess. So he said 'Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished; and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say; we will then acknowledge it to be well done. He had evidently done what he could.' Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Pariyār Sardār after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.

MĀLVĪ OF KOTA AND GWALIOR.

Mālvī is spoken in the east (the Shahabad *Pargana*) and south-east of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra *Pargana*, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency.

The estimated number of speakers of Mālvī in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows:—

Kota	80,978
Tonk (Chabra)	20,000 ¹
Gwalior Agency	395,000
TOTAL	495,978

This appears under various names. In the forest tract in the south-west of the Gwalior Agency and in the neighbouring portion of the Shahabad *Pargana* of Kota, which is known as the Ḍāṅg, the language is known as Ḍāṅgihaī, Ḍāṅgēsā or Ḍhaṇḍērī, with a reported number of speakers as follows:—

Gwalior	95,000
Kota (Shahabad)	6,000
TOTAL	101,000

Further, inquiry, however, shows that this does not differ from the ordinary Mālvī spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvī of Kota and Gwalior. In Kota the Mālvī is locally known as Kundālī.

The Mālvī spoken in this locality has Bundēlī immediately to its north-east and east, and the Hārautī form of Jaipuri to its north-west and west. It is hence affected by these two dialects. As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota. In the Gwalior Agency, the language is similar, but more influenced by Bundēlī, and examples are not needed.

In the specimen the following are the principal points of divergence from Standard Mālvī. I also draw attention to a few points which are typical of that dialect.

There is the usual tendency to disaspiration and uncertainty of the vowel scale. Thus we have *būjī*, for *būjhī*, enquired; *sāt* for *sāth*, a companion; *riyō*, remained. Note *khēr*, for *kahar*, having said. As examples of vowels, see *gar^unō*, for *gir^unō*, to fall; *dan*, for *din*, a day; *giyō*, for *gayō*, gone; *rōhō-hō*, for *rahō-hō*, you remain.

The cerebral *ṛ* is more common than in Standard Mālvī. Thus, *mār^unō*, instead of *mār^rnō*, to strike.

In the declension of nouns, we have a locative in *hē* in the word *chhōrīhē*, in the daughter. This form also occurs in the neighbouring Hārautī and in the Mālvī of Bhopal, see pp. 204 and 263.

In pronouns, we have *mhai*, to me. The plural is regularly used for the singular in *mhai*, we, for I; *thā*, you.

In the conjugation of verbs, the past tense of the auxiliary verb is *hō* (*hā*, *hī*), not *thō*, thus following Bundēlī. The imperfect of the finite verb is built on the central

¹ This is a very rough estimate. No separate figures for the Mālvī speakers of Chabra have been reported.

Rājasthānī system, with a verbal noun in *ē*, and not with the present participle as in regular Mālvī. Thus, *rahē-hō*, not *rah'tō-hō*, was dwelling. The Jaipurī verbs compounded with *āv'gō*, to come, with *y* as a junction semi-consonant, are common. Thus, *lāgy-āi*, she has become attached.

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

एक भक्को मानस गाँव-ने जावे-हो । मारग-में जँ-के-ताँई एक दुसरो आदमी मिक्को । जँ-ने जँ-से की की थारो काँई नाँव है । तो जँ-ने नेक नाँव बतायो । अर जँ-ने वूजी की थारो काँई नाँव है । जँ-ने जँ-को बद नाँव बतायो । अर की की चाल म्हारे सात-ही होयो । थोड़ा साक गया अर जँ बद-ने की की में तस लाग्याई । कूड़ा-पर पानी पीवा चाला । तो कूड़ा-पर चार जँ नेक-ने लोटो कूड़ा-मे पानो भरवा-सारु पटक्यो । पछाड़ी-सूँ जँ बद-ने जँ-के धक्को दे-खाड़्यो । ऊ कूड़ा-मे गर-पड़्यो ॥

कूड़ा-के बीचे एक रूख पीपली-को हो । सो जँ पीपली-मे उलज-गियो । ओर रात-भर ऊ कूड़ा-मे रियो । ऊ कूड़ा-मे दो जंद रहे-हा । रात-मे वे दोनू बतलाया । एक-ने की की को भाई-साव थाँ आज-काल काहा रोही-हो । तो जँ-ने की की मूँ बादस्या-की छोरी-का डील-मे हूँ । दुसरा-ने की की मूँ हूँ कूड़ा-का टाणा-के नीचे धन भोत-सोक है । हूँ-की ख्वाकी करूँ-हूँ । या खेर पहला-से पूछी की थाँ-ने कोई जँ छोरी-का डील-मे-सूँ छुड़ावे तो छूटो के नहीं । तो जवाब दियो की थूँ-तो कदी-बी न छूटों । परंत कोई हूँ कूड़ा-को जल ले-जार जँ-के छाँटा दे-खाड़ तो छूट-जावाँ । दुसरा-ने की की म्हाँ-की धन बी म्हाँ कोई-ने ने ले-जावा-दाँ । परंत कोई हूँ कूड़ा-को जल खाड़र जँ ठाम-पर छड़के तो म्हाँ जँ-सूँ कोई-बी खेचल दे कराँ । धन ऊ-ई ले-जावे । या बात जँ नेक-ने सुण-लीनी ।

दूजे दन बणजारा कूड़ा-पर पाणी भरवा आया । ओर जँ नेक-ने कूड़ा-मे-सूँ वारे खाड़्यो । दो चार घड़ी-मे साँस लेर जँ-ने पहली एक लोटो जल-को भरर वाई गियो की जाहाँ ऊ जंद बादस्या-की छोरी-हूँ लाग-रिया-हो । बादस्या-के यो नीम हो की जँ-का डील-मे बड़ो जंद है । जो हूँ-ने कूड़ा-देगो जँ-हूँ-ने परणा-दूंगो । तो हूँ-ने जार जँ-को उपाइ यो-ही कय्यो की जँ-की आँख-पर जँ कूड़ा-का जल-का छाँटा दिया । जंद जंद छूट-गियो । जँ-के नीराँत हो-गयी । बादस्या-ने वा छोरी जँ-के-ताँई परणा-दी । अस्याँ-ई वो टाणा-के नीचे-सूँ जँ धन-पर जल छड़कर वो धन बी खाड़-लियो । ओर लुगाई अर धन लेर आनंद करवा लाग-गियो ॥

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MALVĪ.

(STATE KOTA.)

TRANSLITERATION AND TRANSLATION.

Bk bhaḷō mānas gāw-nē jāwē-hō. Mārag-mē ū-kē-tāi ēk-ḍusrō
A gentle man village-to a-going-was. The-road-in him-of-to another
 ād'mi miḷyō. Ū-nē ū-sē ki kai, 'thārō kāi nāw hai?' Tō
man was-met. Him-by him-to it-was-said that, 'your what name is?' Then
 ū-nē 'Nēk' nāw batāyō. Ar ū-nē būji kai, 'thārō
him-by 'Good' name was-shown. And him-by it-was-enquired that, 'your
 kāi nāw hē?' Ū-nē ū-kō 'Bad' nāw batāyō, ar
what name is?' Him-by him-of 'Wicked' name was-shown, and
 ki kai, 'chāl mhārē . sāt-hi hōyō.' Thōrā
it-was-said that, 'come to-me a-companion-veryly thou-becomest.' A-little
 sāk giyā ar ū Bad-nē ki kai, 'mhaī tas
distance they-went and that Wicked-by it-was-said that, 'to-me thirst
 lāgy-ai. Kūrā-par pānī piwā chālā.' Tō kūrā-par jār
has-come. A-well-on water to-drink let-us-go.' Then a-well-on having-gone
 ū Nēk-nē lōṭō kūrā-mē pānī bhar'wā-sārū paṭ'kyō.
that Good-by a-water-vessel the-well-in water drawing-for was-dropped.
 Pachhāri-sū ū Bad-nē ū-kē dhakkō dē-khāryō. Ū kūrā-
Behind-from that Wicked-by him-to push was-given-violently. He the-well-
 mē gar-paryō.
in fell-down.

Kūrā-kē līchē ēk rūkh pīp'li-kō hō. Sō ū pīp'li-mē
The-well-of in-the-middle a tree pipal-of was. So that pipal-in
 ulaj-giyō, or rāt-bhar ū kūrā-mē riyo. Ū kūrā-mē
he-entangled-went, and night-whole that well-in he-remained. That well-in
 dō jand rahē-hā. Rāt-mē nē dōnū bat'lāyā. Ēk-nē ki
two demons a-dwelling-were. Night-in they both conversed. One-by it-was-said
 kai, 'kō, bhāi-sāb, thā āj-kāl kāhā rōhō-hō?' Tō ū-nē
that, 'well, brother-sir, you now-a-days where living-are?' Then him-by
 ki kai, 'mū Bād'syā-ki chhōrī-kā ḍil-mē hū.' Dusrā-nē
it-was-said that, 'I the-king-of daughter-of body-in am.' The-other-by
 ki kai, 'mū, i kūrā-kā dhānā-kē nīchē dhan bhōt-sōk hai.
it-was-said that, 'I, this well-of mouth-of below wealth great is.

Ī-kī rukhālī karñ-hñ. Yā khēr pah'lā-sē pūchhī kai,
This-of guarding doing-I-am. *This having-said the-first-to it-was-asked that,*
 'thā-nē kōī ũ chhōrī-kā ñil-mē-sū chhuṛāwē tō
'you-to any-one that daughter-of body-in-from (if-)may-release then
 ohhūtō kai nhī?' Tō jawāb diyō kai, 'yū-to kadi-bī
do-you-leave or not?' Then answer was-given that, 'thus-indeed ever-even
 na ohhūtā. Parant kōī ĩ kūrā-kō jal lē-jār ũ-kē
not 'we-leave. But any-one this well-of water having-taken-away this-one-to
 ohhātā dē-khār, tō chhūt-jāwā.' Dus'rā-nē kī kai, 'mhā-kō
drops may-put, then we-leave.' The-second-by it-was-said that, 'us-of
 dhan bī mhā kōī-nē nē lē-jāwā-dā. Parant kōī ĩ
wealth also we any-one-to not to-take-away-allow. But any-one this
 kūrā-kō jal khārār ũ thām-par ohhār-kē tō mhā
well-of water having-drawn that place-on (if-)may-sprinkle then we
 ũ-sū kāi-bī khēchal nhē karñ. Dhan ũ-i lē-jāwē.
him-from any-even obstruction not do. The-wealth he-alone takes-away.'
 Yā bāt ũ Nēk-nē suṇ-linī.
This word that Good-by was-listened-to.

Dūjē dan baṇ-jārā kūrā-par pānī bharwā āyā.
On-the-second day travelling-merchants the-well-on water to-draw came.
 Ōr ũ Nēk-nē kūrā-mē-sū bārē khāryō. Dō chyar
And that Good-to the-well-in-from outside it-was-drawn.' Two four
 gharī-mē sās lēr ũ-nē pah'li ek lōtō jal-kō
hours-in breath having-taken him-by first a vessel water-of
 bharar wā-ī giyō kai jāhñ ũ jand bād'syā-kī chhōrīhē
having-filled there-indeed went that where that demon the-king-of daughter-in
 lāg-riyā-hō. Bād'syā-kē yō nim hō kai, 'ū-kā ñil-mē baṛō
dwelling-was. The-king-to this rule was that, 'her-of body-in a-great
 jand hai. Jō ĩ-nē ohhuṛā-dēgō ũ-ī-nē par'nā-dūgō.
demon is. Who this-one will-release him-indeed-to in-marriage-I-will-give.'
 Tō ĩ-nē jār ũ-kō upāi yō-hī karyō kai ũ-kī
Then this-one-by having-gone her-of remedy this-verily was-done that her-of
 ākh-par ũ kūrā-kā jal-kā ohhātā diyā. Jad jand
eye-on that well-of water-of drops were-given. Then the-demon
 chhūt-giyō. ũ-kē nīrāt hō-gayī. Bād'syā-nē wā ohhōrī ũ-kē-tāī
left. Her-to relief became. The-king-by that daughter him-of-to
 par'nā-di. Asyā-ī wō dhānā-kē nīchē-sū ũ dhan-par
in-marriage-was-given. So-verily he the-mouth-of below-from that wealth-on
 jal ohhārkar wō dhan bī khār-liyō. Ōr lūgāi ar dhan
water having-sprinkled that wealth also was-dug-out. And wife and wealth
 lēr ānand karwā lāg-giyō.
having-taken happiness to-do he-began.

FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good.' The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a pipal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.

MĀLVĪ OF THE BHOPAL AGENCY.

The Mālvī which is spoken in the Bhopal Agency by 1,800,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsinghgarh State. The following points may be noted.

There is the usual disaspiration, as in *ūbō* for *ūbhō*, standing up. On the other hand we have *phē* for *pē*, on. There is also the usual interchange of vowels as in *nijar* for *najar* (*nazr*), a present; *kāwar* for *kūwar*, a prince. In the specimen the vowels are often written long when they ought to be short, and nasals are frequently omitted. These are only instances of carelessness on the part of the writer, and such have been silently corrected in the transliteration.

In the infinitives of verbs, the letter *ū* is preferred to *w*. Thus we have *pūj'ūbō*, to worship; *kūd'ūbō*, the act of leaping; *chhō'ūbō*, the act of releasing.

In the declension of nouns we meet the termination *hē*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hārautī (pp. 258 and 204). Examples of it here are *bhē'sāhē*, to the buffalo; *khāl'hē*, into the river; *ghōrāhē*, to the horse.

As the specimen is a good example of the written hand current in Malwa, I give it in facsimile. The writing is not always careful. Sometimes the termination *ā* is erroneously written for *ō* as in *khusī-kā* (for *kō*) *amal-pani hōyā* (for *hōyō*), opium-water of happiness took place (i.e. was drunk).

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

तीस पातीस वार होमा मरु

हुंवर नयानी सीय जी राजमा. पदमं

मरु राजजीसाव के पास डा.मादसीने

बीपारीने हुंवर नयानी सीय जी डी

પડેતી . પાટી રે દેલાંગા જોર ના
 બીજાનકે તેમો અપો જડ પડવા
 પાટી આફી જોર સવારી વેર બોવ
 પુજવા પદારી જદ તેમો આપો
 જેઠી ગોઠી લંદી થી જો ગોડા
 ડાટી જદ રાજાજી સાવને વરણ
 ડી દી જાલ તેમો પાણે સો જાતો
 નાગો કે આલપાજી ડી ડુંગરી
 કે નીચે ગણો જદ રાજાજી સાવ ને
 કુવર નપાઠી સીયજી સે ડી કે,
 હં જાનેથોકે તમ પીઠ રેરી ગપા
 હો. જદ કુવરજી ને ઘોડા ડી લુગામ
 લેપકે દોતીના ડોલડા ડી દરી
 જદ ઘોડે નાગો નો તેમો હે જાતીપો

ਯਾਵ ਅਧਾਦਾਨ ਆਵੇ ਤੋ ਮਸਾਲਾ ਧੀ
 ਆਵੇ ਤੋ ਸੀਪਾਰੀ ਧੋਭਾਫੇ ਸਾਥੇ
 ਭਰ ਫੀਪਾ ਭੇ ਧੋਭਾ ਹੁੰ ਧੀਰਾਂ ਧੀਰਾਂ
 ਠਾਠ ਮੇਂ ਕੇਯਾਗੇ ਆਪ ਆਵੇ ਰਾਧਾ
 ਜੀ ਸਾਥ ਫੇਰੀ ਸਰਦਾਰ ਤੇਰਾ ਕੇ ਪਦਾਰ
 ਆਵੇ ਰਾਧਾਜੀ ਸਾਥ ਨੇ ਆਵੇ ਭੁਧਰ
 ਅਧਾਨੀ ਸੀਧਜੀ ਨੇ ਭਾਂਸੀ ਆਰੋਗੇ
 ਭਾਂਸੀ ਆਰੋਗ ਤੇ ਰਾਧਾਜੀ ਸਾਥ
 ਮੇਲ ਮੇ ਪਦਾਰ ਆਵੇ ਭੁਧਰ ਜੀ ਸਾਥ
 ਤੇਰਾ ਮੇ ਪੋਭਾਧਾ ਧੁਖਰਾ ਫੀਰ
 ਧੁਖੀ ਭਾ ਅਮਲ ਪਾਨੀ ਹੋਧਾ
 ਨੀਯਰ ਨੀਘਰਾਧਲ ਹੋਧੀ ਫੀਗਮ
 ਘਾਟੀ ਭੁਧਰ ਜੀ ਸਾਥ ਤੀ ਜੇਥਾ
 ਮਾਰ ਘਾ ਤੀ ਬਠਾਰੀ ਹੋਧੀ

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

TRANSLITERATION AND TRANSLATION.

Tis chālīs bar's hōyā; jad Kāwar Bhawānī Singh-jī Rāj-garh
Thirty forty years became; when Prince Bhawānī Singh-jī to-Rājgarh
 padāryā. Jad Rāwat-jī-sāb-kē pās-kā ād'min-nē bichārī kē, 'Kāwar
went. Then Rāwat-jī-sāhib-of near-of men-by it-was-thought that, 'the-Prince
 Bhawānī Singh-jī-kī charētī pāṭi-phē dēkhāgā.' Ōr yā bichār-kē
Bhawānī Singh-jī-of riding a-race-course-on we-will-see.' And this thought-having
 bhēsō charāyō. Jad par'wā pāṭi āi; ōr sawārī
a-he-buffalo was-fed. When the-festival race came; and the-procession
 khēr-bōr pūj'bā padārī. Jad bhēsō āyō, jē-kī gōrī bandī
acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied
 thī. Jō gōryā kāṭī jad Rāwat-jī-sāb-nē bar'chhā-kī dī.
were. When those-legs were-cut then Rāwat-jī-sāhib-by spear-of was-struck.
 Ab bhēsō chālyō sō at'rō bhāgyō kē Jāl'pāji-kī dūg'rī-kē nīchē
Now the-buffalo went-off and so-much ran that Jāl'pāji-of mountain-of under
 gayō. Jad Rāwat-jī-sāb-nē Kāwar Bhawānī Singh-jī-sē kai
he-went. Then Rāwat-jī-sāhib-(by) the-Prince Bhawānī Singh-jī-to it-was-said
 kē, 'hū jānē-thō kē, tam pīṭh-phē-i gayā-hō.' Jad kāwar-jī-nē
that, 'I thinking-was that, you back-on-veryly gone-are.' Then the-Prince-by
 ghōrā-kī lagām khēch-kē dō tīn kōr'ā-kī dāi. Jad ghōrō
horse-of reins pulled-having two three whips-of were-given. Then the-horse
 bhāgyō tō bhēsāhē jū-liyō. Jad bhēsā-kō tō khāl'hē
ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of indeed in-river
 kūd'bō hōyō, ōr Kāwar Bhawānī Singh-jī-kō tar'wār-kō hāt ohhōr'bō
jumping became, and the-Prince Bhawānī Singh-jī-of a-sword-of hand loosening
 hōyō. Bhēsā-kā dhōl sarikā purā alag alag hō-gayā.
became. The-buffalo-of a-drum like a-drum-skin separate separate became.
 Ādō anāg, ōr ādō ūnāg hō-gayā. ōr āp lagām pakar-kē
Half this-side, and half that-side became, and himself the-reins having-held
 ūbā hō-gayā. Ham khēr-bōr-mē dhūṛ'tā-hōyā ūnāg gayā ōr
standing became. We acacia-jujube-in making-a-search that-side went and
 helā pāryā. Jad Kāwar-sāb-nē juwāp diyō kē, 'hū yō ūbō
a-cry was-raised. Then the-Prince-sāhib-by reply was-given that, 'I this standing

hū.' Jad ham sab Kāwar-jī-sāb-kō pās gayā. Jad bak'rā māgā-kē
am. Then we all the-Prince-sāhib-of near went. Then a-goat sent-for-having
 un-kā māthā kāṭyā ōr lōi hēr-kō kūṛān-mē jhalyō ōr
its head was-cut and blood taking-having tubs-in it-was-poured and
 ghōṛā-kē lagāyō. Ohār char'wādār ōr dō masāl'ohi ōr dō sipāi
the-horse-to was-applied. Four grooms and two torch-bearers and two sepoy's
 ghōṛā-kō sātē kar-diyā, kō ghōṛāhē dhīṛā dhīṛā thān-mē
horse-of with were-given, so-that to-the-horse slowly slowly the-stable-in
 lēā-jō. Āp ōr Rāwat-jī-sāb dōi sar'dār dērā-phē
bring(imperative). He and Rāwat-jī-sāhib both the-chiefs the-camp-on
 padāryā. Ōr Rāwat-jī-sāb-nē ōr Kāwar Bhawānī Singh-jī-nē
went. And Rāwat-jī-sāhib-by and the-Prince Bhawānī Singh-jī-by
 kāsō ārogyō. Kāsō ārog-kē Rāwat-jī-sāb mēl-mē padāryā, ōr
dinner was-eaten. Dinner eaten-having Rāwat-jī-sāhib palace-in went, and
 Kāwar-jī-sāb dērā-mē pūr-gayā. Dūstrā din khusī-kā amal pānī
the-Prince-sāhib camp-in slept. The-next day rejoicings-of opium water
 hōyā; nijar nichh'rāwal hōi. Inām bāṭī Kāwar-jī-
became; presents offerings were-made. Rewards were-distributed and-the-Prince-
 sāb-kī bhēsā mār'hā-kī barūi hōi.
sāhib-of a-buffalo killing-of praise became.

FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawānī Singh (then heir-apparent of the Narsingharh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatjī¹ thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Paricā Pāṭī*² came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Rāwatjī struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jālpāji Hill. The Rāwatjī then said to Prince Bhawānī Singh, 'I thought you had followed the heels of the buffalo.' Thereupon the Prince pulled his horse's reins and whipped him twice or thrice. The horse galloped and overtook the buffalo. As he (the buffalo) jumped into the stream, Prince Bhawānī Singh gave him a blow with his sword and cut him asunder, the two pieces falling apart as those of a drum, half on one side and half on the other. Prince Bhawānī Singh holding the reins stood still. We searching for him among the acacia and jujube trees arrived thither and called out for him. The Prince replied, 'I am standing here.' All of us then went to him. Then a goat was sent for and after beheading it, the blood was poured into tubs and was rubbed on the horse. Four grooms, two torch-bearers, and two sepoy's who accompanied the horse, were directed to walk the horse to the stable slowly,

¹ Rāwat-jī is the title of the Rājās of Narsingharh.

² This festival is held on the day after the Diwālī, and is celebrated by horse-races.

while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Singh went to sleep in his camp.

Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

MĀLVĪ OF BHOPAWAR.

Mālvi is spoken in the north-east of the Bhopawar Agency of Central India by about 147,000 people. The language of the rest of the Agency is either Bhili or Nimāri.

The Mālvi of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāngri version of the famous tale of Śrāvāṇa or Sarwan, the son of the sister of Daśaratha or Dasrath, the father of Rāma Ohandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Rāmāyana.

The specimen comes from the state of Jhabua, and the following points in the language may be noted.

There is the usual loss of aspiration as in *āḍō* for *āḍhō*, blind. As usual, also, vowels are interchanged, as in *phar'tō*, for *phir'tō*, wandering; *lak'h'ṇō*, for *lik'h'ṇō*, to write. An initial *s* becomes *h*, as is common in other Rājasthāni dialects. Thus, *harāp*, for *sarāp*, a curse; *hun'ṇō* for *sun'ṇō*, to hear.

In nouns, as elsewhere in Rājasthāni, the locative of the genitive is used as a dative, as in *Sar'wan-rē*, to Sarwan; *thāṇē*, to you.

Verbs have an imperative in *jō* or *jē*, which is not necessarily honorific; thus, *pāw'jō*, give to drink; *mar'jē*, die. The past participle of *kah'ṇō* or *kēṇō*, to say, is *kidō*. The causal of *piṇō*, to drink, is *pāw'ṇō*.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

एक सरवण नाम करी-ने आदसी थी । वणी-रा मा-वाप आँखा-जँ आँदा था । सरवण वणा-ने तीक्ष्ण फरतो-थो । चालतँ चालतँ आँदा-आँदी-ने रस्ता-में तरस लागी । जदी सरवण-ने कीदी के बेटा, पाणी पाव । व्हों-ने तरस लागी । जदी क वणा-ने वठे बेटा-ने पाणी भरवा-ने तकाव उपर गियो । वणी तकाव उपर राजा दशरथ-की चौकी थी । जणी वखत सरवण पाणी भरवा लागो । जदी राजा दशरथे दूरा-जँ देख्यो । तो जाण्यो के कोई हरण्यो पाणी पीवे-हे । एसो जाणी-ने राजा-ए बाण मार्यो । जो सरवण-रें छाती-में लागो । जो सरवण वणी वखत राम राम करवा लागो । जदी राजा-ए जाण्यो के यो तो कोई मनख हे । एसो जाणी-ने राजा दशरथ सरवण कने गियो । तो देखे तो आपणो भाणेज । राजा सोच करवा मंखो । जद सरवण वोल्हो के खेर सारी मोत थाणा हात-से-ज लखी-थी । अवे मारा मा-वाप-ने पाणी पावजो । अतरो केइ-ने सरवण तो मरि-गियो । ने राजा दशरथ पाणी भरी-ने वेन वेनोइ-ने पावा-ने आयो । जदी आँदा आँदी वोल्हा के तूँ कूँण हे । दशरथ वोल्हो के थाणे कोई काम हे । थें पाणी पीयो । जदी वेन बोली में तो सरवण सिवाय दुसरा-का हात-को पाणी नी पीयो । दशरथ वोल्हो के हँ दशरथ हँ । ने मारा हातँ अजाण-ने सरवण मरि-गियो । आँदा-आँदी सरवण-को मरण हुणी-ने हा ! हा ! करी-ने राजा दशरथ-ने हराप दीदी के जणी बाणू मारो बेटो माखो वणा-ज बाणू तूँ मरजे । एसो हराप देइ-ने आँदा-आँदी बी मरि-गिया ॥

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MALVĪ (RĀNGRĪ).

(STATE JHABUA.)

TRANSLITERATION AND TRANSLATION.

Ēk Sar^{*}waṇ nām kari-nē ād^{*}mī thō. Waṇī-rā mā-bāp ākhā-ū
A Sarwan name made-having man was. Him-of mother-father eyes-by
 ādā thā. Sar^{*}waṇ waṇā-nē tōkyā phar^{*}tō-thō. Chāl^{*}tā
blind were. Sarwan them-to by-having-carried wandering-was. In-going
 chāl^{*}tā ādā-ādi-nē rastā-mē taras lāgi. Jadī
in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then
 Sar^{*}waṇ-nē kīdō kē, 'bēṭā, pāṇī pāw. Mhā^{*}-nē taras
Sarwan-to it-was-said that, 'son, water give-to-drink. Us-to thirst
 lāgi.' Jadī ū waṇā-nē waṭhē beṭhāi-nē pāṇī bhar^{*}wā-nē
is-felt.' Then he them-to there caused-to-sit-having water drawing-for
 talāw upar giyō. Waṇī talāw upar Rājā Daś^{*}rath-kī chōkī thī.
a-tank upon went. On-that tank upon King Dasrath-of watching was.
 Janī wakhat Sar^{*}waṇ pāṇī bhar^{*}wā lāgō. Jadī rājā Daś^{*}rathē
At-that time Sarwan water to-draw began. Then by-king Dasrath
 dūrā-ū dēkhyō. Tō jāṇyō kē, 'kōī haranyō pāṇī
distance-from he-was-seen. Then it-was-thought that, 'some slag water
 pīvē-hē.' Ēsō jāṇī-nē rājāē bāṇ mār^{*}yō, jō
drinking-is.' Such thought-having by-the-king an-arrow was-shot, which
 Sar^{*}waṇ-rē chhāṭī-mē lāgō. Jō Sar^{*}waṇ waṇī wakhat 'Rām Rām'
Sarwan-to breast-in stuck. When Sarwan at-that time 'Rām Rām'
 kar^{*}wā lāgō, jadī rājāē jāṇyō kē, 'yō tō kōī manakh
to-make began, then by-the-king it-was-known that, 'this indeed some man
 hē.' Ēsō jāṇī-nē Rājā Daś^{*}rath Sar^{*}waṇ kanē giyō. Tō dēkhō
is.' Such thought-having King Dasrath Sarwan near went. Then he-sees
 tō āp^{*}nō bhāṇēj. Rājā sōch kar^{*}wā maṇḍyō. Jad Sar^{*}waṇ bōlyō
indeed his-own nephew. The-king grief to-make began. Then Sarwan said
 kē, 'khēr, mārī mōt thāṇā hāt-sē-j lakhī-thī. Abē mārā
that, 'it-is-well, my death thy hand-from-only written-was. Now my
 mā-bāp-nē pāṇī pāw^{*}jō.' Atrō kēi-nē Sar^{*}waṇ tō
mother-father-to water give-to-drink.' So-much said-having Sarwan indeed
 marī-giyō, nē Rājā Daś^{*}rath pāṇī bhārī-nē bēn bōṇōi-nē
died, and King Dasrath water drawn-having sister sister's-husband-to

pāwā-nē āyō. Jadī ādā-ādī bōlyā kē, 'tū
causing-to-drink-for came. Then the-blind-man-and-woman said that, 'thou
kūṇ hē ?' Daś'rath bōlyō kē, 'thāṇē kāi kām hē ? Thē pāni pīyō.'.
who art ?' Dasrath said that, 'to-you what business is ? You water drink.'
 Jadī bēn bōlī, 'mē tō Sar'wan siwāy duś'rā-kā hāt-kō pūṇi nī
Then the-sister said, 'we verily Sarwan except other-of hand-of water not
pīyā.' Daś'rath bōlyō kē, 'hū Daś'rath hū, nē mārā hāt-ū ajān-mē
drink.' Dasrath said that, 'I Dasrath am, and my hand-from ignorance-in
Sar'wan mari-giyō.' Ādā-ādī Sar'wan-kō maraṇ huṇī-nē, 'hā,
Sarwan died.' The-blind-man-and-woman Sarwan-of death heard-having, 'alas,
hā,' kari-nē Rājā Daś'rath-nē harāp didō kē, 'janī bāṇ-ū mārō bēṭō
alas,' made-having King Dasrath-to curse gave that, 'what arrow-by our son
māryō, waṇī-j bāṇ-ū tū mar'jē.' Esō harāp dēi-nē
was-struck, that-verily arrow-by thou die.' Such curse given-having
 ādā-ādī bi mari-giyō.
the-blind-man-and-woman also died.

FREE TRANSLATION OF THE FOREGOING.

There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son ! give us water to drink. We are thirsty.' He made them sit there, and went to a tank to fetch water. Rājā Dasrath was on a watch at the tank. When Sarwan commenced drawing water, Rājā Dasrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Rām, Rām.' The Rājā then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him, 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said this, Sarwan died, and Rājā Dasrath took the water and came to his sister and brother-in-law, the parents of Sarwan, to give them to drink. Then the blind pair said, 'Who art thou ? Dasrath replied, 'What have you to do with (that) ? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Dasrath said : 'I am Dasrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Rājā Dasrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him, the blind man and the blind woman also breathed their last.

¹ Rām was not yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament'.

MĀLVĪ OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalmans speak Hindōstānī. The Bhils speak Bhilī, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rājputana States of Tonk and Jhallawar, in both of which Mālvī is spoken on the Malwa border. In Tonk in Rājputana,¹ it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that stato to Kota) it is spoken in the Chāumahlā tract, which lies in the south-west of the state.

The Chāumahlā tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. In the Western Malwa Agency it comprises *Pargana* Pirawa of Tonk in Central India, and *Parganas* Satkheda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōṇḍwārī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mālvī. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rājputana States:—

Mālvī—		
Western Malwa	1,241,500	
Nimbahera of Tonk	4,000	
		1,245,500
Mālvī (Sōṇḍwārī)—		
Western Malwa	115,000	
Chāumahlā of Jhallawar	86,556	
Bhopal	2,000	
		203,556
Bhilī (Western Malwa)		56,000
Hindōstānī (Western Malwa)		190,000
Other languages spoken in Western Malwa		16,868
	TOTAL	1,711,924

I now proceed to deal with the Standard Mālvī of Western Malwa (including that of Nimbahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rāṅgrī folktale which comes from the state of Ratlam. As may be expected from the geographical position of the Agency, the language is somewhat affected by Central Rājasthānī. There is the usual loss of aspiration as in *wayō*, for *whayō*, ho became. In Eastern Marwārī there is a tendency for an initial *s* to be pronounced as *h*, and this is, as we shall see, also a marked peculiarity of Sōṇḍwārī. It also appears in the Mālvī of Western Malwa, as in *hājē*, for *sājē*, in the evening; *hun'ṇō*, for *sun'ṇō*, to hear; *ham'jāḍī-nē*, for *sam'jāḍī-nē*, having persuaded. There is the Central Rājasthānī preference for a cerebral *ṇ*, as in *sun'ṇō* quoted above. There is the Standard Mālvī preference of *o* over *u*, as in *vāt* for *bāt*, a word.

In pronouns there is the Central Rājasthānī *āpā*, meaning 'we, including the person addressed.'

¹ Portions of the Tonk State are in Rājputana, and here also Mālvī is spoken, but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *jē*, as we have noted in Bhopawar. Thus, *kijē* for *kahijē*, say. There is an instance of the Mēwārī *h*-future in *watāihē*, I will show. There is the Mārwarī causal with *ḍ* in *ham-jāḍī-nē*, having persuaded, and *rōwāḍ-jē*, cause to cry (an imperative in *jē*).

There is also an instance of the Gujarātī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *nē*. Thus, *chhōrā-nē rōwāḍyā* (not *rōwāḍyō*), she caused the cubs to cry.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAN.)

एक ग्याबण स्याकणीए आपणा धणी स्याक्या-ने कछ्ही के अबरके म्हारी हुवावड कठे करोगा । तो वणीए कछ्ही के नाहार-री गुफा-माँय । जदी नाहार आवेगा तो आपों-ने खाइ-जायगा । तो स्याक्याए कछ्ही के जदी मूँ खूँखारूँ तो तूँ टाबखा-टूबरी-ने चूँटक्या भरी-ने रोवाडजे ने हँ पूछूँ के ई क्यूँ रोवे-हे । तो तूँ कीजे के ई नाहार-रो कालजो माँगे-हे ॥

थोडा दन पछे ये दोई जणा जाई-ने नाहार-री गुफा-माँही हुवावड कीदी । वणी दन जद हँजे नाहार आयो ने सनेर-लेवा लाग्यो के म्हारा घर-में कोई न कोई हे । तो जदी स्याक्या-ने हँ कीदी । या वात हुणता-ज स्याकणीए छोरा-छोरियों-ने चूँटक्या भरी-ने रोवाद्या । तो स्याक्यो बोख्यो के अय कनक-सुन्दरी टाबखा टूबरी क्यूँ रोवे-हे । तो स्याकणी बोखी के ओ डर-भंजन-राजा छोरा छोरी नाहार-रो कालजो माँगे-हे । या वात हुणता-ज नाहार-रो जी उड-गयो ने पीछे पाँव भाग्यो ने विचार करवा लाग्यो के म्हारा घर-में म्हा-ने खावावारो कोई न कोई म्हारा-ऊँ मोटो जनावर हे । असा विचार-माँही वा रात काटि-दीदी ने दुसरे दन आव्यो तो बी या-की या-ज वात हुणी-ने पाछे भाग्यो । अतरा-क-में एक बाँदरो अणी-ने भिक्खो ओर बाँदराए पूछ्यो के क्यूँ नाहार राजा आज क्यूँ भाग्या भाग्या फिरो-ही । तदी नाहार-बोख्यो के म्हारा घर-माँही म्हारी खावावारो कोई न कोई हे । या वात हुणी-ने बाँदरो अणी वात-री चोकसी करवा नाहार-री गुफा कने गयो ने पाछो आव्यो ने केवा लाग्यो के ए म्हारा शाह एक स्याक्यो वठे हे ने वणी-ऊँ तूँ यूँ काँई डरे-हे । या वात हुणी-ने नाहार-ने भरोसो नी वयो । तो बाँदराए कछ्ही के आपों-री पूँछडी दोई भेरी बाँदि, ले-ने चालों ने हँ या-ने स्याक्यो वठे वताइहूँ । या वात हुणी-ने दोई पूँछडियों भेरी बाँद-ने अवे ये नाहार-री गुफा आडी चाल्या । स्याक्या-ने अणा-ने देख खूँखारो कीदी । ने स्याकणीए छोरा-ने रोवाद्या तो स्याक्याए पूछ्यो के टाबखा-टूबरी क्यूँ रोवे-हे । तो स्याकणीए कछ्ही के छोरा-छोरी नाहार-रो कालजो माँगे-हे । स्याक्यो बोख्यो के अणा-ने रोवा मत दो । छानाँ राखी । अबार धीरे धीरे बाँदरो मामो नाहार-ने हमजाडी-ने लावे-हे । या वात हुणता-ही-ज नाहारए जाण्यो के बाँदरा-रे मन-मे तो कपट हे ने पाछा फलॉग मारतो मारतो भाग-गयो ने बाँदरो पँछडी-सूँ बंधो-यो सो भडिकाइ-भडिकाइ-ने भरि-गयो । ने स्याक्यो वठे मजा-मे रेवा लाग्यो ॥

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĪNGRĪ).

(STATE RUTLAM.)

TRANSLITERATION AND TRANSLATION.

Ēk gyāban syāl'nē āp'nā dhaṇī syālyā-nē kahyō kē, 'abar'kē
A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time
 mhārī huwāwad kaṭhē karōgā ? ' Tō waṇiō kahyō kē, 'nāhār-rī
my lying-in where will-you-make ? ' Then by-him it-was-said that, 'a-tiger-of
 'guphā-māy.' 'Jadī nāhār āwēgā tō āp'nē khāi-jāygā.' Tō syālyānē
den-in.' 'Then the-tiger will-come then us-to he-will-eat-up.' Then by-the-jackal
 kahyō kē, 'jadi mū khūkhārū, tō tū tābaryā-tūb'rī-nē chūṭakṛā
it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinch
 bhārī-nē rōwād'jē, nē hū pūchhū kē, "ī kyū rōvē-hē ?" tō tū
filled-having cause-to-cry, and I ask that, "these why crying-are ?" then thou
 kijē kē, "ī nāhār-rō kāl'jō māgē-hē."'
say that, "these tiger-of liver wanting-are."

Thōdā dan pachhē yē dōi janā jāi-nē nāhār-rī guphā-māhī
A-few days after (by-)these two persons gone-having a-tiger-of den-in
 huwāwad kidī. Waṇī dan jad hājē nāhār āyō, nō sanēr
lying-in was-made. On-that day when at-evening the-tiger came, and suspicion
 lēwā lāgyō kē, 'mhārā ghar-mē kōi-na-kōi hē,' tō jadī syālyānō
to-take began that, 'my house-in someone-or-other is,' so then the-jackal-by
 hū kidī. Yā wāt huṇ'tā-j syāl'nē
throat-clearing was-done. This word on-hearing-immediately by-the-she-jackal
 chhōrā-ohhōriyā-nē chūṭakṛā bhārī-nē rōwād'yā. Tō syālyō
the-male-female-cubs-to pinches filled-having they-were-made-to-cry. Then the-jackal
 hōlyō kē, 'ay Kanak-sundarī tābaryā-tūb'rī kyū rōvē-hē ? ' Tō
said that, 'O Kanak-sundarī male-female-children why crying-are ? ' Then
 syāl'nī hōlī kō, 'ō Dar-bhañjan-rājā, chhōrā-ohhōrī nāhār-rō kāl'jō
the-she-jackal said that, 'O Darbhanjan-king, male-female-cubs a-tiger-of liver
 māgē-hē.' Yā wāt huṇ'tā-j nāhār-rō jī uḍ-gayō, nō
wanting-are.' This word on-hearing-immediately the-tiger-of soul flew-away, and
 pichhē pāw bhāgyō, nē vichār kar'wā lāgyō kē, 'mhārā ghar-mē mhā-nē
backwards feet he-fled, and thought to-make began that, 'my house-in me-to

khāwāwārō kōi-na-kōi mhārā-ñi mōṭu janāwar hē.' Asā vichār-māhi
eater someone-or-other me-than strong animal is. Such thought-in
wā rāt kāṭi-didi, nē dus'rē dan avyō tō bī yā-ki yā-j wāt
that night was-passed, and on-second day he-came so also this-of this-even word
huṇi-nē pāchhē bhāgyō. Atrā-k-mē ēk bād'rō aṇi-nē mīlyō, ōr
heard-having back he-fled. So-much-in a monkey this-one-to was-met, and
bād'rāē pūchhyō kē, 'kyū, nāhār rājā, āj kyū, bhāgyā bhāgyā,
by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,
phirō-hō?' 'Tadi nāhār bōlyō kē, 'mhārā ghar-māhi mhārō
wandering-you-are?' Then the-tiger said that, 'my house-in my
khāwāwārō kōi-na-kōi hē.' Yā wāt huṇi-nē bād'rō aṇi wāt-ri
eater someone-or-other is. This word heard-having the-monkey this word-of
chōk'si kar'wā nāhār-ri guphā kanē gayō, nē pāchhō avyō, nē kēwā
investigation to-make the-tiger-of den near went, and back came, and to-say
lāgyō kē, 'ō mhārā śāb, ēk syālyō waṭhō hē, nē wanī-ñi tū yū kāl
began that, 'O my lord, a jackal there is, and him-from thou thus what
ḍarē-hē?' Yā wāt huṇi-nē nāhār-nē bharōsō nī wayō. Tō
fearing-art?' This word heard-having the-tiger-to confidence not became. Then
bād'rāē kaḥyō kē, 'āpā-rī pūchh'ḍi dōi bhēri bādi-lē-nē
by-the-monkey it-was-said that, 'us-of tail both together tied-together-having
chālā, nē hū thā-nē syālyō waṭhō wataihū.' Yā wāt 'huṇi-nē
let-us-go, and I you-to the-jackal there will-show.' This word heard-having
dōi pūchhadiyā bhēri bād-nē, abē yē nāhār-ri guphā āḍi
the-two tails together tied-having, now these the-tiger-of den towards
chālyā. Syālyā-nē aṇā-nō dēkh khūkhārō kidō, nē syāliē
went. The-jackal-by these having-seen congl was-made, and by-the-she-jackal
ohhōrā-nē rōwādyā. Tō syālyāē pūchhyō kē, 'tābaryā-
the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, 'male-female-
tūb'ri kyū rōwē-hē?' Tō syā'niē kaḥyō kē, 'ohhōrā-
children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-
ohhōri nāhār-rō kāl'jō māṅgē-hē.' Syālyō bōlyō kē, 'aṇā-nē rōwā
female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to to-cry
mat dō. Ohhānā rākhō. Abār dhīrē dhīrē bād'rō māmō nāhār-nē
not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to
ham'jāḍi-nē lāvē-hē.' Yā wāt huṇ'tā-hi-j nāhārē
persuaded-having bringing-is.' This word on-hearing-very-immediately by-the-tiger
jānyō kē, 'bād'rā-rē man-mē tō kapat hē,' nē pāchhā
it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back
phalāṅ mār'tō mār'tō bhāg-gayō, nē bād'rō pūchh'ḍi-sū bandyō-thō, sō
bound striking striking fled-away, and the-monkey the-tail-by tied-was, so
bhaḍikāi-bhaḍikāi-nē marī-gayō, nē syālyō waṭhē majā-mē rōwā lāgyō.
dashed-dashed-being he-died, and the-jackal there happiness-in to-live began.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. 'In a tiger's den,' said he. 'But the tiger will come and eat us up?' The jackal replied, 'when the tiger comes I will cough, and then you must pinch the young ones and make them squeal. I will ask you why they are crying, and you must answer that they want some tiger's liver.'

A few days afterwards the two went into a tiger's den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, 'there seems to be someone in my house.' Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, 'O Kanak Sundarī,' why are the children crying.'

'O Dar Bhañjan, my prince,' she replied, 'the babies want some tiger's liver.' When the tiger heard this his soul flew away, and he ran back as fast as he could; for he thought that there was some animal in his den who was mightier than he was, and who would gobble him up. So he spent the whole night thinking about this. Next day he came again to his den, and the same thing happened, so when he heard the same conversation he ran away.

As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, 'there's some one in my den who wants to gobble me up.' When the monkey heard this he went off to investigate, and soon returned saying, 'My lord, it is only a jackal who is there. Why dost thou fear him?' But the tiger refused to believe him. Then the monkey said, 'let us tie our tails together and go into the den, and I'll show you the jackal there?' So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. 'They want some tiger's liver,' said she. He replied, 'don't let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.' When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey's tail was tied to his, so the monkey was soon dashed to pieces and died; while the jackal lived happily for the rest of his life in the tiger's den.

¹He gives his wife a grand name, and so does she him, in order to impress the tiger.

SONDWĀRĪ.

Sōṇḍwārī¹ is the language of the Sōṇḍiās, a wild tribe, which inhabits the tract known as Sōṇḍwār, in the north-east of the Western Malwa Agency, and in the Chaumahla, the southern portion of the Jhallawar State. In the Western Malwa Agency, it includes the Pirawa *Pargana* of the State of Tonk, and *Parganas* Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Sōṇḍwārī are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sondwar tract. The number of speakers of Sōṇḍwārī is estimated as follows:—

Western Malwa Agency—

Tonk and Indore	115,000
Chaumahla of Jhallawar	86,556
Bhopal	2,000
TOTAL	203,556

The following account of the Sōṇḍiās is taken from pp. 200 and ff. of Vol. II. of the *Rajputana Gazetteer* :—

Their chief clans are Rahtor, Tawar, Jādon, Sesodia, Gehlot, Chohān, and Solankhi. The Chohāns are said to have come from Gwalior and Ajmer, the Rahtors from Nagora of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Chaumehla Sondias consider themselves as descended from Rājput̃s of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwārā, corrupted into Sōṇḍwārā, which caused the inhabitants to be called Sondias. The other account makes the people give the name to the country, their name being a corruption of the Hindi word Sandhia—twilight, i.e. mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a *pargana*, consisting of over one hundred persons, retired in sulks owing to one of their number having had his turban knocked off by a *sepoy*, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumehla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in *jāgir*, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his Central India of the Sondias in his time :—

"They are often called Rājput̃s, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sondias, or, as the term implies, 'mixed race,' some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers.

"That the Sondias have a claim to antiquity, there can be no doubt; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless hands of Sōṇḍwārā, most of whom, from breeding their own horses, were well-mounted. At the peace of Mundesar, the Sondias were

¹ Properly spelt with a hyphen, Sōṇḍ-wārī.

estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation."— (Vol. I.)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rājputs in Central India, are the Sūdīs, who have spread from Sōḍwāra (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rājput heroes; but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rājput ancestors; but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rājputs upon this point, there is none on which they deem the Sōḍīs to have so degraded the race from which they are descended.

"The Sōḍīs have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rājputs in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sōḍīs are by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess; and emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite; consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sōḍīs; and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the Pindāri war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder; but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sōḍīs are aided by Brāhmins, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chīrāns are treated with more courtesy; but the Bhīts, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses."

I give two specimens of Sōṇḍwārī, both of which come from the State of Jhallawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Mālvī.

The most typical peculiarity of Sōṇḍwārī is the universal change of an initial *s* to *h*. Its speakers call themselves Hōṇḍiā, not Sōṇḍiā. There are several examples of this in the specimens, amongst which we may quote, *hag*ḷō* or *hag*rō*, for *sag*ḷō*, all; *hāt*rō*, for *sāt*rō* (a Gujarātī word), a daily portion of food; *hāū*, for *sādhū*, good; *hāmaḷ*ḷō*, for *sābhaḷ*ḷō*, to hear; *ham*jā*ḷō*, for *sam*jhāḷō*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *sūk*ḷō*, for *chhōk*ḷō*, chaff.

There is the usual Mālvī loss of aspiration, as in *lōrō*, for *lōrō*, young; *lī* or *thī*, from; *dīdō* or *dīdhō*, given; *wayō*, for *whayō*, became; *hāmaḷ*ḷō*, for *sābhaḷ*ḷō*, to hear (another Gujarātī word); *ham*jā*ḷō*, for *sam*jhāḷō*, to remonstrate.

In the declension of nouns, the ablative suffix is *lī* or *thī*. The accusative-dative has the usual *kē* and *nē*, and also *hē*, as in other Mālvī-speaking tracts. The agent also takes *nē*, as in *bēfā-nē kahī*, the son said. In the following passage, *nē* is used once to form the agent, and once to form the accusative, *ma-nē* *pāp kīdhō* *ma-nē thē hālī-wāl-dīñ bhēḷō rākḥō*, I have sinned, keep thou me among (thy) servants.

The suffix *hē* is also used for the locative. Examples of its use are, (dative) *waṇā-hē wāṭi-dī*, he divided to them; (locative) *thā-kī rūkam-pāt bāchhī-ryā-dūm-ryā-hē wāṭi-dī*, he wasted your substance on singers and dancers.

As regards the pronouns, *āpī* or *āp-nē* means 'we, including the person addressed.' *Ap-nō* is 'own.'

The past tense of the verb substantive is usually *thō*, but sometimes we find the Bundeli form *hō*. Besides *hē*, we have *hāi* for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Mālvi, but with the oblique verbal noun as in Central Rājasthānī. Thus, *bharē-thō*, he was filling, literally, was a-filling. Causal verbs are formed with *ḍ* or *r* as in Mārwārī. Thus, *ham-jāryō*, he remonstrated, literally, he caused to understand.

Sōṇḍwārī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens:—*jī*, a father; *māḍī*, a mother; *wāṭi-dī*, a servant; *war*, a year; *rōṭhō*, bread, plural *rōṭhā*, a feast; *banō*, a bridegroom; *birō*, a brother.

On the whole Sōṇḍwārī possesses a distinctly Bhil character, as the above notes have shown. Nearly all these peculiarities also occur in Bhil dialects.

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (Sōṇḍwārī).

(STATE JHALLAWAR.)

SPECIMEN I.

एक आदमी-के दो बेटा था । लोड़का बेटा-ने वणी-का जी-हे कही के म-ने मारा बाँटा-की रूकम-पात दई-दी । जँदी वणी-का जी-ने अपनी रूकम-पात वणा-हे बाँट-दी । थोड़ा दिनाँ पाछे लोड़ो बेटो वणी-का बाँटा-की रूकम-पात लई वेगळो चळ्यो-गयो । बाहों वणी-ने वणी-का बाँटा-की हगळी रूकम-पात बीगाड़-दीदी । अर वणी-के पाँ काँई नहीं रयो ओर वणी मूलक-में काळ पड़ो । जँदी भूकाँ मरवा लाग्यो । जँदी वणी मूलक-का एक हाऊ आदमी पाँ गयो । अर वणी हाऊ आदमी-ने भंडूरा चरावा माऊ-में मोकल्यो । ऊ लाचार बई-ने वणी सूकल-थी पेट भरे-थी जो सूकलो भंडूरा-के खावा-को थो । वणी-ने खावा कोई नहीं देवे-थो । जँदी वणी-ने गम पड़ी जँदी केवा लाग्यो के मारा जी-के घणा हाळी बाळदी हे । वणा-हे पेट भरी-ने रोठा मिळे-हे घणा हाँतरा हे । हूँ भूकाँ मरूँ-हूँ । अवे हूँ मारा जी-के पाँ-हे जातो रहूँ । वणा-ती कहुँगा जी म-ने राम-जी-का घर-को पाप कीघो थाँ को बी हराम-खोर वयो । थाँ-को बेटो बाजवा असो नहीं रयो । अवे म-ने थें हाळी बाळदियाँ मेळो राखो । ऊ उठी-ने वणी-का जी पाँ आयो । पण ऊ वेगळो थो वणी-का जी-ने देखो अवाल करी-ने दोहो अर छाती-ने लगायो अर मूँडे बोको दीघो । जँदी बेटो जी-थी बोळ्यो जी म-ने राम-जी-को पाप कीघो अर थाँ-के-थी बेमूख वयो । थाँ-को बेटो बाजवा असो नहीं रयो । जँदी वणी-का जी-ने हाळ्याँ बाळदियाँ-थी कही । अपनी-ने

हाऊ चीतरा लावी-ने परावी-दी अर आंगळिआँ-में धींवाँ अर पगाँ-में खाद्या परावी-दी । आपी धापी-ने खावाँ पीवा । मारो वेटो मरी गयो-थो अबे पाछो जीवतो वयो । यो खोवाई गयो-थो अबे पाछो लायो । जंदी हगरा मिळी-ने राजी खुसी वया ॥

अतरा-में वणी-को मोटो वेटो माळ-में थो । ऊ माळ-में थो अपणा घर-के पाँ-हे आयो अर गीत गाल हामळी । जंदी हाळी-ने तेड़ी-ने पूछो के अणी हगळी वात-को काई मतलब हे । हाळी-ने कही के थाँ-को लोड़ो भाई आयो हाइ अर थाँ-का जी-ने रोठा कराया हे कियूँ-के बी घणा हाऊ तरा पाछा आई-गयो । जंदी बड़ा वेटा-ने री लागी अर घरे नी गयो । जंदी वणी-का जी-ने आवी-ने वणी-ने हमजाइयो । जंदी वणो-ने जी-थी कयो म-ने अतरा वर-थी थाँ-की चाकरी कीधी । थाँ-का कीया वारे चालया नहीं । थाँ-ने एक बकरी-को बखी बी नहीं दीयो जो हूँ भाई-हेतू-में गोठ-गूगरी करतो । थाँ-ने अणो वेटा-के आवताँ-ही जणी-ने थाँ-की हगरी रुकम-पात बाळझाँ-डूमझाँ-हे चड़ाई दीदी जणी-के थाँ-ने रोठा दीया । जंदी वणो-का जी-ने कही के वेटा तू मारे पाँ रयो । घर-टापरो खेत-माळ थारो हे । आपणे राजी खुसी-थी रह्या । थारो भाई आयो जो राजी वयो चाईजे । थारो भाई मरी गयो-थो अबे पाछो जीवतो वयो । खोवाई गयो-थो फेर लाटो हे ॥

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌNDWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN I.

Ēk ād'mī-kē dō bēṭā thā. Lōṛ'kā bēṭā-nē wanī-kā jī-hē
A man-to two sons were. The-younger son-by him-of father-to
 kahī kē, 'ma-nē mārū wāṭā-kī rūkam-pāt daī-dō.' Jādi wanī-kā
it-was-said that, 'me-to my share-of property give-away.' Then him-of
 jī-nē ap'ni rūkam-pāt wanā-hē wāṭ-di. Thōṛū dinā pāohē
father-by his-own property them-to was-distributed. A-few days after
 lōṛō bēṭō wanī-kā wāṭā-kī rūkam-pāt lai vēḡ'lo chalyō-gayō.
the-younger son him-of share-of property having-taken far went-away.
 Wāhā wanī-nē wanī-kā wāṭā-kī haḡ'li rūkam-pāt vigār-didi. Ar
There him-by him-of share-of all property was-wasted. And
 wanī-kē pā kāī nahī rayō, ōr wanī mūlak-mē kāl paryō,
him-of near anything not remained, and that country-in a-famine fell,
 jādi bhūkā mar'wā lāgyō. Jādi wanī mūlak-kā ēk hāu ād'mī
then by-hunger to-die he-began. Then that country-of a good man
 pā gayō. Ar wanī hāu ād'mī-nē bhāḍūrā charāwā māḷ-mē
near he-went. And that good man-by swine to-feed field-in
 mōkalyō. Ū lāchār wāi-nē wanī sūk'la-thī pēṭ bharē-thō
he-was-sent. He helpless become-having that chaff-by belly a-filling-he-was
 jō sūk'lo bhāḍūrā-kē khāwā-kō thō. Wanī-nē khāwā kōī nahī
which chaff the-swine-to eating-of was. Him-to for-eating anyone not
 dēvē-thō. Jādi wanī-nē gam pari; jādi kēwā lāgyō kē,
a-giving-was. Then him-to consideration fell; then to-say he-began that,
 'mārā jī-kē ghaṇā hāḷi-wāḷ'di hē. Wanā-hē pēṭ bharnē
'my father-to many ploughmen-servants are. Them-to belly filled-having
 rōṭhā miḷē-hē, ghaṇā hāṭ'rā hē. Hū bhūkā marū-hū.
loaves being-got-are, much daily-portionous are. I by-hunger dying-am.
 Abē hū mārā jī-kē pā-hē jāto rahī. Wanā-ti kahūgā,
Now I my father-of near-to going I-remain. Him-to I-will-say,
 "jī, ma-nē Rām-jī-kā ghar-kō pāp kidhō, thā-kō bī harām-khor
"father, me-by God-of house-of sin was-done, you-of also traitor
 wayō. Thā-kō bēṭō bāj'wā asō nahī rayō. Abē ma-nē
I-became. You-of son to-be-called such not I-remained. Now me

thē hālī-wāl'diā bhēlō rākhō." ' Ū uṭhī-nē waṇī-kā jī pā
 thon servants with keep." ' He arisen-having him-of father near
 āyō. Paṇ ū vēg'lō thō, waṇī-kā jī-nē dēkhyō, awāl
 came. But he far was, him-of father-by he-was-seen, compassion
 karī-nē dōryō ar chhātī-nē lagāyō, ar mūdē bōkō
 made-having he-ran and breast-to he-was-attached, and on-face kiss
 dīdhō. Jādi bēṭō jī-thī bōlyō, 'jī, ma-nē Rām-jī-kō
 was-given. Then the-son the-father-to said, 'father, me-by God-of
 pāp kīdhō ar thā-kē-thī bēmūkh wayō. Thā-kō bēṭō bāj'wā
 sin was-done and you-of-from averse I-became. You-of son to-be-called
 jasō nahī rayō.' Jādi waṇī-kā jī-nē hālī-wāl'diā-thī kahī,
 such not I-remained.' Then him-of father-by servants-to it-was-said,
 'aṇī-nē hāu chītrā lāvi-nē parāvi-dō; ar āg'hā-mē vītyā, ar
 'this-one-to good clothes brought-having put-on; and fingers-on rings, and
 pagā-mē khāryā parāvi-dō. Āpi dhāpi-nē khāwā pīwā.
 feet-on shoes put-on. We become-satiated-having may-eat may-drink.
 Mārō bēṭō marī gayō-thō, abē pachhō jīw'tō wayō; yō
 My son having-died gone-was, now back living became; this-one
 khōwāī gayō-thō, abē pachhō lādyō.' Jādi hag'rā mījī-nē
 having-been-lost gone-was, now back-again was-got.' Then all come-together-having
 rājī khusī wayā.
 happy rejoicing became.

At'rā-mē waṇī-kō mōṭō bēṭō māl-mē thō. Ū māl-mē-thī
 So-much-in him-of great the-son field-in was. He field-in-from
 ap'nā ghar-kē pā-hē āyō, ar gīt-gāl hām'li. Jādi
 his-own house-of near-to came, and songs-etcetera were-heard. Then
 hālī-nē tēpī-nē pūchhyō kē, 'aṇī hag'li wāt-kō
 a-servant-to called-having it-was-asked that, 'this all affair-of
 kāī mat'lab hē?' Hālī-nē kahī kē, 'thā-kō lōyō
 what meaning is?' The-servant-by it-was-said that, 'you-of younger
 bhāī āyō hāī, ar thā-kā jī-nē rōṭhā karāyā-hē,
 brother come is, and you-of father-by loaves been-caused-to-be-made-are,
 kiyū-kē vī ghaṇā hūū tarā pāchhā āi-gayō.' Jādi bapī
 because-that he very good way back-again came.' Then the-elder
 bēṭā-nē rī lāgī ar gharē nī gayō. Jādi waṇī-kā
 son-to anger was-attached and in-the-house not he-went. Then him-of
 jī-nē āvī-nē waṇī-nē ham'jāryō. Jādi waṇī-nē
 father-by come-having him-to it-was-remonstrated. Then him-by
 jī-thī kayō, 'ma-nē at'rā war-thī thā-kī chūk'ri
 the-father-to it-was-said, 'me-by so-many years-from you-of service
 kīdhī. Thā-kā kīyā bārō ohālyā nahī. Thā-nē
 was-done. You-of things-said outside were-caused-to-go nol. You-by

ək bak^{*}rī-kō bachchō bī nahf diyō, jō hū
one she-goat-of young-one even not was-given, that I
 bhāi-hētū-mē gōṭh-gūg^{*}rī kar^{*}tō. Thā^{*}-nē aṇī bēṭā-kē
brothers-friends-among feasting (I-)might-have-done. You-by this son-of
 āw^{*}tā^{*}-hī, janī-nē thā^{*}-kī hag^{*}rī rūkam-pāt bāchh^{*}ryā^{*}-dūm^{*}ryā^{*}-hē
on-coming-even, whom-by you-of all property singers-dancers-on
 urāi^{*}-didī, janī-kē thā^{*}-nē rōṭhā diyā.^{*} Jādi waṇī-kā
was-squandered, him-to you-by loaves were-given.^{} Then him-of*
 jī-nē kahī kē, 'bētā, tū mārē pā rayō. Ghar-tāp^{*}rō
father-by it-was-said that, 'son, thou me-of near remained. House-hut
 khēt-māl thārō hē. Āp^{*}-nē rāji khūsī-thi rahā. Thārō
field-meadow thine are. We joy happiness-with may-remain. Thy
 bhāi āyō jō rāji-wayō chāijē. Thārō bhāi mari
brother came therefore joyful-to-be is-proper. Thy brother having-died
 gayō-thō, abē pāchhō jīw^{*}tō wayō; khōwāi gayō-thō, phēr
gone-was, now back-again living became; having-been-lost gone-was, again
 lādō he.^{*}
got is.^{}*

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌNPWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

बना-जी थाँ-के घोड़ी-के गळे घुंगर-माळ । पावाँ-का नेवर बाजणा रे बन-ड़ा । बना-जी थाँ-का हाथ-में हखो रुमाळ । पावाँ-की मेंदी राचणी रे बन-ड़ा । बना-जी थे तो चढ़ चाल्या मज अधरात । मारी सूती नगरी खोलकी रे बन-ड़ा ॥ १ ॥

कंकड़ माथे पीपळी रे बीरा । जणी-पर चढ़ जोऊँ घारी वाट । माँडी-जायो चूनर लावीयो । भाभी-को भनवर गणे-मेलजे रे बीरा । पंचों-में राखो बाई-री होव । माँडी-जायो चूनर लावीयो । लावो तो हगरा हारू लावजे रे बीरा । नहीं-तर रीजे थारे देस । माँडी-जावीयो चूनर लावीयो । मेळूँ तो ढाल भराई बीरा । ओढ़ूँ तो हीरा भर-पड़े । माँडी-जावीयो चूनर लावीयो । नापूँ तो हाथ पचास । तोलूँ तो तोला तीह । माँडी-जान्नी चूनर लावीयो ॥ २ ॥

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (Sōṇḍwārī).

(STATE JHALLAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN.

- (1) Banā-jī, thā-kē ghōrī-kē galē ghuṅgar-māl.
O-bridegroom-sir, you-of mare-of on-neck bell-necklace.
 Pāwā-kā nōwar-bāj'nā, rē ban-rā.
Feet-of ornament-musics, O bridegroom.
 Banā-jī, thā-kā hāth-mē haryō rumāl.
O-bridegroom-sir, you-of hand-in green handkerchief.
 Pāwā-kī mēdi rāch'nī, rē ban-rā.
Feet-of henna-colour well-dyed, O bridegroom.
 Banā-jī, thē tō chaṛh chālyā maj adh'rāt,
O-bridegroom-sir, you indeed having-mounted wcnt middle half-night,
 Mārī sūtī nag'rī ōj'kī, rē ban-rā.
My sleeping village was-awakened, O bridegroom.
- (2) Kaṅkaṛ mātḥē pip'ī, rē bīrā,
Border on a-pīpal-tree, O brother,
 Janī-par chaṛh jūṭī thārī wāt.
Which-on having-mounted I-watch thy path.
 Māḍī-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Bhābhī-kō bhan'war gaṇē-mēl'jē, rē bīrā.
Brother's-wife-of nose-ring pawn, O brother.
 Pañchā-mē rākhō bāī-rī hōb.
The-village-assembly-in preserve sister-of dignity.
 Māḍī-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Lāwō, tō hag'rā hārū lāw'jē, rē bīrā,
If-you-bring, then all for bring, O brother,
 Nahī-tar rījē thārē dēs.
Otherwise remain in-thy country.

Māḍi-jāviyō chūnar lāviyō.
The-mother-born a-scarf brought.

Mēlū, tō dhāl bharāi, bīrā;
If-I-put (-it), then a-shield was-filled, brother;

Ōṛhū, tō hīrā jhar-parē.
If-I-wear (-it), then jewels fall-in-showers.

Māḍi-jāviyō chūnar lāviyō.
The-mother-born a-scarf brought.

Nāpū, tō hāth pachās;
If-I-measure (-it), then ells fifty;

Tōlū, tō tōlā tīb.
If-I-weigh (-it), then tolas thirty.

Māḍi-jāyō chūnar lāviyō.
The-mother-born a-scarf brought.

FREE TRANSLATION OF THE FOREGOING.

TWO SONGS SUNG BY WOMEN.

- (1) O Bridegroom, there is a bell-necklace on your mare's neck, and her anklets sound musically.
 O Bridegroom, you have a green kerchief in your hand, and your feet are fast-dyed with henna-colour.
 O Bridegroom, you mounted and started at midnight, and awakened my sleeping village.
- (2) O Brother, on the garden-boundary is a *pīpal* tree, and I climb upon it, and watch for your coming.
 (*Refrain*) The son of my mother has brought a scarf.
 O Brother, pawn the nose-ring of my sister-in-law (your wife), and thus save your sister's dignity in the village assembly.
 (*Refrain*) The son of my mother, etc.
 O Brother, if you bring, bring for all of us, or else stay at home.
 (*Refrain*) The son of my mother, etc.
 O Brother, if I put it into a shield, it fills it; if I wear it, there is a shower of jewels.
 (*Refrain*) The son of my mother, etc.
 If I measure it, it is fifty ells long; if I weigh it, it is thirty tolas.
 (*Refrain*) The son of my mother, etc.

THE BROKEN MĀLVĪ OF THE CENTRAL PROVINCES.

Mālvi is spoken, but in a corrupt form, being much mixed with Bundēli and Nimāḍi, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvi used by the Bhōyars and Katiyās of Ohhindwara, and the Pat'wās, or silk-weavers, of Ohanda. I shall deal briefly with each of these. The following is the estimated number of speakers of these broken dialects :—

Mālvi of Hoshangabad	126,523
Mālvi of Betul (called Dhōlēwārī)	119,000
Bhōyari of Ohhindwara	11,000
Katiyāi of Ohhindwara	18,000
Paṭṭvi of Ohanda	200
TOTAL	274,723

MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundēlī, and has been described in Vol. IX., Pt. I. The western end of the district, including the *Tahsīl* of Harda, and the State of Makrai does not speak Bundēlī, but a corrupt form of Mālvi. The number of speakers is estimated at 126,523.

This tract has the Bundēlī-speaking portion of Hoshangabad to its east. The Mālvi-speaking tract of Central India to its north, the Nimāḍī of Nimar to its west, and the Marāṭhī-speaking district of Ellichpur to its south. The language is a mixture of Mālvi, Bundēlī, and Nimāḍī, the basis being Mālvi. As usual in these border dialects, there does not appear to be any mixture of Marāṭhī.

A detailed examination of this mixed dialect is not necessary. It is sufficient to give, as an example, a short fable. Examples of the use of Bundēlī expressions are *kḥē* for the sign of the accusative-dative, and *gō* for *gayō*, gone. The Nimāḍī idioms are more numerous. Such are *āga* for *āgē*, in front; *chhē*, is; *jāch*, he goes. We may also note the peculiar form *līs-kē*, meaning 'having taken.' This is Bhili. In the Bhili of Khandesh *lī-s* is 'having taken.'

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

कई-का दिन एक आदमी अपना छोरा-खे लीस्के जंगल-में जाइ-रह्यो-यो । छोरो जो आग आग दोडतो-जातो-यो झाँक-मारी-के कहनो लयो कि दादा-जी देखी सही यो कितरो बडो पेड हवा-में उखडि-के जाइ पयो । भला देखो तो यो कसो पयो होय-गो । तब ओ-का बाप-ने कही कि बेटा या ऊँधावल-में गिरि-पयो । तब ओ-का छोरा-ने कही कि भला देखी तो यो बेट-को भाड कसो पतलो ओर कितरो/उँचो छे । अर ये-खे ऊँधावल-ने क्यों नहीं उखाडो । ओ-का बाप-ने जवाब दियो कि बेटा सागोन-को जाडोपन ओ-का गिरना-को कारण छे । ओ-खे अपनी डालन-को अर बडापन-को गर्भ थो । यो जब हवे चले तब हलतो चलोत नहीं । विचारो बेट-को भाड जरा-सी हवा-में लटू-पटू डुइ-जाच । एसी यो बचि-गयो ॥

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MALVĪ.

(DISTRICT HOSHANGABAD).

TRANSLITERATION AND TRANSLATION.

Kai-kā din ēk ād'mī ap'nā chhōrā-khē liskē jaṅgal-mē
On-a-certain day a man his-own son taken-having forest-in
 jāi-rah-yō-thō. Chhōrō jō āga āga dōḍ'tō-jātō-thō hāk-mārī-kē
going-was. The-son who before before running-going-was called-out-having
 kah'nō lag-yō ki, 'dādā-jī, dēkhō sahī, yō, kit'rō baḍō pēḍ hawā-mē
to-say began that, 'father-sir, see verily, this how large tree wind-in
 ukh'ḍī-kē jāi paḍ-yō. Bhalā, dēkhō tō, yō kasō
been-uprooted-having having-gone fell. Well, see now, this how
 paḍ-yō hōy-gō.' Tab ō-kā bāp-nē kahī ki, 'bētā, yā
fallen became.' Then him-of father-by it-was-said that, 'son, this
 ūdhāwal-mē giri-paḍ-yō.' Tab ō-kā chhōrā-nē kahī ki, 'bhalā,
storm-in fell-down.' Then him-of son-by it-was-said that, 'well,
 dēkhō tō, yō bēt-kō jhāḍ 'kasō pat'lō ōr kit'rō ūchchō chhē.
see now, this cane-of tree how thin and how high it-is.
 Aru yē-khē ūdhāwal-nē kyō nahī ukhāḍ-yō?' Ō-kā bāp-nē
And it-to the-storm-by why not was-it-uprooted?' Him-of father-by
 jawāb diyō ki, 'bētā, sāgōn-kō jādōpan ō-kā gir'nā-kō kāraṇ
answer was-given that, 'son, teak-of stiffness it-of falling-of cause
 chhē. Ō-khē ap'nī dālan-kō aru baḍāpan-kō garbh thō. Wō jab
is. It-to its-own boughs-of and greatness-of pride was. It when
 havē chalē, tab hal'tō chal'tō nahī. Bichārō bēt-kō jhāḍ
the-wind comes, then shaking moving not. The-poor cane-of tree
 jarā-sī hawā-mē laṭū-paṭū hui-jāch. Esō wō bachi-gayō.'
a-little-very wind-in bending becomes. So it escaped.'

FREE TRANSLATION OF THE FOREGOING.

A man once went into a forest with his son. As the boy was running in front of him, he called out, 'see, father, how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall?' The father said that it had been blown down by a storm. Then the son said, 'but see, here is this cane-tree, so thin and high. Why did not the storm uproot it too?' His father replied, 'my son, the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came, it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze, and hence it escapes.'

DHŌLEWĀRĪ OF BETUL.

South of the central portion of the Hoshangabad district, in which Bundēli is spoken, with Nimar to its west, the Bundēli-speaking Ohhindwara to its east, and the Marāṭhī-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangabad, and locally known as Dhōlēwārī, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāṭhī. The line of division between the two languages is an ethnological one. The Marāṭhī speakers are Kunbīs, who originally came from the Deccan. The Dhōlēwārī speakers are principally Bhōyars and Dhōlēwār Kurmīs. The former say that they came from Dhārā-nagarī in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāṭhī and Dhōlēwārī, there are also in Betul, Kūrkū spoken by 31,400 persons, and Gōṇḍī by 91,000. The Marāṭhī speakers number 75,000.

Like the language of Harda, this Dhōlēwārī is a broken mixture of Mālvi, Bundēli, and Nimārī, the first predominating, but here Bundēli is stronger than in Harda. The past tense of the verb substantive is both *thō* and *hatyō*, the latter being the Bundēli *hatō*, with a Mālvi termination. Note also the Marāṭhī *sā/hī*, for.

The specimen is a short statement taken down in a Court of Justice.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (DHŌLEWĀRĪ).

DISTRICT BETUL.

मवाल—तुमरो टांडा कहाँ पकड्यो गयो ।

जवाब—हमारो टांडा जैतापुर-पर हल्यो । हम सात आदमी हता । हम परतवाडा-से मह बैच-कर आवत-था और हम सात-म-से पीरू वैतूल छाट-का माठी ऊ रोज गयो घो । दोर-गीर कहीं साय-में नी ले-गयो । सब दोर जैतापुर-पर हता । हमारा सब टांडा-में ८० दोर हता । हमारा-म-से कोई-की चोरी-में चालान नी भयो । जैतापुर-पर कोई टांडा नी हतो । जब हम फिर-कर आवत-था तब उना गाँव-के एना बाजू जब दो सिपाही-ने हम-खे लाये मिला ॥

TRANSLITERATION AND TRANSLATION.

Savil.	Tum'rō	ṭāṇḍā	kahñ	pakadyō-gnyō ?
Question.	Your	caravan	where	seized-was ?
Jawāb.	Hamārō	ṭāṇḍā	Jaitāpur-par	hatyō. Ham sāt ād'mī hatā.
Answer.	Our	caravan	Jaitāpur-on	was. We seven men were.
Ham	Parat-wāḍā-sē	mahū	bēch-kar	āwat-thā, aur ham sāt-ma-sē
We	Parat-wāḍā-from	mahuā	sold-having	coming-were, and us seven-in-from

Pirū Baitūl haṭ-kā sāṭhi ū rōj gayō-thō. Ḍhōr-gīr kahī
Pirū to-Betul market-of for that day gone-was. Cattle-etcetera any
 sāth-mē nī lē-gayō. Sab ḍhōr Jaitāpur-par hatā.
company-in not he-took-away. All cattle Jaitāpur-on were.
 Hamārā-sab ṭāḍā-mē 87 ḍhōr hatā. Hamārā-ma-sē kōi-kī
Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of
 chōrī-mē chālān nī bhayō. Jaitāpur-par kōi ṭāḍā
theft-in sent-up-for-trial not he-became. Jaitāpur-on any caravan
 nī hatō. Jab ham phir-kar āwat-thā, tab unā
not was. When we returned-having coming-were, then that
 gāw-kē ēnā-bājū jab dō sipāhī-nē ham-khē lāyē
village-of on-this-side when two constable-by us having-brought
 milā.
were-met.

Free translation unnecessary.

BHÖYARĪ OF CHHINDWARA.

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagarī, and speak a broken Mālvi. In the adjoining district of Chhindwara the local Bundēli is often mechanically mixed with Marāṭhī, and examples have been given in Vol. IX., Pt. I. The Bhōyars of Chhindwara have retained their original Mālvi, but, in the same way, have mixed it with Marāṭhī, so that it has become a broken patois. A few lines of a version of the Parable of the Prodigal Son will be sufficient to illustrate it. The number of speakers is estimated at 11,000. Note the way in which a final ē is often represented by *a*. This is borrowed from Nimāḍi and also agrees with the practice of the Marāṭhī of Berar.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (BHÖYARĪ BROKEN DIALECT).

(DISTRICT CHHINDWARA).

कोनी एक मानस-ला दुई वेटा होता । ते-म-को नाहो याप-ला कहन लाग्यो यावा म-ला
 म्हरा हिस्सा-को धन आय-हे तू दे । तव आ-ने धन ओ-ला वाट-दियो । तव योड़ा दिन-भ
 नाहो वेटा समघो जमा कर-कन दूर मुलुक-म गयो आउर वहाँ वाहियात-पना कर-कन आपलो
 पेसो उडायो । तव ओ-न अवघो खर्चा उपर वना मुलुक-म मोठो दुष्काल पघो । ओ-ना विपत पडन
 लागी । तव वो वोन मुलुक-मा एक भला मानस-के जवर रह्यो ॥

TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	mānus-lā	duī	bēlā	hōtā.	Tē-ma-kō	nānhō
<i>Certain</i>	<i>one</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-of</i>	<i>the-younger</i>
bāp-lā	kahan	lāgyō,	'bābā,	ma-lā	mharā	hissā-kō	dhan āy-hē,
<i>the-father-to</i>	<i>to-say</i>	<i>began,</i>	<i>'father,</i>	<i>me-to</i>	<i>my</i>	<i>share-of</i>	<i>wealth comes,</i>
tyū dē.	Tab	ā-nē	dhan	ō-lā	bāt-diyō.	Tab	thōṛī
<i>that give.'</i>	<i>Then</i>	<i>him-by</i>	<i>wealth</i>	<i>him-to</i>	<i>was-divided.</i>	<i>Then</i>	<i>a-few</i>
dina-bh	nānhō	bēlā	sam'dhō	jamā	kar-kan	dūr	
<i>days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>together</i>	<i>made-having</i>	<i>a-distant</i>	
muluk-ma	gayō,	āur	walā	wāhiyāt-panā	kar-kan	āp'lō	paisō
<i>country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>riotousness</i>	<i>made-having</i>	<i>his-own</i>	<i>money</i>
udāyō.	Tab	ō-na	aw'dhō	kharchā-upar	wanā	muluk-ma	
<i>was-squandered.</i>	<i>Then</i>	<i>him-to</i>	<i>all</i>	<i>on-being-spent-after</i>	<i>that</i>	<i>country-in</i>	
mōṭhō	dushkāl	pad-yō.	Ō-nā	bipat	paḍan	lāgi.	Tab wō wōn
<i>great famine</i>	<i>fell.</i>	<i>Him-to</i>	<i>difficulty</i>	<i>to-fall</i>	<i>began.</i>	<i>Then</i>	<i>he that</i>
muluk-mā	ēk ' bhalā	mānus-kō	jawar	rahyō.			
<i>country-in</i>	<i>one gentle</i>	<i>man-of</i>	<i>near</i>	<i>lived.</i>			

PAṬ'VĪ OF CHANDA.

The Paṭwās, or silk-weavers, of Chanda in the Central Provinces speak another of these broken dialects. It looks as if the original language of these people was Marāṭhī and that they had abandoned it for Rājasthānī. As a specimen, I give a few lines of a version of the Parable. The vocabulary is full of Marāṭhī words, and there are a few Marāṭhī inflexions, but most of the grammar seems to be Rājasthānī (with here and there some Bundēli), and for convenience sake we may class the language as a form of Mālvi. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Paṭ'nūli or Paṭ'wēgārī, and is a form of Gujarātī. It is described below on pp. 447 and 448.

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

R AJASTHĀNĪ.

MĀLVĪ (PAṬ'VĪ BROKEN DIALECT).

(DISTRICT CHANDA).

कोनी एक मनुष्य-क दोन पोछा ह्ये । ति-का-मं-ती लहानो वाप-क मने बावा जे माल-
मत्तो-को वाटनी म-क आवं-को ते दे । मंग ति-न तेज-क जमा वाटी-दिये । मंग थोडा दिवस-मे
लहान पोरे समदो जमा करी-कुन्या दूर देस-क गये । आनिक ताहा वारबंड-पना-ती आपलो
जमा उडाई दिये । मंग ति-न अवघो खरच्या-वर ते देस-मे मोठो महाग्रो पडे । 'मंग ति-क अडचन
पडं-क लागे । तवा ति-न ते देस-मे एक भला मनुष्य जवर 'रहे । ति-न मंग ति-क हुकर चरा-
वं-क आपलो वावर-मे घाडे । तवा हुकर जे कौडा खातो-होतो ते कौडा-ती आपलो पोट भरतु
असो ति-का दिल-मे वासना हुई । आनि ति-क कोनी दिया नही ॥

TRANSLITERATION AND TRANSLATION.

Kōni	ēk	manushya-ka	dōn	pōryā	huyē.	Ti-kā-man-ti	lahānō	
Some	one	man-to	two	sons	were.	Them-of-in-from	the-younger	
bāp-ka	manē,	'bābā,	jē	māl-mattō-kō	wāṭ'ni	ma-ka	awam-kō,	
the-father-to	says,	'father,	what	property-of	share	me-to	coming-of(-is),	
tē	dē.'	Maṅg	tī-na	tēu-ka	jamā	wāṭi-diyē.	Maṅg	thōḍā
that	give.'	Then	him-by	them-to	property	was-divided.	Then	a-few
diwas-mē	lahān	pōrē	sam'dō	jamā'	kari-kunyā	dūr	dēs-ka	
days-in	the-younger	by-son	all	collection	made-having	a-far	country-to	
gayē.	ānik	tāhā	bār'baṇḍ-panā-ti	āp'lō	jamā	udāi-diyē.	Maṅg	
went,	and	there	debauchery-by	his-own	property	squandered.	Then	
tī-na	aw'dhō	khar'chyā-war	tē	dēs-mē	mōṭhō	mahāgrō	paḍē.	
him-by	all	on-being-spent-after	that	country-in	a-great	famine	fell.	
Maṅg	tī-ka	aḍ'oban	padañ-ka	lāgē.	Tawā	tī-na	tē	dēs-mē,
Then	him-to	difficulty	falling-to	began.	Then	him-by	that	country-in

ēk bhalā manushya jawar rahē. Ti-na maṅg ti-ka ḍukar
a gentle man near it-was-remained. Him-by then him-to swine
 charāwaṅ-ka āp'lō wāwar-mē dhāḍē. Tawā ḍukar jē kṛḍā
feeding-for his-own field-in it-was-sent. Then the-swine what chaff
 khātō-hōtō, tē kṛḍā-ti āp'lō pōṭ bhar'nu asō ti-kā dīl-mō hā'nā
eating-were, that chaff-by his-own belly to-fill such him-of heart-in wish
 huī. Āni ti-ka kōni diyā nahī.
was. And him-to anyone gave not.

NIMĀDĪ.

As examples of Nimāḍī, I give a version of the Parable of the Prodigal Son from Nimar, and a fragmentary folktale from Bhopawar.

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Nimāḍī.

(DISTRICT NIMAR).

कोई एक आदमी-का दुइ लडका था । उन-म-सू छोटा-न अपना बाप-सू कछो अरे दादा अपनी धन-दौलत-म जो म्हारी छिखो छीय सो म्ह-क दइ-म्हाक । तँव बाप-न अपनी धन-दौलत अपना बेटाना-क वाट-दी । बहुत दिन बित्या नही हु-से कि छोटी बेटो अपनी सब धन-दौलत लिइ-न कहीं दूर देस-क चळ्यो-गयो अरु वहाँ दंगा-बखिडा-म दिन तेर-करि-न अपनी धन-दौलत उडाइ दी । अरु जँव सब धन-दौलत वरबाद हुइ-गई तँव उना सुलक-म बडो अक्काळ पड्यो । अरु वो कंगाल हुइ-गयो । तँव वो जाइ-न उना देस-का रहेणावाळा-म-सी एक-काँ घर जाइ-न रह्यो । अरु उना आदमी-न व-ख अपना खेतना-म सुवर चराण-क भेच्यो । तँव जिना छिलका-क सुवर खाइ-रह्या-था वो छिलका खाइ-न अपनो पेट भरणू असी नौवत गुजरी घी । अरु कोई आदमी वो-ख कई न दे । असी वक्ता-म जब वो-की धुंदी जाइ-न आख्यो खुली । तँव वो कहे म्हारा दादा-का केतरा राख्या-हुवा नौकर के की जो पेट भरि-न रोटा खावच अरु रह्यो-भछो वॉघि-न घर लइ-जाच अरु हउँ छाँ भूको मरी-रह्योच । हउँ अँव उठि-न अपना दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रह्यी । थारा राख्या हुवा नौकरना-म-सी हउँ मी एक नौकर के असो समझ । असो कहि-न वो उख्यो नी अपना बाप-का पास आयो । वो दूर-सी आइ-रह्यो-थो एतरा-म ओ-का बाप-न ओ-क देख्यो व ओ-क दया आई । तँव वो दौद्यो नी बेटा-का गळा-म लिप्यो नी ओ-का चुम्मा लिया । बेटा-न बाप-सी कछो दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रह्यी । एतरा-पर भी बाप-न अपना नौकरना-सी कछो की सब-सी आळा कपडा लाइ-न लडका-क पहेनाव अरु ओ-का उँगली-म अँगठी डालो अरु ओ-का पाव-म डालण-कू पन्हेना देव । अपण मजा-म खासाँ पीसाँ नी चैन करसाँ । क्योंकी हउँ समझो-थो की ये म्हारे छोरो मरि-गयो-हु-से पण नही फिरि भी ये जिंदो के । वो कथई चळ्यो-गयो-थो पर फिरि आइ गयो । असो कहि-न वो चैन करण लाग्या ॥

अँव ओ-को बडो बेटो खेत-म थो । वो अवन लाग्यो नी घर-का पास पहुँच्यो तँव उन-न सुण्यो की बाज्यो अरु नाच चळी-रह्याच । ओ-का-पर-सी उन-न अपना नौकरना-म-सी एक-क पुकाख्यो नी ओ-क पूछ्यो की ये काँइ हुइ-रह्योच । नौकर-न ओ-क कछो की थारो भाइ आयोच नी थारा बाप-न जाफत दिविच क्योंकी थारो भाइ आळो भळो घर आइ-गयोच ।

ए-का-पर-सी बडा भाई-क सुखो आयो नी घर-म नही जाव । तंव वाप बाहर आयो नो बडा बेटा-क मनायो । ते-का-पर-सी बडा बेटा-न वाप-सी कछो देखजो एतरा बरस-सी थारो सेवा-चाकरी करुच कभी थारा हुकम-क नही तोड्यो । एतरा-पर भी तू-न म-क एक बार-भी बकरी-को बच्चो तक नहि दियो की हउं अपणा दोस्तना-का साथ चैन करतो । इन थारा छोटा छोरा-न राँडना-का साथ रहि-न अपणी धन-दौलत उडाइ दीधी वो छैरो घर आत-का साथ तू-न व-का साठ जाफत दीवीच । तंव वाप अपणा बडा बेटा-सी बोल्खो बेटा तू तो सदा म्हारा पासच हें नी जो म्हारी धन-दौलत के सब थारिच छे । अपण समझा या की थारो भाइ मरि-गयो-हु-से पण नहि फिरि भी वो जिंदो छे । वो कथई चक्यो-गयो-थो पर फिर आइ गयोच ए-का साठ आपण-क चायजे की अपण-न अनंद मनायणू नी खूसी होणू ॥

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Nīmāpī.

(DISTRICT NIMAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād'mi-kā dui laḍ'kā thā. Un-ma-sū chhōṭā-na
A-certain one man-of two sons were. Them-in-from the-younger-by
 ap'nā bāp-sū kaḥyō, 'arē dādā, ap'nī dhan-daulat-ma jō
his-own father-to it-was-said, 'O father, our wealth-property-in whatever
 mhārō hissō hōy sō mha-ka dai-nhāk.' Tāwa bāp-nī ap'nī
my share may-be that me-to give-away.' Then the-father-by his-own
 dhan-daulat ap'nā bēṭānā-ka bāt-di: Bahut din bityā nahi
wealth-property his-own sons-to was-divided. Many days passed not
 hu-sē ki chhōṭō bēṭō ap'nī sab dhan-daulat lii-na kabī
been-were that the-younger son his-own all property taken-having some
 dūr dēs-ka chalyō-gayō, aru wahā daṅgā-bakhēḍā-ma din
distant country-to went-away, and there riotous-conduct-in days
 tēr-kari-na ap'nī dhan-daulat uḍāi-di. Aru jīwa sab dhan-daulat
passed-having his-own property wasted-away. And when all property
 bar'bād hui-gai, tāwa unā mulak-ma baḍō akāl paḍyō, aru wō
destroyed became, then that country-in a-great famine fell, and he
 kaṅgāl hui-gayō. Tāwa wō jāi-na unā dēs-kā rāhenāwālā-ma-si
poor became. Then he gone-having that country-of inhabitants-in-from
 ēk-kā ghara jāi-na raḥyō, Aru unā ād'mi-na wa-kha ap'nā
one-of in-house gone-having lived. And that man-by him-to his-own
 khēt'nā-ma suwar charāṇa-ka bhējyō; tāwa jinā chhil'kā-ka suwar
fields-in swine feeding-for it-was-sent; then what husks the-swine
 khāi-rahyā-thā wō chhil'kā khāi-na ap'nō pēt bhar'nū asī
to-eat-used those husks eaten-having his-own belly to-fill such
 naubat guj'ri-thi. Aru kōi ād'mi wō-kha kaī na dē.
an-ecent occurred-had. And any man him-to anything not gives.
 Asī wakt-ma jab wō-ki dhundi jāi-na ākhyā khuli, tāwa
Such time-in when him-of pride gone-having eyes were-opened, then
 wō kahē, 'mhārā dādā-kā kētrā rākhyā-huwā naukār chhē, kī jō
he says, 'my father-of how-many kept servants are, that who
 pēt bhari-na rōṭā khāwach aru raḥyō-sahyō
belly filled-having breads eat and that-which-remained-over-and-above

bāddhi-na gharā laī-jāch, aru haū hyī bhūkō mari-rah-yōch. *tied-having in-house take-away, and I here hungry dying-remained-am.*
 Haū āwa uṭhi-na ap'ṇā dādā-kā pās jāis aru wa-ka kahis, *I now arisen-having my-own father-of near will-go and him-to I-will-say,*
 "dādā, dādā, ma-na Bhag'wān-kā agēḍi ni thārā agēḍi *father, father, me-by God-of in-presence and thee-of in-presence*
 baḍō pāp ki-yō, jē-kā-si thārō laḍ'kō kahelāna-kī mhārī aw'kāt *great sin was-done, which-of-from thy son being-called-of my worth*
 nahī rahi; thārā rākhyā-hu-wā naukar'nā-ma-si haū bhī ek naukar *not remained; thy kept servants-in-from I also one servant*
 chhū, asō samajh." Asō kahī-na wō uṭhyō ni ap'ṇā *am, such (you-may-)understand."* *Such said-having he arose and his-own*
 bāp-kā pās āyō. Wō dūr-si āi-rah-yō-thō, ē'rā-ma ō-kā bāp-na *father-of near came. He far-from coming-was, when his father-by*
 ō-ka dēkhyō, wa ō-ka dayā āi. Tāwa wō daud-yō ni *him-to it-was-seen, and him-to compassion came. Then he ran and*
 bēṭū-kā gaḷā-ma lip'tyō ni ō-kā chummā liyā. Bēṭū-na *the-son-of the-neck-in embraced and him-of kisses were-taken. The-son-by*
 bāp-si kahyō, 'dādā, ma-na Bhag'wān-kā agēḍi ni *the-father-to it-was-said, father, me-by God-of in-the-presence and*
 thārā agēḍi baḍō pāp ki-yō, jē-kā-si thārō laḍ'kō *of-thee in-the-presence great sin was-done, which-of-from thy son*
 kahelāna-kī mhārī aw'kāt nahī rahi.' Et'rā-par-bhī bāp-na *being-called-of my worth not remained.'* *So-much-on-even the-father-by*
 ap'ṇā naukar'nā-si kahyō, kī, 'sab-si āchhā kap'ḍā lāi-na *his-own servants-to it-was-said, that, all-than good clothes brought-having*
 laḍ'kā-ka pahenāw; aru ō-kā ūg'li-ma āg'thī ḍālō aru ō-kā pāw-ma *the-son-to put-on; and him-of finger-in a-ring put-on and his feet-on*
 ḍāl'na-ku panhainā dēw. Apaṇ mojū-ma khāsū pīsā ni *putting-for shoes give. We pleasure-in will-eat will-drink and*
 chain kar'sī; kyaū-kī haū sam'jhō-thō kī yē mhārō chhōrō *merriment will-make; because-that I understood-had that this my son*
 mari-gayō-hu-sē, paṇ nahī, phiri-bhī yō jindō chhū; wō kathaī *dead-gone-was, but no, again-even he alive is; he somewhere*
 chalyō-gayō-thō, par phiri āi-gayō.' Asō kahī-na wō chain *gone-away-had, but again returned.'* *Thus said-having they merriment*
 kar'na lāgyā. *to-do began.*

Āwa ō-kō baḍō bēṭō khēt-ma thō. Wō aw'na lāgyō ni ghar-kā *Now his elder son field-in was. He to-come began and house-of*
 pās pahūchyō; tāwa un-na sunyō kī 'bājyō aru nāch *near reached; then him-by was-heard that music and dancing*

ohaḷi-rahyaḥ.' Ō-kā-par-sī un-na ap'nā naukar'nā-ma-sī ēk-ka
going-on-are.' That-of-on-from him-by his-own servants-in-from one-to
 pukāryō nī ō-ka pūchhyō kī, 'yē kāi hui-rahyaḥ?'
it-was-called and him-to it-was-asked that, 'this what going-on-is?'
 Naūkar-na ō-ka kahyō kī, 'thārō bhāi āyōch, nī thārā
The-servant-by him-to it-was-said that, 'thy brother come-is, and thy
 bāp-na jāphat divich, kyaū-kī thārō bhāi āchhō-bhaḷō ghara
father-by a-feast given-is, because-that thy brother safe-well in-house
 āi-gayōch.' Ē-kā-par-sī baḍā bhāi-ka ghussō āyō nī ghar-ma
returned-is.' This-of-on-from the-elder brother-to anger came and house-in
 nahi jāw. Tāwa bāp bāhar āyō nī baḍā bēṭā-ka manāyō.
not goes. Then the-father out came and the-elder son-to it-was-entreated.
 Tē-kā-par-sī baḍā bēṭā-na bāp-sī kahyō, 'dēkh'jō, ē'rā
That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many
 baras-sī thāri sēwā-chaḥ'ri karūch, kabhi thārā hukam-ka nahi
years-from thy service I-doing-am, ever thy order-to not
 tōdyō. Ē'rā-par-bhi tū-na ma-ka ēk-wār-bhi bak'ri-kō
it-was-broken. So-much-on-even thee-by me-to one-time-even a-she-goat-of
 bachhō tak nahi diyō kī haū ap'nā dōst'nā-kā sāth chain
a-young-one even not was-given that I my-own friends-of with merriment
 kartō. Inā thārā chhōṭā chhōrā-na rāṇḍ'nā-kā sāth rahi-na
might-have-made. This thy younger son-by harlots-of with lived-having
 ap'nī dhan-daulat udāi-divī, wō chhōrō ghara āta-kā
his-own property was-wasted-away, that son to-house on-coming-of
 sāth tū-na wa-kā-sāṭha jāphat divich.' Tāwa bāp ap'nā baḍā
with thee-by him-of-for a-feast given-is.' Then the-father 'his-own elder
 bēṭā-sī bōlyō, 'bēṭā, tū-tō sadā mhārā pāsa-oh chhē, nī jō
son-to said, 'son, thou-indeed always me-of near art, and whatever
 mhārī [dhan-daulat chhē, sab thāri-oh chhē. Apaṇ sam'jhā-thā kī
my property is, all thine-alone is. We understood-had that
 thārō bhāi mari-gayō-hu-sē, paṇ nahi, phiri-bhi wō jindō chhē; wō
thy brother dead-gone-was, but no, again-even he alive is; he
 kathai chalyō-gayō-thō, par phiri āi-gayōch; ē-kā-sāṭha apaṇ-ka
somewhere gone-away-had, but again returned-has; this-of-for us-to
 chāy'jē kī apaṇ-na anand manāw'nū nī khūsī
it-was-meet that us-by merriment was-to-be-celebrated and happiness
 hōnū.
was-to-be-become.'

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪNĀDĪ.

(STATE BARWANI, BHOPAWAR AGENCY).

एक राजा थो । वो सिकार-ख जाय । बड़ी फजर-सी तो सिकार खेलत खेलत वो-ख पाणी-की तीस लागी । ऊ-न अपना मन-म कयो की पाणी कई जगा मिक तो पीणू । इतरा-म वो-ख एक लीम-को भाड गहरो नजर आयो । वहाँ पाणी होयगा असो जानी-न घोडी दवडाई-न लीम पास गयो । वहाँ जाई-न देखज तो एक सूखी तकाई पडीज न एक जोगी पलक लगाई-न बन्धो-थो न वो-को चेली बसती-म आटो माँगण गयो-थो । राजा-न मन-म कयो की यहाँ पाणी मिकन कई मिल । कसी जगा-म जोगी बन्धोज । वो-ती बखत राजा सोना-को सुगट पहेखो-थो । वो-म कली-को वासी होज । ते-का-सू राजा-ख कई समज नहीं पडी न मरेलो साँप जोगी-का गळा-म बकवी-आयो । इतरा-म आटो माँगी-न चेली आयो चेला-न अपना गुरू-का गळा-म साँप बकवेलो देखी-न साँप-ख कयो की जिन-न भूरा गुरू-का गळा-म साँप बकवो-होय वो-ख तू जाई-न रात-म डस । अलगाँव राजा अपना महल-म आई-न सुगट उतारी-न बन्धा । तँव राजा-ख चेत आई की आपण जोगी-का गळा-म मरेलो साँप बकवी-आया । ये बुरी काम/कखो । पण अब जाई-न साँप निकाकी-आऊँ । असो विचार करी-न राजा विदा हुयो ॥

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀPI DIALECT.

(STATE BHARWANI, BHOPALWAR AGENCY).

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Wō sikār-kha jāy. Baḍi phajar-sī tō
A king there-was. He hunting-for goes. Early morning-from indeed
 sikār khēl'ta-khēl'ta wō-kha pāṇi-kī tīs lāgī. Ū-na ap'nā
hunting in-sporting-in-sporting him-to water-of thirst was-felt. Him-by his-own
 man-ma kayō kī, 'pāṇi kūi jagā mīla tō pīṇū.'
mind-in it-was-said that, 'water at-some place if-it-is-got then I-may-drink.'
 It'rā-ma wō-kha ēk līm-kō jhāḍ gah'rō naḥar āyō. Wahū pāṇi
So-much-in him-to one nīm-of tree dense in-sight came. There water
 hōy'gā asō jāṇi-na ghōḍō ḍaw'ḍāi-na līm pās gayō.
will-be so thought-having horse caused-to-run-having the-nīm near he-went.
 Whū jāi-na dēkhaj tō ēk sūkhī talāi paḍij na ēk jōgī
There gone-having it-seen-is then one dried tank lying-is and one devotee
 palak lagāi-na baṭhyō thō, na wō-kō chēlō was'ti-ma āṭō
eye-lashes closed-having seated was, and him-of disciple village-into flour
 māḡ-na gayō-thō. Rājā-na man-ma kayō kī, 'yahū pāṇi mīla
to-beg gone-was. The-king-by mind-in it-was-said that, 'here water is-got
 na kāi mīla; kasi jagā-ma jōgī baṭhyōj!' Wō-ti bakhat
not anything got; what-sort-of place-in the-devotee seated-is!' At-that time
 rājā sōnā-kō mugaṭ paheryō-thō; wō-ma Kalī-kō wāsō hōj;
(by-)the-king gold-of a-crown worn-was; that-in Kalī-of abode being-is;
 tā-kā-sū rājā-kha kāi samaj nahī paḍi. Na marēlō
that-of-from the-king-to any understanding not occurred. And a-dead
 sāp jōgī-kā galā-ma wāl'vī-āyō. It'rā-ma āṭō
serpent the-devotee-of neck-in having-suspended-came. So-much-in flour
 māḡi-na chēlō āyō. Chēlā-na ap'nā gurū-kā galā-ma
begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in
 sāp wāl'vēlō dēkhi-na sāp-kha kayō kī, 'jin-na mhārā
a-serpent suspended seen-having serpent-to it-was-said that, 'whom-by my
 gurū-kā galā-ma sāp wāl'vyō-hōy, wō-kha tū jāi-na
preceptor-of the-neck-on serpent may-have-been-suspended, him-to thou gone-having
 rāt-ma ḍas.' Alyāḡ rājā ap'nā mahāl-ma āi-na mugaṭ
the-night-in bite.' Here the-king his-own palace-in come-having crown

utāri-na baṭhyā. Tāwa rājā-kha chāt āi kī, 'āpaṇ
put-off-having sat. Then the-king-to consciousness came that, 'I
 jōgī-kā gaḷā-ma marēlō sāp waḷ'vī-āyā; yō burō kām
the-devotee-of on-the-neck a-dead serpent having-put-came; this bad work
 karyō. Paṇ ab jāi-na sāp nikāḷi-āñ. Asō
was-done. But now gone-having the-serpent taken-off-having-I-will-come. Thus
 vichār karī-na rājā bidā-huyō.
consideration made-having the-king set-out.

FREE TRANSLATION OF THE FOREGOING.

There was a king. He used to go for hunting in the early morning. (One day) when he was hunting he felt thirsty. He was thinking of drinking water if it could be got somewhere, when he caught sight of a shady *nīm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nīm*. On going there he found that there was a dry tank, and by it a devotee seated with his eyes closed. His disciple had gone to the village for begging flour. The king said to himself that there was neither water nor anything there and that it was a strange place for a devotee to sit in. At that time the king was wearing a crown of gold, in which abode the demon Kali,¹ and through its influence the king could not understand what he was doing; so he took up a dead serpent which was lying there, and folded it round the devotee's neck. By this time the disciple returned after doing his begging. Seeing the serpent folded round his preceptor's neck, he said to the serpent, 'Go and bite at night him who has folded you round the neck of my preceptor.' In the meanwhile the king had returned to his palace and the moment he took off the crown and sat down he remembered that he had folded the serpent round the devotee's neck, and that it was a very wicked action. So he resolved to go back at once and take it off. So thinking, the king set out.

¹ The presiding evil genius of the present age.

LIST OF STANDARD WORDS AND

English.	Mārwarī.	Mārwarī (Thal of Jaisalmer).	Jaipur.	Mewar.
1. One	Ēk	Hāk	Ēk, yāk	Ēk
2. Two	Dōy	Bē	Dō	Dō
3. Three	Tin	Tina	Tin	Tin
4. Four	Chiyār, chyār	Ohāra	Chyār	Chyār
5. Five	Pāch	Pūcha	Pāch	Pāch
6. Six	Ohhaw	Ohhaw, ohha	Ohhai	Ohhai
7. Seven	Sāt	Satta	Sāt	Sāt
8. Eight	Āth	Attha	Āth	Āth
9. Nine	Naw	Naw	Nau	Nau
10. Ten	Das	Das	Das	Das
11. Twenty	Bis	Bisa	Bis	Bis
12. Fifty	Pachā	Pachās	Pachās	Pachās
13. Hundred	Sō; Saik'rō	Sō	Sau	Sau
14. I	Hū, mhū	Hū	Maī	Maī
15. Of me	Mhārō, mārō	Mā-jō	Mhārō	Mārō
16. Mine	Mhārō, mārō	Mayālō	Mhārō	Mērō
17. We	Mhē, mē	Mhē	Mhē	Hem, hamā
18. Of us	Mhārō, mārō	Mhārō	Mhārō-kō	Mhārō
19. Our	Mhārō, mārō	Mhārō	Mhārō-kō	Mhārō
20. Thou	Tū, thū	Tū, tū	Tū	Tū
21. Of thee	Thārō	Tā-jō	Thārō	Tārō
22. Thine	Thārō	Tayālō	Thārō	Tārō
23. You	Thē; tamē	Thē	Thē	Tam, tum, tham
24. Of you	Thārō, tamārō	Thārō	Thārō-kō	Thārō
25. Your	Thārō, tamārō	Thārō	Thārō-kō	Thārō

SENTENCES IN RĀJASTHĀNĪ.

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nimāṣī (Nimar).	English.
Ek	Ek	1. One.
Do	Dai	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pāch	Pach	5. Five.
Chhō	Chhaw	6. Six.
Sāt	Sāt	7. Seven.
Āth	Āth	8. Eight.
Naw	Naw	9. Nine.
Das	Das	10. Ten.
Vis	Bi	11. Twenty.
Pachās	Pachās	12. Fifty.
Sā	Sau	13. Hundred.
Hā	Hā	14. I.
Mhārō, mārō	Mhārō	15. Of me.
Mhārō, mārō	Mhārō	16. Mine.
Mhē	Ham	17. We.
Mhā-kō, mhāno	Hamārō	Hamārō	18. Of us.
Mhā-kō, mhāno	Hamārō	Hamārō	19. Our.
Tā	Tā	20. Thou.
Thārō	Thārō	21. Of thee.
Thārō	Thārō	22. Thine.
Thē, thā	Tam	Tam	23. You.
Thā-kō, thāno	Tamārō	Tamhārō	24. Of you.
Thā-kō, thāno	Tamārō	Tamhārō	25. Your.

English.	Mārwāṛī	Mārwāṛī (Thal of Jaisalmer)	Jalpuri.	Mewāṛī
26. He	Wō, u, uwō	Ō	Wō	Wō, woh
27. Of him	Un-rō	Uṇ-rō	U-lō	Wāih-ko
28. His	Un-rō	Uṇ-rō	U-lō	Wāih-lō
29. They	Wē, wai, uwē	Ō	Wai	Wē, wai, waih . . .
30. Of them	Uṇ-rō	Uṇ-rō	Wā-lō	Uṇ-lō
31. Their	Uṇ-rō	Uṇ-rō	Wā-lō	Un-lō
32. Hand	Hat	Hath	Hat	Hat
33. Foot	Paṛ	Paṛ	Paṛ	Paṛ, pṛṛ
34. Nose	Nak	Nak	Nak	Nak
35. Eye	Ākh; nāṁ	Ākh	Ākh	Ālhy
36. Mouth	Mūḍō	Mūḍō	Mūḍō	Mūh
37. Tooth	Dūt	Dūt	Dūt	Dūt
38. Ear	Kān	Kan	Kān	Kān
39. Hair	Kṛ; bāl	Kṛ	Bāl	Bāl
40. Head	Māthō	Matthō	Mēth	Sir
41. Tongue	Jib	Jibh	Jib	Jib
42. Belly	Pēt	Pēt	Pēt	Pēt
43. Back	Māūr	Patelī	Mangar	Maṅgar, pith . . .
44. Iron	Lō	Lō	Lō	Lōh
45. Gold	Sonō	Sonō	Sonō	Sonō
46. Silver	Rūpō	Chādī, rūpō	Chādī	Chādī
47. Father	Bāp	Bāp	Bāp	Bāp, bāṇ
48. Mother	Mā	Mā	Mā	Mā
49. Brother	Bhāī	Bhāī	Bhāī	Bhāī
50. Sister	Bāī	Bāī	Bhāī	Bāhāī
51. Man	Minakh; ād'mī . . .	Munakh, māuns, ād'mī	Motyār, minakh, ād'mī	Ād'mī, mard, motyār
52. Woman	Lugāl	Lugāl	Lugāl	Bair-bāī, bīr-bāī, lugāl

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmādi (Nimar).	English.
Ū	Ū	Wō	26. He.
Wanī-kō, -rō; upī-kō, -rō; vī-kō, -rō.	Ō-kō, unā-kō, us-kō	Us-kō, ō-kō	27. Of him.
Wanī-kō, -rō; upī-kō, -rō; vī-kō, -rō.	Ō-kō, unā-kō, us-kō	Us-kō, ō-kō	28. His.
Vi	Vi	Wō	29. Thoy.
Wanū-kō, wanā-kō	Un-kō	Un-kō	30. Of them.
Wanū-kō, wanā-kō	Un-kō	Un-kō	31. Their.
Hāt . . . . .	.....	Hāt	32. Hand.
Pag . . . . .	.....	Pāw	33. Foot.
Nāk . . . . .	.....	Nāk	34. Nose.
Akh . . . . .	.....	Ākh	35. Eye.
Mūdhō . . . . .	.....	Manḍhō	36. Mouth.
Dāt . . . . .	.....	Dāt	37. Tooth.
Kāu . . . . .	.....	Kān	38. Ear.
Kās . . . . .	.....	Bāl	39. Hair.
Māthō . . . . .	.....	Sir	40. Head.
Jibh . . . . .	.....	Jibh	41. Tongue.
Pēt . . . . .	.....	Pēt	42. Bolly.
Pīḥ . . . . .	.....	Pīḥ, pūḥ	43. Back.
Lōh	Lūwō	Lōhō	44. Iron.
Sōnō	Sōnō, sunnō	Sunnō	45. Gold.
Chādi . . . . .	.....	Chādi	46. Silver.
Bāp, bhābhī, pitā	Bāp, dādā, dāy-jī	Bāp, dādā, dādō	47. Father.
Mā	Mā, jiji	Mā, māya	48. Mother.
Bhāi . . . . .	.....	Bhāi	49. Brother.
Bain, bēn . . . . .	.....	Bahēn	50. Sister.
Ād'mī, manak . . . . .	.....	Ād'mī	51. Man.
Lugāi	Bahū	Aw'rnt	52. Woman.

English.	Mārwāṇī.	Mārwāṇī (Thajī of Jaisalmer)	Jalpurī.	Mēwāṇī
26. He	Wō, u, uwō	Ō	Wō	Wō, woh
27. Of him	Uq-rō	Uq-rō	U-kō	Wāih-ko
28. His	Un-rō	Uq-rō	U-lō	Wāih-lō
29. They	Wō, wai, uwē	Ō	Wai	Wē, wai, waih . .
30. Of them	Uqñ-rō	Uwñ-rō	Wñ-lō	Un-lō
31. Their	Uqñ-rō	Uwñ-rō	Wñ-lō	Un-kō
32. Hand	Hāt	Hath	Hāt	Hāt
33. Foot	Paḡ	Paḡ	Paḡ	Pāw, jāḡ
34. Nose	Nāk	Nak	Nāk	Nak
35. Eye	Ākh; wāñ	Ākh	Ākh	Ākhyā
36. Mouth	Mūdo	Mūdo	Mūdo	Mōh
37. Tooth	Dīt	Diṭa	Dīt	Dīt
38. Ear	Kān	Kan	Kān	Kān
39. Hair	Kē; bā	Kē	Bā	Bā
40. Head	Māthō	Matthō	Mēthō	Sir
41. Tongue	Jih	Jih	Jih	Jih
42. Belly	Pēt	Pēt	Pēt	Pēt
43. Back	Māñr	Patthi	Mañgar	Mañgar, pith . . .
44. Iron	Lō	Lō	Lō	Lch
45. Gold	Sōnō	Sōnō	Sōnō	Sōnō
46. Silver	Rāpō	Chādi, rāpō	Chādi	Chādi
47. Father	Bāp	Bāp	Bāp	Bāp, lāto
48. Mother	Mā	Mā	Mā	Mā
49. Brother	Bhāi	Bhāi	Bhāi	Bhāi
50. Sister	Bhē	Bhē	Bhāñ	Bāhñ
51. Man	Mīnakhi; ād'mi	Manakh, mīnax, ādmi .	Motyār, minakh, ād'mi	Ād'mi, mard, mōtyār
52. Wom	Lugāi	Lugāi	Lugāi	Bāñ-bāñi, mē-bāñi, lugāi

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nimādi (Nimar).	English.
Ū	Ū	Wō	26. He.
Wanī-kō, -rō; unī-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō . . .	Us-kō, ō-kō	27. Of him.
Wanī-kō, -rō; unī-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō . . .	Us-kō, ō-kō	28. His.
V₁	Vi	Wō	29. They.
Wanā-kō, wanū-kō	Un-kō	Un-kō	30. Of them.
Wanā-kō, wanā-kō	Un-kō	Un-kō	31. Their.
Hāt . . . . .	. . . . .	Hāt	32. Hand.
Pag . . . . .	. . . . .	Pāw	33. Foot.
Nāk . . . . .	. . . . .	Nāk	34. Nose.
Akh . . . . .	. . . . .	Ākh	35. Eye.
Mūḍō . . . . .	. . . . .	Mundhō	36. Mouth.
Dāt . . . . .	. . . . .	Dāt	37. Tooth.
Kān . . . . .	. . . . .	Kān	38. Ear.
Kēs . . . . .	. . . . .	Bāl	39. Hair.
Māthō . . . . .	. . . . .	Sir	40. Head.
Jibh . . . . .	. . . . .	Jibh	41. Tongue.
Pēt . . . . .	. . . . .	Pēt	42. Belly.
Pith . . . . .	. . . . .	Pit, pūṭ	43. Back.
Lōh	Lūwō	Lōhō	44. Iron.
Sōṇō	Sōṇō, sunnō	Sunnō	45. Gold.
Chāḍi . . . . .	. . . . .	Chāḍi	46. Silver.
Bāp, bhābhā, pitā	Bāp, dādā, dāy-jī	Bāp, dādā, dāḍō	47. Father.
Mā	Mā, jīl	Mā, māya	48. Mother.
Bhāi . . . . .	. . . . .	Bhāi	49. Brother.
Bain, bēn . . . . .	. . . . .	Bahēp	50. Sister.
Ād*mi, manak . . . . .	. . . . .	Ād*mi	51. Man.
Lugāi	Bairā	Āw*rat	52. Woman.

English.	Mārwarī.	Mārwarī (Thal of Jaisalmer).	Jalpurī.	Mewāṇī.
53. Wife	Jarhāt; bahū	Baṭ	Bhaṭ, lagai	Lagai
54. Child	Tābar; bālak	Taba	Bajak, tābar	Bajak
55. Son	Bēta, dikaro	Dikaro	Bēṭa	Bēta, chhoro
56. Daughter	Bēṭī, dhiwari, dikari	Dikari	Bēṭī	Bēṭī, chhosi
57. Slave	Golō; chākar	Chākar	Bādo	Bādo
58. Cultivator	Karao	Ilāh	Palati	Kistū, jīmīdar
59. Shepherd	Frājīyā	Gowāl, gōri	Gowālyā	Gowāl
60. God	Isur; Ilām-jī	Par'mitvar, bhagwān	Par'mitvar	Ilām, Isur
61. Devil	Bākar	Sitan	Ilākar, parēt, bhāt	Bhāt, parēt
62. Sun	Sūraj-jī	Sūraj	Sūraj	Sūraj
63. Moon	Chandar'mā-jī	Chandarmā	Chēd	Chēd
64. Star	Tārō	Tārā	Tārō	Tārō
65. Fire	Bistāw	Bistā	Ag, bistā, bistādar	Ag, agya
66. Water	Jāl	Parī	Pāni	Pāni
67. House	Ghar	Ghar	Ghar, jagi	Ghar
68. Horse	Gharō	Gharō	Gharō	Gharō
69. Cow	Gāy	Gāya	Gāy	Gāy
70. Dog	Kuttō, giṇḍak	Kuttō	Kal'ar, garḍak, gāḍak'ar	Kuttō, lūkarō
71. Cat	Minnal	Bill, minnal	Bilī, lālī, myāū	Bilāl
72. Cook	Kokaro	Kukaro	Mur'go	Mur'go
73. Duck	Ad	Ad	Batak	Batak
74. Ass	Gadhā, puraniyō	Gado	Ghadda, gaddayō	Gadhō, chaupō
75. Camel	Ūṭh, pāgal, tāliyō, mayyō; jākhōrō.	Ūṭ	Ūṭh	Ūṭ
76. Bird	Pākhārā	Pākhā	Chipi, chapi	Chipi
77. Go	Jā	Jā	Jā	Jā
78. Eat	Jim	Khā	Khā	Khā
79. Sit	Baith	Baith	Baith	Baith

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nīmādi (Nimar).	English.
Lugāi, wāū	Baū	Lūdi, bāy*ki	53. Wife.
Balak, chhōrō	Bachōrō	54. Child.
Laḍ*ko, bēṭo	Bēṭo, chhōrō, laḍ*ko	55. Son.
Laḍ*ki, bēṭi	Bēṭi, chhōrī, laḍ*ki	56. Daughter.
Lēḍo	Gulām	57. Slave.
Kar*shān	Kir*shān	Kisūn	58. Cultivator.
Gāḍ*ī	Gadariyō	59. Shepherd.
Paramēśwar	Dēwa	60. God.
Bhūt, jind	Bhūt	61. Devil.
Sūraj	Sūraj	62. Sun.
Chāḍ	Chāḍ	63. Moon.
Tārā	Tārō	64. Star.
Was*di	Bastī	Āg	65. Fire.
Pāni	Pāni	Pāni	66. Water.
Ghar	Ghar	67. House.
Ghōṛō	Ghōḍō	68. Horse.
Gāy	Gāy	69. Cow.
Kuttō, kut*ro, ṭēg*ḍo	Kuttō, kutō	70. Dog.
Mīn*ki	Billi, mājar	71. Cat.
Kūl-ḍo	Kuk*ḍo	72. Cook.
Badak	Badak	73. Duck.
Gadō, rāe*bō	Gadho	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Pākhērī	Pañchhi, pākhērī	76. Bird.
Jā	Jā	77. Go.
Khā	Khā	78. Eat.
Bēṭh	Baṭh	79. Sit.

English.	Mārwaṛī	Mārwaṛī (Thāl of Jalesmer).	Jaipuri	Mōwālī.
80. Come . . .	Āw . . .	Āw, ā . . .	Ā, āw . . .	Ā . . .
81. Beat . . .	Kāt . . .	Mār . . .	Pāt . . .	Mār . . .
82. Stand . . .	Ūṭo-ho . . .	Ūth . . .	Ūṭo-whai . . .	Khaṛo wha . . .
83. Die . . .	Mar . . .	Mar . . .	Mar . . .	Mar . . .
84. Give . . .	Dē-dē . . .	Dī . . .	Dī . . .	Dī . . .
85. Run . . .	Dap . . .	Daur . . .	Bhāḡ . . .	Daur, bhāj . . .
86. Up . . .	Ūchō, ūpar . . .	Ūchō . . .	Ūpar . . .	Ūpar . . .
87. Near . . .	Kanā, nīṛō, gādī . . .	Nīṛō, land . . .	Kanāi . . .	Nīṛō, nīṛā, kanni . . .
88. Down . . .	Hīṭāī, nīchāī . . .	Nīchē . . .	Nīchāi . . .	Nīchāi . . .
89. Far . . .	Alḡō . . .	Aghō . . .	Dā . . .	Dār . . .
90. Before . . .	ĀḡM, pāḡ . . .	Āḡyī . . .	Pāḡ, āḡai . . .	Āḡai . . .
91. Behind . . .	Lawāī, pīchhāī . . .	Pāchhāī . . .	Pāchhāi, pīchhāi-nai . . .	Pāchhāi, gāḡ . . .
92. Who . . .	Kun . . .	Kū . . .	Kun . . .	Kaun . . .
93. What . . .	Kāī, kaī . . .	Kī . . .	Kāī . . .	Kī . . .
94. Why . . .	Kū . . .	Kū . . .	Kū . . .	Kū . . .
95. And . . .	Nāī, ar . . .	Aur, ar . . .	Aur, ar . . .	Ar, aur . . .
96. But . . .	Pu . . .	Pau . . .	Pau . . .	Par . . .
97. If . . .	Jī . . .	Jē . . .	Jā, jī, jai . . .	Jai . . .
98. Yes . . .	Hā . . .	Hā, huwī . . .	Hā, mhai, hambai, hī, hū . . .	Hā . . .
99. No . . .	Nā . . .	Na, kō-nī . . .	Na, hāī . . .	Nāh . . .
100. Also . . .	Gajab-ū . . .	Aur, hāya . . .	Hāy, rām-rām . . .	Hāy . . .
101. A father . . .	Bāp . . .	Bāp . . .	Bāp . . .	Bāp . . .
102. Of a father . . .	Hīp-rō . . .	Bāp-rō . . .	Bāp-kō . . .	Bāp-kō . . .
103. To a father . . .	Bāp-nāī . . .	Bāp-nī . . .	Bāp-nai . . .	Bāp-nai . . .
104. From a father . . .	Bāp-sāī . . .	Bāp-sāī . . .	Bāp-sāī . . .	Bāp-tāī, -sāī . . .
105. Two fathers . . .	Dōy bāp . . .	Dō bāp . . .	Dō bāp . . .	Dō bāp . . .
106. Fathers . . .	Bāp . . .	Bāp . . .	Bāp . . .	Bāp . . .

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nīmādi (Nimar).	English.
Ā	Āw	80. Come.
Mār	Mār	81. Beat.
Ūbhō-rō	Khado	82. Stand.
Mar	Mar	83. Die.
Dā	Da, dā	84. Give.
Dōd	Bhāg	85. Run
Ūpar	Upar	86. Up.
Mērō	Pās, najik	87. Near.
Nichō	Nioha	88. Down.
Dār, vāg ¹ lō	Dār	89. Far.
Pālā, āgō	Āga	90. Before.
Pāchhō	Pāchha	91. Behind.
Kūn	Kun, kun	92. Who.
Kaī, kâī	Kaī, kaī	Kâī	93. What.
Kū, kyū, kyō	Kyāū	94. Why.
Anr, ōr, nē	Aru, nī, va	95. And.
Par, parant, pan	Pan	96. But.,
Jō	Agar	97. If.
Hā	Hā	98. Yes.
Nī, nī	Nahi	99. No.
Alē-arō	Ar bāp-rō	100. Alas.
Bāp	Bāp	101. A father.
Bāp-kō, -rō	Bāp-kō	102. Of a father
Bāp-nē, -kō	Bāp-kō	Bāp-kū	103. To a father.
Bāp-āī, -sō, -ū	Bāp-sī	104. From a father.
Dō bāp	Dui bāp	105. Two fathers.
Bāp	Bāp, bāp-hōr (or hōrō, -hōn, -hōn, and so throughout all declensions). ¹	Bāp-un	106. Fathers.

¹ The plural suffixes will be varied in the following words, so as to show their use.

English.	Mārwāṭī.	Mārwāṭī (Thol of Jalalmer)	Jaipuri.	Māwāṭī.
107. Of fathers . . .	Bāpī-rō . . .	Bāpī-rō . . .	Bāpī-kō . . .	Bāpī-kō . . .
108. To fathers . . .	Bāpī-nāī, -kanāī . . .	Bāpī-nāī . . .	Bāpī-nai . . .	Bāpī-nai . . .
109. From fathers . . .	Bāpī-sū . . .	Bāpī-sū . . .	Bāpī-sū . . .	Bāpī-tai, -sai . . .
110. A daughter . . .	Bēti . . .	Dik'ri . . .	Bēti . . .	Bēti . . .
111. Of a daughter . . .	Bēti-rō . . .	Dik'ri-rō . . .	Bēti-kō . . .	Bēti-kō . . .
112. To a daughter . . .	Bēti-nāī, -kanāī . . .	Dik'ri-nāī . . .	Bēti-nai . . .	Bēti-nai . . .
113. From a daughter . . .	Bēti-sū . . .	Dik'ri-sū . . .	Bēti-sū . . .	Bēti-tai, sai . . .
114. Two daughters . . .	Dōy bētiyā . . .	Dē dik'riyā . . .	Dō bēti, dō bētiyā . . .	Dō bēti . . .
115. Daughter . . .	Bētiyā . . .	Dik'riyā . . .	Bētiyā . . .	Bētiyā . . .
116. Of daughters . . .	Bētiyā-rō . . .	Dik'riyā-rō . . .	Bētiyā-kō . . .	Bētiyā-kō . . .
117. To daughters . . .	Bētiyā-nāī, -kanāī . . .	Dik'riyā-nāī . . .	Bētiyā-nai . . .	Bētiyā-nai . . .
118. From daughters . . .	Bētiyā-sū . . .	Dik'riyā-sū . . .	Bētiyā-sū . . .	Bētiyā-tai, -sai . . .
119. A good man . . .	Ek bhalō ād'mi . . .	Bhalō mīman . . .	Ek chokhā mīnakh . . .	Ek āchhyā ād'mi . . .
120. Of a good man . . .	Ek bhalō ād'mi-rō . . .	Bhalō mīman-rō . . .	Ek chokhā mīnakh-kō . . .	Ek āchhyā ād'mi kō . . .
121. To a good man . . .	Ek bhalō ād'mi-nāī, -kanāī . . .	Bhalō mīman-nāī . . .	Ek chokhā mīnakh-nai . . .	Ek āchhyā ād'mi-nai . . .
122. From a good man . . .	Ek bhalō ād'mi-sū . . .	Bhalō mīman-sū . . .	Ek chokhā mīnakh-sū . . .	Ek āchhyā ād'mi-tai, -sai . . .
123. Two good men . . .	Dōy bhalō ād'mi . . .	Dō bhalō mīman . . .	Dō chokhā mīnakh . . .	Dō āchhyā ād'mi . . .
124. Good men . . .	Bhalō ād'mi . . .	Bhalō mīman . . .	Chokhā mīnakh . . .	Āchhyā ād'mi . . .
125. Of good men . . .	Bhalō ād'miyā-rō . . .	Bhalō mīman-rō . . .	Chokhā mīnakh-kō . . .	Āchhyā ād'miyā-kō . . .
126. To good men . . .	Bhalō ād'miyā-nāī, -kanāī . . .	Bhalō mīman-nāī . . .	Chokhā mīnakh-nai . . .	Āchhyā ād'miyā-nai . . .
127. From good men . . .	Bhalō ād'miyā-sū . . .	Bhalō mīman-sū . . .	Chokhā mīnakh-sū . . .	Āchhyā ād'miyā-tai, -sai . . .
128. A good woman . . .	Ek bhalī lugaī . . .	Bhalī lugaī . . .	Ek chokhī lugaī . . .	Ek āchhī bair'bāyā . . .
129. A bad boy . . .	Ek bhalō chhōrō . . .	Burō chhōrō . . .	Ek burō chhōrō . . .	Ek burō chhōrō . . .
130. Good women . . .	Bhalī lugaīyā . . .	Bhalī lugaīyā . . .	Chokhī lugaīyā . . .	Āchhī bair'bāyā . . .
131. A bad girl . . .	Ek bhalī chhōrī . . .	Burī chhōrī . . .	Ek burī chhōrī . . .	Ek burī chhōrī . . .
132. Good . . .	Bhalō . . .	Bhalō . . .	Chokhō . . .	Āchhyō, chokhō . . .
133. Better . . .	Uṭipō . . .	Ghaṭṭō bhalō . . .	U-sū chokhō . . .	Wāih-tai āchhyō (better than that).

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nīmādl (Nimar).	English.
Bāpā-kō, -rō . . .	Bāp-kō, bāp-hōi-kō . . .	Bāp ^a nā-kō . . .	107. Of fathers.
Bāpā-nē, -kō . . .	Bāp-ki, bāp-hōr-kō . . .	Bāp ^a nā-ka . . .	108. To fathers.
Bāpā-sū, sē, -ū . . .	Bāp-sē, bāp-hōr-sē . . .	Bāp ^a nā-si . . .	109. From fathers.
Lāḍ ^a kī	Bēḍi	Bēḍi	110. A daughter.
Lāḍ ^a kī-kō, -rō . . .	Bēḍi-kō	Bēḍi-kō	111. Of a daughter.
Lāḍ ^a kī-nē, -kō . . .	Bēḍi-kō	Bēḍi-ka	112. To a daughter.
Lāḍ ^a kī-sū, -sē, -ū . . .	Bēḍi-sē	Bēḍi-si	113. From a daughter.
Dō lāḍ ^a kyā	Dō bēḍi, dō bāḍi-hōi . . .	Dui bēḍinā	114. Two daughters.
Lāḍ ^a kyā	Bēḍi-hōrō, bēḍyā	Bēḍinā	115. Daughters.
Lāḍ ^a kyā-kō, -rō . . .	Bēḍi-hōr-kō	Bēḍinā-kō	116. Of daughters.
Lāḍ ^a kyā-nē, -kō . . .	Bēḍi-kō, bēḍi-hōr-kō . . .	Bēḍinā-ka	117. To daughters.
Lāḍ ^a kyā-sū, -sē, -ū . . .	Bēḍi-hōr-sē, bēḍi hōrō-sē . . .	Bēḍinā-si	118. From daughters.
Āchhō āḍ ^a mī	Āchchhō āḍ ^a mī	Ēk āchhō āḍ ^a mī	119. A good man.
Āchhā āḍ ^a mī-kō, -rō . . .	Āchchhā āḍ ^a mī-kō	Ēk āchhā āḍ ^a mī-kō	120. Of a good man.
Āchhā āḍ ^a mī-nē, -kō . . .	Āchchhā āḍ ^a mī-kō	Ēk āchhā āḍ ^a mī-ka	121. To a good man.
Āchhā āḍ ^a mī-sū, -sē, -ū . . .	Āchchhā āḍ ^a mī-sō	Ēk āchhā āḍ ^a mī-si	122. From a good man.
Dō āchhā āḍ ^a mī	Dō āchchhā āḍ ^a mī	Dui āchhā āḍ ^a mī	123. Two good men.
Āchhā āḍ ^a mī	Āchchhā āḍ ^a mī-hōrō	Āchhā āḍ ^a minā	124. Good men.
Āchhā āḍ ^a myā-kō, -rō . . .	Āchchhā āḍ ^a mī-hōr-kō	Āchhā āḍ ^a minā-kō	125. Of good men.
Āchhā āḍ ^a myā-nē, -kō . . .	Āchchhā āḍ ^a mī-hōrō-kō	Āchhā āḍ ^a minā-ka	126. To good men.
Āchhā āḍ ^a myā-sū, -sē, -ū . . .	Āchchhā āḍ ^a mī-hōr-sē	Āchhā āḍ ^a minā-si	127. From good men.
Āchhi lūḡāi	Āchchhi bairā	Ēk āchhi aw ^a rat	128. A good woman.
Khōḍ ^a lāḍ ^a kō	Burō chhōrō	Ēk khāḍ ^a b lāḍ ^a kō	129. A bad boy.
Āchhi lūḡyā	Āchhi lūḡyā, āchchhi lūḡyā-hōrō, āchchhi bairā-hōrō	Āchhi aw ^a rat ^a nā	130. Good women.
Khōḍ ^a lāḍ ^a kī	Burī chhōrī	Ēk khāḍ ^a b lāḍ ^a kī	131. A bad girl.
Āchhō	Āchchhō	Āchhō	132. Good.
Wapī-sū (than that) āchhō	Ō-sē āchchhō	Jāḍō āchhā	133. Better.

English.	Mārāṭhī.	Mārāṭhī (Thaṭi of Jalsamwari)	Jaipurī.	Māwāṭhī.
134 Best . . .	Nimīṭ-āchhō . . .	Mulō bhālō . . .	Sub-sū chōkhō . . .	Sab-taī āchhyō . . .
135 High . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .
136 Higher . . .	Ghano ūchō, un-sū ūchō . . .	Ghano ūchō . . .	Ū-sū ūchō . . .	Waiñ-tai ūchō . . .
137. Highest . . .	Sag'li-sū ūchō . . .	Mulā ūchō . . .	Sab-sū ūchō . . .	Sāb-taī ūchō . . .
138. A horse . . .	Ēk ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .
139. A mare . . .	Ēk ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛyā . . .	Ghōṛiyā . . .	Ghōṛyā . . .	Ghōṛyā . . .
142 A bull . . .	Ēk sīd . . .	Balādh . . .	Sīd, ākal . . .	Bijār . . .
143. A cow . . .	Ēk gāy . . .	Gāya . . .	Gāy . . .	Gāy . . .
144 Bulls . . .	Sīd . . .	Balādihā . . .	Sīd, ākal . . .	Bijār . . .
145 Cows . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .
146 A dog . . .	Ēk kuttō, ēk gundak . . .	Kuttō . . .	Kul'ro, gāḍak'ro . . .	Kuttō . . .
147. A bitch . . .	Ēk kuttī . . .	Kuttī . . .	Kul'ri, gāḍak'ri . . .	Kuttī . . .
148 Dogs . . .	Kutta . . .	Kutta . . .	Kul'rā, gāḍak'rā . . .	Kuttā . . .
149 Bitches . . .	Kuttiyā . . .	Kuttiyā . . .	Kul'ryā, gāḍak'ryā . . .	Kuttiyā . . .
150 A he goat . . .	Ēk bal'ro . . .	Bal'ro . . .	Bal'ro . . .	Bal'ro . . .
151 A female goat . . .	Ēk bal'ri, ēk chhah . . .	Bal'ri . . .	Bal'ri . . .	Bal'ri . . .
152 Goats . . .	Bal'rā . . .	Bal'rā . . .	Bal'ri-bal'ri . . .	Bal'rā-bal'ri . . .
153 A male deer . . .	Ēk hirap . . .	Hirap . . .	Hiran . . .	Hiran . . .
154. A female deer . . .	Ēk hir'ni . . .	Hiranī . . .	Hir'ni . . .	Hir'ni . . .
155. Deer . . .	Hirap . . .	Hiranī . . .	Hiran . . .	Hiran . . .
156. I am . . .	Hñ hñ . . .	Hñ hñ . . .	Mañ chhñ . . .	Mañ hñ . . .
157. Thou art . . .	Tñ hai . . .	Tñ ai . . .	Tñ chhai . . .	Tñ hai, hñ . . .
158. He is . . .	Uwo hñ . . .	Ōñ . . .	Wo chhai . . .	Wo hai . . .
159 We are . . .	Me hñ . . .	Mhō ai . . .	Mhō chhā . . .	Ham hñ . . .
160 You are . . .	Thō ho . . .	Thō ai . . .	Thō chho . . .	Tam hō . . .

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nimāgī (Nimar).	English.
āchhō	Sab-sē achhō	Baḍō āchhō	134. Best.
. . . .	Ūchō	Ūchō	135. High.
sū ūchō	Un-sē ūchō	Jāḍō ūchō	136. Higher.
ī ūchō	Sab-sē ūchō	Baḍō ūchō	137. Highest.
. . . .	.....	Ghōḍō	138. A horse.
. . . .	.....	Ghōḍī	139. A mare.
. . . .	Ghōḍā-hōnō	Ghōḍī, ghōḍānā	140. Horses.
yā	Ghōḍī-hōnō	Ghōḍīnā	141. Mares.
baḷad	Sāḍ	Sāḍ	142. A bull.
. . . .	Gāy	Gāy	143. A cow.
baḷdyā	Sāḍ-hōrō	Sāḍnā	144. Bulls.
ī	Gāy-hōn	Gāy'nā	145. Cows.
ḍō	Kuṭī	Kuṭī	146. A dog.
ḍī	Kuṭī	Kuṭī	147. A bitch.
ḍā	Kuṭī-hōrō	Kuṭī, kuṭīnā	148. Dogs.
ḍyā	Kuṭī-hōrō	Kuṭīnā	149. Bitches.
ḍrō, khāj'rū . . . .	.....	Bak'rō	150. A he goat.
ḍrī . . . .	.....	Bak'rī	151. A female goat.
ḍryā	Bak'rā-hōnō	Bak'rīnā	152. Goats.
ran . . . .	.....	Haran	153. A male deer.
rānī . . . .	.....	Hār'nī	154. A female deer.
aranyā	Hīrāy-hōrō	Haran'nā	155. Deer.
ī hū . . . .	.....	Hū ohhō	156. I am.
ī hai, hō . . . .	.....	Tā ohhō	157. Thou art.
hai, hō . . . .	.....	Wō ohhō	158. He is.
hū hū	Hām hū	Hām āy	159. We are.
hū hō	Tām hō	Tām ohhō	160. You are.

English.	Mārwāṛī.	Mārwāṛī (Thālī of Jalsalmer).	Jaipurī.	Mēwālī.
161. They are . . .	Uvə hāi . . .	Ō āi . . .	Wai chhai . . .	Wai hai . . .
162. I was . . .	Hāi ho . . .	Hāi hāto . . .	Maī chho . . .	Maī ho, tho . . .
163. Thou wast . . .	Tū ho . . .	Tū hāto . . .	Tū chho . . .	Tū ho, tho . . .
164. He was . . .	Uvə ho . . .	Ō hāto . . .	Wə chho . . .	Wə ho, tho . . .
165. We were . . .	Mə hā . . .	Mhə hāta . . .	Mhə chhā . . .	Ham hā, thā . . .
166. You were . . .	Thə hā . . .	Thə hāta . . .	Thə chhā . . .	Tam hā, thā . . .
167. They were . . .	Uvə hā . . .	Ō hāta . . .	Wai chhā . . .	Wai hā, thā . . .
168. Be . . .	Ho (imperative) . . .	Hō . . .	Wai . . .	Wā . . .
169. To be . . .	Hāno . . .	Hōw ^o no . . .	Waiho . . .	Hōnū . . .
170. Being . . .	Hoto, hāto . . .	Hōw ^o to . . .	Waiho . . .	Hō-to . . .
171. Having been . . .	Hāyar . . .	Hoyar . . .	Waiyar . . .	Hō-lar . . .
172. I may be . . .	Hāi hōi . . .	Hāi hōwā . . .	Maī hū . . .	Maī hū . . .
173. I shall be . . .	Hāi hōiā . . .	Hāi hōiā . . .	Maī hū-lo, hōyū . . .	Maī hūgo . . .
174. I should be . . .	.....	.....	Maī hū . . .	.....
175. Beat . . .	Kūto . . .	Mār . . .	Pit . . .	Mār . . .
176. To beat . . .	Kūt ^o no . . .	Mār ^o no . . .	Pit ^o ho . . .	Mār ^o nū . . .
177. Beating . . .	Kūt ^o to . . .	Mār ^o to . . .	Pit ^o to . . .	Mār ^o to . . .
178. Having beaten . . .	Kūt ^{ar} . . .	Mār ^{ar} . . .	Pit ^{ar} . . .	Mār ^{ar} . . .
179. I beat . . .	Hāi kūtū . . .	Hāi mārā-i . . .	Maī pitū . . .	Maī mārū . . .
180. Thou beatest . . .	Tū kūtū . . .	Tū mārā-i . . .	Tū pitai . . .	Tū mārā . . .
181. He beats . . .	Ū kūtū . . .	Ō mārā-i . . .	Wə pitai . . .	Wə mārā . . .
182. We beat . . .	Mə kūtū . . .	Mhə mārā-i . . .	Mhə pitū . . .	Ham mārū . . .
183. You beat . . .	Thə kūtū . . .	Thə mārā-i . . .	Thə pitū . . .	Tam mārū . . .
184. They beat . . .	Uvə kūtū . . .	Ō mārā-i . . .	Wai pitai . . .	Wai mārāi . . .
185. I beat (<i>Past Tense</i>) . . .	Mhāi kūtūyo . . .	Mē mārūyo . . .	Maī pitūyo . . .	Maī mārūyo . . .
186. Thou beatest (<i>Past Tense</i>) . . .	Thāi kūtūyo . . .	Tē mārūyo . . .	Tū pitūyo . . .	Tū mārūyo . . .
187. He beat (<i>Past Tense</i>) . . .	Ūn kūtūyo . . .	Uvə mārūyo . . .	Wə pitūyo . . .	Wāi mārūyo . . .

lvi (Bāngrī).	Mālvi (when different from Bāngrī).	Nimādi (Nimar).	English.
. . . .	.....	Wō chhā	161. They are.
. . . .	.....	Haū thō	162. I was.
. . . .	.....	Tū thō	163. Thou wast.
. . . .	.....	Wō thō	164. He was.
. . . .	Ham thā	Ham thā	165. We were.
. . . .	Tam thā	Tam thā	166. You were.
. . . .	Hō thā	Wō thā	167. They were.
. . . .	.....	Hō	168. Be.
ēnō	Hōnō	Hōgū	169. To be.
ētō	Hōtō	Hōtō	170. Being.
. . . .	Hui-nō	Hui-na	171. Having been.
.....	.....	.....	172. I may be.
gū, wūgū	Hōūgō	Haū huis	173. I shall be.
.....	.....	.....	174. I should be.
. . . .	.....	Mār	175. Beat.
mār-wō	Mār-nō	Mār-nū	176. To beat.
. . . .	.....	Mār-to	177. Beating.
. . . .	.....	Mār-nō	178. Having beaten.
rū . . . .	.....	Haū mārēch	179. I beat.
rō . . . .	.....	Tū mārach, mārēch	180. Thou beatest.
ō . . . .	.....	Wō mārach, mārēch	181. He beats.
mārā, mārā	Ham mārā, mārā	Ham mārēch	182. We beat.
mārō	Tam mārō	Tam mārēch	183. You beat.
rō . . . .	.....	Wō mārach, mārēch	184. They beat.
māryō	Mha-nō māryō	Ma-na māryō	185. I beat (<i>Past Tense</i>).
māryō	Tha-nō māryō	Tū-na māryō	186. Thou beatest (<i>Past Tense</i>).
ō māryō	Ō-nō māryō	Un-na māryō	187. He beat (<i>Past Tense</i>).

English.	Mārwāṭi.	Mārwāṭi (Thaj of Jaisalmer).	Jalpūt.	Mōwāl.
188. We beat (<i>Past Tense</i>).	Mhō kūtīyo . . .	Mhā māryo . . .	Mhō pītyo . . .	Ham māryo . . .
189. You beat (<i>Past Tense</i>).	Thō kūtīyo . . .	Thā māryo . . .	Thō pītyo . . .	Tam māryo . . .
190. They beat (<i>Past Tense</i>).	Uwā kūtīyo . . .	Uwā māryo . . .	Wai pītyo . . .	Un māryo . . .
191. I am beating . . .	Hū kūtī-hū . . .	Hū māri . . .	Maī pītū-nhū . . .	Maī mārū-hū . . .
192. I was beating . . .	Hū kūtī-ho . . .	Hū māri-hūto . . .	Maī pītī-chhō . . .	Maī mārī-ho, -tho . . .
193. I had beaten . . .	Mhā kūtīyo-ho . . .	Mā māryo-hūto . . .	Maī pītī-chhō . . .	Maī māryo-ho, -tho . . .
194. I may beat . . .	Hū kūtī . . .	Hū mārī . . .	Maī pītī . . .	Maī mārī . . .
195. I shall beat . . .	Hū kūtī-lā . . .	Hū mārī . . .	Maī pītī-lō, pītīyā . . .	Maī mārīgō . . .
196. Thou wilt beat . . .	Tū kūtī-lā . . .	Tū mārī . . .	Tā pītī-lō, pītī . . .	Tū mārīgō . . .
197. He will beat . . .	Uwō kūtī-lā . . .	Ō mārī . . .	Wō pītī-lō, pītī . . .	Wō mārīgō . . .
198. We shall beat . . .	Mhō kūtī-lā . . .	Mhā mārī . . .	Mhō pītī-lā, pītīyā . . .	Ham mārīgā . . .
199. You will beat . . .	Thō kūtī-lā . . .	Thō mārī . . .	Thō pītī-lā, pītīyā . . .	Tam mārīgā . . .
200. They will beat . . .	Uwō kūtī-lā . . .	Ō mārī . . .	Wai pītī-lā, pītī . . .	Wai mārīgā . . .
201. I should beat . . .	..	.....	Maī pītī . . .	.....
202. I am beaten . . .	Hū kūtīyo hū . . .	Hū mārīyo . . .	Maī pītī-chhū . . .	Maī pītī-hū . . .
203. I was beaten . . .	Hū kūtīyo ho . . .	Hū mārīyo . . .	Maī pītī-chhō . . .	Maī pītī-ho, -tho . . .
204. I shall be beaten . . .	Hū kūtīyo jā-lā . . .	Hū mārīyo jā . . .	Maī pītī-lō . . .	Maī pītīgō . . .
205. I go . . .	Hū jā . . .	Hū jāwā . . .	Maī jā . . .	Maī jā . . .
206. Thou goest . . .	Tū jāwā . . .	Tū jāwā . . .	Tū jā . . .	Tū jā . . .
207. He goes . . .	Uwō jāwā . . .	Ō jāwā . . .	Wō jā . . .	Wō jā . . .
208. We go . . .	Mhō jāwā . . .	Mhā jāwā . . .	Mhō jāwā . . .	Ham jā . . .
209. You go . . .	Thō jāwā ho . . .	Thō jāwā . . .	Thō jāwā . . .	Tam jāwā . . .
210. They go . . .	Uwō jāwā . . .	Ō jāwā . . .	Wai jā . . .	Wai jāyā . . .
211. I went . . .	Hū gayō . . .	Hū gyo, gayō . . .	Maī gayō . . .	Maī gayō . . .
212. Thou wentest . . .	Tū gayō . . .	Tā gyo, gayō . . .	Tū gayō . . .	Tū gayō . . .
213. He went . . .	Uwō gayō . . .	Ō gyo, gayō . . .	Wō gayō . . .	Wō gayō . . .
214. We went . . .	Mhō gayā . . .	Mhā gayā . . .	Mhō gayā . . .	Ham gayā . . .

hi (Rāgrī).	Mālvī (when different from Rāgrī).	Nimādi (Nimar).	English
ryō . . .	Ham-nō mārō . . .	Ham-na mārō . . .	188. We beat (<i>Past Tense</i>).
ryō . . .	Tam-nō mārō . . .	Tum-na mārō . . .	189. You beat (<i>Past Tense</i>).
mārō . . .	Un-nō mārō . . .	Un-na mārō . . .	190. They beat (<i>Past Tense</i>).
hū . . .	.....	Haū māri mahōch . . .	191. I am beating.
ō-thō . . .	... ..	Haū māri mahō-thō . . .	192. I was beating.
ryō-thō . . .	Mha-nō mārō-thō . . .	Haū mārō-thō . . .	193. I had beaten.
ī . . .	Hū māri . . .	.....	194. I may beat.
gā . . .	Hū māri-gā . . .	Haū māri . . .	195. I shall beat.
gā . . .	Tū māri-gā . . .	Tū māri . . .	196. Thou wilt beat.
gā . . .	Ū māri-gā . . .	Wō māri . . .	197. He will beat.
māgā . . .	Ham māri-gā . . .	Ham māri . . .	198. We shall beat.
māgā . . .	Tam māri-gā . . .	Tum māri . . .	199. You will beat.
gā . . .	Vi māri-gā . . .	Wō māri, māri-gā . . .	200. They will beat.
... ..	.....	... ..	201. I should beat.
ryō jāū-hū . . .	... ..	Ma-ka mārō . . .	202. I am beaten.
ryō gayō . . .	.....	Ma-ka mārō-thō . . .	203. I was beaten.
ryō jāūgā . . .	.....	Haū mārō jāis . . .	204. I shall be beaten.
ī . . .	Hū jāū . . .	Haū jāich . . .	205. I go.
ē, jāy . . .	.....	Tū jāich, tūjā . . .	206. Thou goest.
ō, jāy . . .	.....	Wō jāich . . .	207. He goes.
jāwā . . .	Ham jāwā . . .	Ham jāwā . . .	208. We go.
wō . . .	Tam jāwō . . .	Tum jāwō, tum jāwā . . .	209. You go.
ē, jāy . . .	Vi jāwō, jāy . . .	Wō jāy . . .	210. They go.
ryō . . .	.....	Haū gayō . . .	211. I went.
ryō . . .	.....	Tū gayō . . .	212. Thou wentest.
ryō . . .	.....	Wō gayō . . .	213. He went.
gayā . . .	Ham gayā . . .	Ham gayā . . .	214. We went.

English	Mārwāri	Mārwāri (Thali of Jaisalmer)	Jaipuri	Māwāli
215. You went . . .	Thē gayā . . .	Thē gayā . . .	Thē gayā . . .	Tam gayā . . .
216. They went . . .	Uwāy gayā . . .	Ō gayā . . .	Wai gayā . . .	Wai Gayā . . .
217. Go . . .	Jāwō . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāw'tō . . .	Jāw'tō . . .	Jāto . . .	Jāto . . .
219. Gone . . .	Gayō . . .	Gayō . . .	Gayō . . .	Gnyō . . .
220. What is your name ?	Thāro nār kī hāy ?	Thā-ro nām kī hāi ?	Thā-ko kī nāw chhai ?	Thāro kē nāw hai ?
221. How old is this horse ?	In ghōrā-ri āmar kī hāy ?	Ī ghōro kītō bado hāi ?	Yō ghōrō kītōk bado chhai ?	Yō ghōrō kītōl amār-maī hāi ?
222. How far is it from here to Kashmir ?	Atā-sū Kasmīr kī-ri bhū hāy ?	Kasmīrithā-sū kītī aghi hāi ?	Kasmīr āidā-sū kāt-rik dūr chhai ?	Kasmīr it-tāi kītōl-k dūr hāi ?
223. How many sons are there in your father's house ?	Thā-sū bāp-rāy ghar-maī kī-rā bētū hāy ?	Thā-ro bāp-rō ghar-mē kītī dāl-rī hāi ?	Thā-kī bāp-lā ghar-maī kīyēk bētā chhai ?	Thā-sā bāp-lā ghar-maī kītōnā bētā hāi ?
224. I have walked a long way to-day.	Mhāy āj gharō pādo kiyo .	Āj hū ghani bhaū gayō .	Āj māī nārī dūr chālyō chhū .	Āj māī bhant dū chālyō hū .
225. The son of my uncle is married to his sister.	Mhārā lākā-rō hūto nā-ri hāy pā-riyō-bāy.	Uvī-ri hāin-sū mī-jō lākā-rō dīk-rō-rō biyā hāō āi.	Mhārā lākā-kī bētī-ko byāw ū-kī bhaīn-sū huyō-chhai .	Mārā kākī kī bētī-ko hūh wāh kī bīhān-tāi huyō-hai .
226. In the house is the saddle of the white horse.	Lā ghōrā-ri kāthī ghar-maī pāri hāi.	Uvō ghar-mē dhanlē ghōrō-rō palān āi.	Dhaulā ghōrā kī jīd ghar-maī chhai .	Supād ghōrā-kī jīn ghar-maī hai .
227. Put the saddle upon his back.	Un-rāy māwā āpār kāthī mānd dō.	Uvī-ri puthī māthō palān māndō.	Jīd ū-lā māng-rā-mālai mēlo.	Jīn wāh-kī pith-pār dharō .
228. I have beaten his son with many stripes.	Mhāl nā-rāy bētā-rāy gharā chāh-kīyā rī-dīvi hāy.	Mē uvō-rō dīk-rō-nā ghani sārī hē hāi .	Māī ū-kī bētī-nai nārā kō-rā-sū māyō-chhai .	Māī wāh-ko hēto bhant kār-rā-tāi māyō-hai .
229. He is grazing cattle on the top of the hill.	Uvō dūg-rī-ri chōtī-āpār dhāw chārāy-rāyō-hāy.	Uvō tāk-rī māthō ō dhan chārāyō-ī.	Wō dūg-rī-mālai dhādī chārāwā-chhai .	Wō pīhāp-kai āpār dhōr chārā-rāyō .
230. He is sitting on a horse under that tree.	Uvō nā rūkh hētāy ghōrāī māthāī chadiyōs bīthō-hāi .	Ō uvō rūkh-rō hētō (rīe) ghōrō māthō (rīe) bīthō l .	Wō rūkh nāhai ēk ghōrā-māī chār rahyō-chhai .	Wō wāh rūkh-kī nāchai ghōrā-par bīthō-hai .
231. His brother is taller than his sister.	Un-rō bhāī āp-rī bāīn-sū gharō dīgo hāi .	Uvō-rō bhāī uvō-rī bāin-sū dīghō āi .	Ū-ko bhāī ū-kī bhaīn-sū lambō chhai .	Wāh-ko bhāī wāh-kī bīhān-tāi lambō hai .
232. The price of that is two rupees and a half.	Un-rō mōl adāī rupiyā hāy .	Uvō-rō mōl adāī rupiyā āi .	Ū-ko mōl dhāī rīpyā chhai .	Wāh-ko mōl dhāī rāpiyā hāi .
233. My father lives in that small house.	Mārō bāp nā chhōtāy ghar-maī rāī-āy hāy .	Mā-jō bāp nārē chhōtē ghar-mō rē-ī .	Mhārō hīp ā chhōtā ghar-maī rahai-chhai .	Mārō bāp wāh chhōtā ghar-maī rahai-hai .
234. Give this rupee to him.	Ō rāpiyō nā-nāy dē-dēwō .	Ē rāpyō uvō-nā dō .	Yō rīpyō ū-nai dō .	Yō rāpiyō wāh-nādyō .
235. Take these rupees from him.	Unō rāpiyā nā lauñ-sū lē-lēwō .	Ō rāpyā uvō-sū lō .	Ū-sū wai rīpyā lē-lyō .	Wai rāpiyā wāh-tāī lyō .
236. Beat him well and bind him with ropes.	Un-nāy āchhī tarāy-sū kātō nāy nā-nāy rād-wā-sū chas-kāy-dēwō .	Unō-nā bīdyī tarō-sū māro nār rādā-sū bāndhō .	Ū-nā gārō pītō ar jēw-rī-sū bīd-dyō .	Wāh-nai khūb māro ar jēw-rā-tāī bīdō .
237. Draw water from the well.	Bētā-māy-sū jāī sīchō .	Tālē-māī-sū pāī lādho .	Kūwā-māī-sū pītāl kādō .	Kūwā-tāī pāī lādho .
238. Walk before me .	Mārāī āgāī āgāī hālō .	Mā-jō āgāī bī .	Mhārāī āgai chāī .	Mārāī āgai chāī .
239. Whose boy comes behind you ?	Thā-rāy lārāī kīn-rō chhōrō āwāī-hāy ?	Thā-rō lārē kē-rō dīk-rō āwāī .	Yā-lai pāchhai kunn-ko chhōrō āwāī-chhai ?	Tārāī pāchhai lāīh-ko chhōrō āwāī-hai ?
240. From whom did you buy that ?	Unāī thō kīn-sū mōl hūy ?	Thāī ō lē-kānā mōl hīyō .	Thē wō kunn-kānāī-sū mōl hīyō ?	Tam wō kīt-tāī mōl hīyō ?
241. From a shopkeeper of the village.	Gāw-rāy hāt-wāīdī kānāī-sū .	Hēlē gāw-rō hāt-bāiyō-sū .	Gāw-lā ēk dukandār-kānāī-sū .	Gāw kū ēk hāt-wāī-tāī .

¹ Feminine to agree with chāī or bāī, understood

Śrī (Rāngrī).	Mālvī (when different from Rāngrī).	Nīmāḍī (Nīmar)	English.
. . . .	Tam gayā	Tam gayā	215. You went.
. . . .	Vi gayā	Wō gayā	216. They went.
. . . .	... .	Jā	217. Go.
. . . .	... .	Jātō	218. Going.
. . . .	... ..	Gayō	219. Gone.
am kāī ? . . .	Tamārō nām kāī ? . . .	Tamhārō nām kāī ohhē ? .	220. What is your name ?
hā-ki umar kāī ? ..	Inā ghōḍī-ki umar kāī ? .	Inā ghōḍī-ki kēṭrī umar ohhē ?	221. How old is this horse ?
Kāsmīr kitṭrī-ki P	Yā-sē Kāsmīr kitṭī dūr hai ?	Yāhā-sī Kāsmīr kēṭrō dūr ohhē ?	222. How far is it from here to Kashmir ?
pitā-kō wāṭhē kitṭrā hai ?	Thārā bāp-kā ghar-mē kitṭrā laḍḍā hā ?	Thārā bāp-kā ghar-ma kēṭrā ohhōrā ohhē ?	223. How many sons are there in your father's house ?
bahōt dūr pharī-nē	Hū āj bhōt dūr ohālyō .	Āj hū dūr-tak ohālyō gayō	224. I have walked a long way to-day.
akā-kā bēṭā-ē wāṇī-sē byāw karyō.	Mhārā kākā-kā bēṭā-nō ō-ki bēn-sē byāw karyō-hai.	Mhārā kākā-kā ēk ohhōrā-ki ō-kā bahān-sī sādī huich.	225. The son of my uncle is married to his sister.
dhōḷā ghōḍā-kō hai.	...	Saphēt ghōḍā-kō khōgīr ghāi-ma ohhē.	226. In the house is the saddle of the white horse.
piṭh-par khōgīr	Ō-ki piṭh-par khōgīr dhar	Ōkā pūṭ-par khōgīr kas .	227. Put the saddle upon his back.
wāṇī-kā laḍḍā-kā-nē kōṭṭā māryā.	Mhā-nō ō-kā ohhōrā-kē bhōt chāpḍḍā māryā.	Mā-na ō-kā ohhōrā-ka bahūt-sā sapāṭī māryā.	228. I have beaten his son with many stripes.
tēkṭrī-kā mātḥā-par ohārāvē-hai.	Ū tēkṭrī-kā mātḥā-par dhōr charāvē-hē .	Wō baḍī-ki mātḥā-par dhōr charāi-rāhyōch.	229. He is grazing cattle on the top of the hill.
ad-kē nichē ū ghōḍā-phē-hai.	Ū unā jhāḍ-kē nichē ghōḍā-par bēṭhē-hē	Wō unā jhāḍ-kā nichā ghōḍā-par bathī-rāhyōch.	230. He is sitting on a horse under that tree
bhāī wāṇī-ki bēn-ō hai.	Ō-kō bhāī ō-ki bēn-sē ūcho hē	Ō-kō bhāī ō-kā bahān-sī ūcho ohhē.	231. His brother is taller than his sister.
mōl aḍī rūpyā hai	Ō-ki kimat aḍāī rūpyā hē .	Ō-ki kimat aḍhāī rūpyā ohhē.	232. The price of that is two rupees and a half
bōṭā ghar-mē mhānō -hai.	Mhānō bāp unā ohhōṭā ghar-mē rē-hē	Mhārō bāp unā ohhōṭā ghar-ma rahēch.	233. My father lives in that small house.
ō wāṇī-nē dē.	Ō-kō yō rūpyō dē . . .	Yē rūpyō ō-kā dē . . .	234. Give this rupee to him.
ā wāṇī-pāse-sū lē .	Vi rūpyā ō-kō-pās-sē lē .	Wō rūpyā ō-kā-sī lē . . .	235. Take those rupees from him.
ō khūb mārō nē ū bādhō.	Ō-kō khūb mār aur ō-kō rūāī-sē bād.	Ō-ka āchhī tarāḷ-sī mār aur ō-ka rāsī-sū bād.	236. Beat him well and bind him with ropes.
ūdī-mō-sū pāṇī kāḍō	Kūḍī-mē-sē pāṇī nikāl .	Kuḍī-ma-sū pāṇī khaich .	237. Draw water from the well.
agāḍī chāl . . .	Mhārō agāḍī chāl . . .	Mhārō sōma chāl . . .	238. Walk before me.
ō laḍḍā thārō pāchhē-ē-hai ?	Tamārō pāchhē kē-kō ohhōrō āvē-hē ?	Thārā pūchhā kun-kō ohhōrō āwāj ?	239. Whose boy comes behind you ?
ō kapi-kānē-sū mōl	Ū tam-nē kō-kē-pās-sē mōl liyō ?	Kun-kā-sī tū-na mōl liyō ? .	240. From whom did you buy that ?
gāw-kā dūkāndār-sū.	Unā gām-kā ēk dūkāndār-pās-sē.	Gāw-kā wāṇī-sī . . .	241. From a shopkeeper of the village.



GUJARĀTĪ.

The word 'Gujarāṭī' means the vernacular language of Gujarat, and this name very accurately connotes the area in which it is spoken.

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar.

It is the court and business language of Cutch, and has even extended a short distance into Sind. The name 'Gujarat'

is derived from the Sanskrit *Gurjaratrā*,¹ which apparently means 'the country of the Gurjaras.' The ancient *Gurjaratrā* only covered that portion of the modern Gujarat which lies north of the river Mahi, i.e. Kaira, Ahmedabad, Mahikantba, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chāwadhās, who ruled in Anahilawāḍa between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as *Lāṭā*, and the extension of the name of Gujarat to this tract seems to have taken place under Musalmān rule.²

The Gurjaras (or, in the modern vernaculars, Gūjars) were a foreign tribe who passed into India from the north-west and gradually spread (A.D. 400—600) as far south as Khandesh and Gujarat.

The present Gūjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers further to the south and east. Though better looking, the Punjab Gūjars in language, dress, and calling so closely resemble their associates the Jāṭs or Jāṭs as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gūjars spread further east and south than the Jāṭs. The earliest Gūjar settlements seem to have been in the Punjab and in the United Provinces from the Indus to Mathura, where they still differ greatly in dress and language from most of the other inhabitants. From Mathura, the Gūjars seem to have passed to east Rajputana, and from there, by way of Kota and Mandasor to Malwa, where, though their original character is considerably altered, the Gūjars of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna. In Malwa they spread as far east as Bilsa and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarat.³ In the other direction, the Gūjars extended north and are now found roaming over the Himalayas north of the Punjab and over the hills of Kashmir. It is an interesting fact that where they have not been absorbed into the rest of the population as in the plains of the Punjab (where two districts, Gujarat and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rājasthānī and with Gujarāṭī. The grammar of the Gūjars of Swat is almost the same as that of the Rajputs of Jaipur.

The following is taken from pp. 1 and 2 of the *Early History of Gujarat*, already quoted. The richness of Mainland Gujarat, the gift of the Sabarmati, the Mahi, the Narbada, and the Tapti, and the

¹ The intermediate form is the Prakrit *Gurjarattā*; see Dr. Fleet in the *Journal of the Royal Asiatic Society* for 1906, p. 458.

² *Bombay Gazetteer*, Vol. I., Part I., p. 6.

³ Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the *Early History of Gujarat* by Dr. Bhāgavānī Lal Indrajī, in Vol. I., Part I. of the *Bombay Gazetteer*. He, however, derives the name 'Gujarāt' from the Sanskrit *Gurjara-rāṣṭra*, through the Prakrit *Gurjara-raṣṭha*. As shown by Dr. Fleet in the article quoted in note ¹, this is incorrect.

goodliness of much of Saurāshtra,¹ 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees.

By sea probably came some of the half-mythic Yādavas (B.C. 1500—500); contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians; the pursued Pārsis and the pursuing Arabs (A.D. 600—800); hordes of Sanganian pirates (A.D. 900—1200); Pārsi and Nawāyat Musalmān refugees from Khulagu Khān's devastation of Persia (A.D. 1250—1300); Portuguese and rival Turks (A.D. 1500—1600); Arabs and Persian Gulf pirates (A.D. 1600—1700); African, Arab, Persian and Makrān soldiers of fortune (A.D. 1500—1800); Armenian, Dutch, and Fr traders (A.D. 1600—1750); and the British (A.D. 1750 and thenceafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500); the Gurjaras (A.D. 400—600); the early Jādējās and Kāṭhis (now of Kathiawar) (A.D. 750—900); wave upon wave of Afghān, Turk, Muḡhul, and other northern Musalmāns (A.D. 1000—1500); and the later Jādējās and Kāṭhis (A.D. 1300—1500).

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brāhmins; and since the 13th century have come Turk, Afghān, and Muḡhul Musalmāns.

From the east have come the Mauryans (B.C. 300); the half-Scythian Kshatrapas (B.C. 100—A.D. 300); the Guptas (A.D. 320); the Gurjaras (A.D. 400—600); the Muḡhuls (A.D. 1530); the Marāṭhās (A.D. 1660—1760); and the British (A.D. 1780 and thenceafter).

It will thus be seen what heterogeneous elements go to form the Gujarat population.

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the language is Mārwarī. Gujarātī has also encroached into Sind, where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Mārwarī to its north. On the west it is bounded by the Ran of Cutch, and, further south, by the Arabian Sea. It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes. It has, however, occupied the peninsula of Kathiawar. It extends as far south as the southern border of the district of Surat, where it meets the Marāṭhī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātīs and Marāṭhās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur. These hills, here known as the Ārāvali Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhil tribes. These Bhils have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhili.² Further east beyond the Bhils lie Eastern and Southern Rajputana, of which the important dialects are Jaipuri and Mālvi. Jaipuri and Mālvi are both closely connected with Gujarātī, and the Bhil dialects may be considered as linking them together.

¹ Saurāshtra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar.

² See Vol IX, Part III.

The following is the number of persons reported for the purposes of this Survey to speak Gujarātī in the tract in which it is a vernacular :—

Name of District, State or Agency.	Reported number of Speakers.
Ahmedabad	840,000
Mahikantha	541,500
Palanpur	606,000
Cutch	205,500
Kathiawar	2,571,000
Cambay	82,700
Kaira	840,000
Paoch Mahals	188,000
Rewa Kantha	565,000
Broach	290,000
Surat	502,000
Baroda	2,025,759
Surat Agency	56,000
TOTAL	9,313,459

Gujarātī is spoken by settlers in nearly every province and state of India. The Parsis, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp. 447 ff.) retain the language of their original home.

The following are the figures for Gujarātī in areas in which it is not a vernacular. Most of them are taken from the tables of the Census of 1891, but those for Kashmir, Rajputana, and Central India are only estimates, as no language census was taken of these tracts in that year.

Province, State or Agency.	Number of Speakers.
Ajmer-Merwara	1,483
Assam	26
Bengal	1,713
Berar	20,954
Bombay (excluding the area in which Gujarātī is a vernacular)	1,142,611
Burma	761
Central Provinces	17,050
Coorg	126
Madras	82,594
Punjab	1,457
United Provinces	5,079
Quetta, etc.	240
Andamans	364
Hyderabad State	26,934
Mysore State	2,182
Kashmir State (Estimate)	30
Rajputana Agency	} Estimate
Central India Agency	
TOTAL	1,330,977

To these we must add the Gujarātī spoken by some wandering tribes of Bombay and Berar, *viz.*—

Kakri	122
Tārimūki or Ghisāḍi	1,669
TOTAL	1,791

The following is therefore the total number of speakers of Gujarātī in all India, according to the figures compiled for this Survey :—

Gujarātī spoken at home	9,313,459
„ „ abroad	1,330,977
„ „ by wandering tribes	1,791
TOTAL	<u>10,646,227</u>

In 1901 the total number of speakers of Gujarātī was 9,165,831.

The only true dialectic variation of Gujarātī consists in the difference between the Dialects. speech of the uneducated and that of the educated. That of the latter is the standard form of the language taught in grammars. That of the former differs from the standard mainly in pronunciation, although there are a few “clipped” or contracted verbal forms, especially in the present tense. The differences of pronunciation are nearly all the same over the whole Gujarātī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarātī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *ī* as *ē*, of *k* and *kh* as *ch* and *chh*, respectively, of *ch* and *chh* as *s*, of *s* as *h*, and a Cockney-like habit of dropping *h*. There is also a general tendency to confuse cerebral and dental consonants and to substitute *r* for *ḍ* and *ḷ*, to double medial consonants, and to pronounce the letter *ā* as a broad *o*, something like the sound of *a* in *all*. The Pārsīs and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindōstānī. The Gujarātī of Pārsīs and Musalmāns mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic. Natives give names (based upon caste-titles or upon the names of localities) such as Nāgarī, the language of the Nāgar Brāhmans, or Charōtāī, the language of the Charōtar tract on the banks of the Mahi, to various sub-divisions of these dialects, but the differences are so trifling that they do not deserve special mention, although a few of them have been recognized in the following pages. From the nature of the case, it is impossible to give figures for the number of people speaking these dialects or sub-dialects. We can say how many people belong to a certain tribe, or how many live in a certain tract, but we cannot say how many of these speak the standard dialect and how many speak the dialect of the uneducated.

There is one kind of Gujarātī, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhīl languages. These are dealt with separately.¹ They form a connecting link between Gujarātī and Rājasthānī, and are most closely connected with the former language. The total number of speakers of Bhīl languages is 3,942,175, and if we add this to 9,313,459, the number given above for speakers of recognized Gujarātī, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarātī in every form in its proper home.

Gujarātī (with Western Hindī, Rājasthānī and Panjābī) is a member of the Central Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarat was a member of the outer circle of

Place of the language in connection with the other Indo-Aryan languages

¹ See Vol. IX., Part III.

Indo-Aryan speeches, but that immigrants from the east, speaking a form of the language of the Central Group, came into the country and imposed their language upon it. How well this agrees with the actual facts of history so far as they are known, is shown by the paragraphs above¹ in which an account is given of the curious mixture of races which now inhabits Gujarat. Even the name of the country is derived from that of a foreign tribe who invaded it from the north and east—the Gurjaras. At the same time, although Gujarātī belongs to the central group of languages, it still shows, like Rājasthānī, only more so, many survivals of the old outer language, such as the loss of power of pronouncing *s* and *h*, the use of an oblique form of nouns which ends in *ā*, and the frequent employment of a past participle of which the typical letter is *l*, as in Marāṭhī and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of *s* and *h*) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarātī with its immediate parent the Nāgara form of Śaurasēṇa Apabhraṃśa. This was the Apabhraṃśa with which the Grammarian Hēmachandra (fl. 12th century A.D.) was acquainted, and which he made the basis of his work on the language. The Nāgar Brāhman form an important part of the learned Hindū community of Gujarat, and one form of Gujarātī (according to some, its purest literary and certainly its most sanskritized form) is called Nāgarī after them.² It is probable that the Nāgara Apabhraṃśa also derives its name from this literary caste. Hēmachandra himself lived in north Gujarat and the language which he explained, though most likely dead in his time, was only an old form of the language spoken in the country round him.

The learning of Anahilavāḍa Paṭṭaṇ did not die out with Hēmachandra, and so early as the end of the 14th century (only two hundred years after his death) we find the earliest book written in what can be called Gujarātī. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarātī literature commences with the poetry of Narsīṅh Mēṭā. We have thus a connected chain of evidence as to the growth of the Gujarātī language from the earliest times. We can trace the old Vedio language through Prakrit down to Apabhraṃśa, and we can trace the development of Apabhraṃśa from the verses of Hēmachandra, down to the language of a Pārsī newspaper. No single step is wanting. The line is complete for nearly four thousand years.³

The Nāgara Apabhraṃśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śaurasēṇī, or the Prakrit of the central Gangetic Doab. From this it follows, as is also borne out by history, that the supersession of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

¹ P. 324.

² See pp. 378 ff. Some authors derive the name 'Nāgarī' of the well-known Indian alphabet also from this tribe. At the present day, they employ the Nāgarī and not the Gujarātī character for their writings.

³ Owing to the interest which attaches to this unique characteristic of Gujarātī, I give at the end of this introduction a note on the connexion between Old Gujarātī and Apabhraṃśa (see pp. 353 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarātī.

Gujarātī closely agrees in its main characteristics with Western Hindi and still more closely with Rājasthānī.¹ It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindi. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, i.e., by the addition of help-words, while in the latter it is conducted synthetically, i.e., by means of terminations. For example in Hindōstānī (belonging to the Central Group) 'of a horse' is *ghōrē-kā*, and 'to a horse' is *ghōrē-kō*, in which the help-words *kā* and *kō* are added to the word *ghōrē*. On the other hand, in Bengali, 'of a horse' is *ghōr-er*, and 'to a horse' is *ghōr-ē*, in which the terminations *r* and *ē* are suffixed to the word *ghōr*, and in each case *ghōr-er* or *ghōr-ē* becomes one simple word, pronounced as one whole, and not a compound like *gh-ri-kā* and *gh-ri-kō*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhraṃśa. This is that certain consonants (of which *k* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalaī*, he goes, becomes *chalaī* in Apabhraṃśa, through the *t* which is in the middle of a word and between two vowels, being elided; but in the phrase *kāmasa tatta*, the essence of love, the first *t* of *tatta* is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *k* or *t* (amongst other letters) in Apabhraṃśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are *kā*, *kāra* or *kara*, and *tanau*. The Hindōstānī *ghōr-ē-kā*, derived from the Apabhraṃśa *ghōdai-kā*. Here it will be seen that the *k* of *kā* has not been elided in becoming *kā*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōr*, and *kā* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali *ghōr-er* is derived from *ghōdai-kāra*, through an intermediate form *ghōdai-ara*. Here the initial *k* of *kāra* has been elided. It has therefore become medial, and *kāra* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōdai-kāra*. The *r* is therefore a termination and not a postposition. Bengali grammarians quite properly write *ghōr-er* as one word and not *ghōr-r*, as if it were two, and the declension is no longer analytical, but has become synthetic.

The case is exactly the same with the Western Rājasthānī *ghōr-ē*, of a horse, usually, but wrongly, written *ghōdā-rō*. It is derived from *ghōdai-kara* and the elision of the *k* shows that *ghōdai-kara* and *ghōr-ē* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetic and no longer analytical.

Finally, let us take the Gujarātī *ghōdānō*, of a horse. This is derived from *ghōdai-tanau*, through *ghōdai-nau*. Here again the elision of the *t* shows that *tanau* has ceased to be a postposition, and has become a termination, just as the letter *i* in *equi* is a termination and not a postposition. *Ghōdānō* is therefore one word and not two. *Nō*, like *rō*, is a termination, not a postposition, and it is wrong to write *ghōdā-nō*, with a hyphen as is usually done, just as it would be wrong to write *equ-i* instead of *equi*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Kō* is the locative of *kā*, as *rē* is that of *r* or *rō*, and as *nē* is that of *nō*.

It will thus be seen that while the typical language of the Central Group, to wit Hindōstānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī² depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

¹ In mediæval times, Gujarāt was simply a part of Rājputāna. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

² So also Pañjābī. The Pañjābī *dā* is a contraction of *kāda*.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel.¹ Thus, the Hindī *makkhan*, butter, is *mākhān* in Gujarātī; so the Apabhramśa *mārissañ*, I shall strike, becomes *mārīs* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindōstānī the *a* is retained. Thus Hindōstānī *śahr* but Gujarātī *śeher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *o* where Hindōstānī has *a* and *au*. Thus Hindōstānī *baīḥā*, Gujarātī *beḥhō*, seated; Hindōstānī *launḡī*, Gujarātī *lōṇḡī*, a slave-girl. It will be observed that in *beḥhō*, the *e* is short, not *ē*.

Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 314. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *o*, but, on the other hand, in some words *ō* is pronounced broadly, like the *a* in 'all.' A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated *o*.

Many words which contain *i* in Hindōstānī have *a* in Gujarātī. Thus Hindōstānī *biguṛnā*; Gujarātī *bugaḡṛnā*, to be spoilt; Hindōstānī *likhṇā*, Gujarātī *lakḥṇā*, to write; Hindōstānī *milṇā*, Gujarātī *maḷṇā*, to be met; Hindōstānī *adḥik*, Gujarātī *adaḥkū*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *o*, and *i* becomes *ē*. This is especially common in North Gujarāt. The change of *i* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pōṇi* for *pāṇi*, water; and *mārēs* for *mārīs*, I shall strike.

In Gujarātī we sometimes have *a*, where we have *u* in Hindōstānī. Thus Hindōstānī *tum*, Gujarātī *tamē* [compare Mēwātī (Rājasthānī) *tam*], you; Hindōstānī *mānus*, Gujarātī *māṇas*, a man; Hindōstānī *huā*, Gujarātī *hatō*, was. In colloquial Gujarātī *hatō* is often pronounced *hutō*.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarātī shares with Rājasthānī, Panjābī, Sindhī, and Marāṭhī. The cerebral letters *ḡ* and *ḡh* in literary Gujarātī usually preserve their pure sounds, but in colloquial dialects when they come between vowels they often have the Hindī sounds of *r* and *rḥ*. In Northern Gujarātī, moreover, *ḡ* is often dentalized to a pure *r*, as will be explained below. The cerebral *ṇ* and the cerebral *ḷ* are unknown to Hindōstānī, but are extremely common (only as medial or final letter) in Gujarātī. The rule is that when *ṇ* and *ḷ* represent double *nn* or double *ll* in Apabhramśa they are dental, but when they represent medial single letters they are cerebralized. Thus Apabhramśa *sonnañ*, Gujarātī *sōṇḡ*, gold, with a dental *n*; Apabhramśa *ghaṇaṇ*, Gujarātī *ghaṇḡ*, dense; Apabhramśa *challai*, Gujarātī *chālē*, he goes; Apabhramśa, *chalai*, Gujarātī *chaḷē*, he moves. As already explained, Gujarātī prefers to simplify a double consonant and to lengthen the preceding vowel at the same time. It thus happens that the dental letters, when medial, almost always follow long vowels. In colloquial Northern Gujarātī there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

¹ Exactly the reverse tendency is observable in Panjābī.

In such cases, *ḍ*, *ḍh*, and *ḷ* generally become *ṛ*. Thus, *mātē* for *māṭē*, for; *dīḥō* for *dīḥō*, seen; *thōrā* or *ṭhōḍā* for *thōḍā*, a fow; *lōrū* for *lōḍhū*, iron; *tēnē* for *tēṇē*, by him; *maṛ'wū* for *maḷ'wū*, to mingle; *ḍāḥ'dō* for *ḍahāḍō*, a day; *ṭū* for *tū*, thou; *dīḍhō* or *ḍīḍhō* for *didhō*, given. In fact we may say that in this form of the language dentals and cerebrals are often absolutely interchangeable, much as is the case in the Piśācha languages of the North-Western Frontier.

In colloquial Gujarātī there is a strong tendency to pronounce *ch* and *chh* as *s*, and, as we go north, this gradually becomes the rule. Thus, *pās* for *pāch*, five; *usō*, for *ūchō*, high; *sār'wū*, for *chār'wū*, to feed cattle; *sūrū* for *chhūrū*, a child; *pusyō*, for *puchhyō*, asked. In some northern tracts, *j* and *jh* are similarly pronounced as *s*, as in *zād* for *jhād*, a tree. In the Oharōtar country, on the banks of the river Mahi, this *s* and *z* are pronounced as *ts* and *dz* respectively, so that the name of the tract itself is called by the people who live in it 'Tsarōtar.' A similar pronunciation is found in Marāṭhī.¹

While *ch* and *chh* become *s*, on the other hand *k*, *kh*, and *g*, especially when followed or preceded by *i*, *e*, or *y*, become *ch*, *chh*, and *j*, respectively, in Northern Gujarātī. Thus, *dīk'rō*, a son, becomes *dīch'rō*; *khētar*, a field, becomes *chhētar*; the verb *lāg'wū*, to begin, makes its past tense *lājyō*, not *lāgyō*; *pagē*, on foot, becomes *pajē*. A similar change is observable in the Marāṭhī of the Northern Konkan.² This *ch* or *chh* is further liable to become *s*, under the preceding paragraph. Thus, *nākhya*, on being thrown, becomes, first *nāchhyā*, and then *nāsyā*.

In Hindōstānī, *o* or *o* regularly becomes *u*, but in Gujarātī it is preserved. Thus, Hindōstānī *banīā*, Gujarātī *uānīū*, a shop-keeper; Hindōstānī *binā*, Gujarātī *vinā*, without; Hindōstānī *parbat*, Gujarātī *parvat*, a mountain.

In colloquial Gujarātī, the letters *s* and *ś* are often pronounced *h*, and this is the rule in the north (compare Western Rājasthānī). Thus, *māṇah*, for *mānas*, a man; *hō*, for *śō*, a hundred; *hūraj* for *śūraj*, the sun; *hū* for *śū*, what? *dēh*, for *dēś*, a country; *ham'jāyō*, for *sam'jāvyō*, caused to understand. In Kathiawar, an initial *s* is aspirated, so as to sound like *s'h*, which bears the same relationship to *s*, that *kh* does to *k* (see p. 426).

On the other hand, also especially in the north, *h* itself is elided. Thus, *utō*, for *hutō* (i.e., *katō*), he was; *ū*, for *hū*, I; *ākhī*, for *hāthī*, an elephant; *kaū*, for *kahū*, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like *ēkatu*, for *ēkaṭhū*, in one place; *hātē* or *hātī*, for *hāthē*, on the hand; *adakhū*, for *adhikū*, more. Even in standard Gujarātī an *h* is often omitted in writing, although it is still slightly audible. Thus the word *amē*, we, is sometimes pronounced *aḥmē*, in which *h* represents a faint aspirate. A list of the words which contain this faint *h* is given on pp 347 and ff. Some dictionaries indicate this unwritten *h* by putting a dot under the syllable after which it is pronounced. Thus, *ṛēḥwū*, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarātī, when *h* has the same vowel before and after it, the first vowel is not pronounced. Thus, *mahārāṇī*, a queen, pronounced *m'hārāṇī*. Again, *ahū* is pronounced *'hau*, as in *bahū*, much, pronounced *ḅ'hau*, and *ahī* is pronounced *'hai*, as in *lahiyō*, a scribe, pronounced *l'hayō*. Similarly, words like *rahyō*, he remained, *kahyū*, it was said, are pronounced *r'hayō*, *k'hayū*, etc.

¹ See Vol. VII., p. 22.

² See Vol. VII., p. 65.

In the Surat and Broach districts there are a few peculiarities of pronunciation. There is a tendency to double consonants, even at the beginning of a word. Thus, *diṭṭhō* for *dīṭhō*, seen; *nōkkar* for *nōkar*, a servant; *ammā* for *amē*, we; *nāllō* for *nālō* (i.e. *nānō*), small; *mmārō*, my. As in *nāllō*, just quoted, there is a tendency to change *n* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *i*. Thus, *māryō*, struck, is pronounced *māirō*. Even in standard Gujarātī such forms as *āvvyō*, *lāvyō*, are pronounced *āivvyō*, *lāivvyō*.

In Gujarātī we often meet cases of metathesis, i.e. of the interchange of consonants in the same word. Thus, *ṣip'wā* or *piṣ'wā*, to beat; so *kharāvēs* for *kharāvēs*, I will give to eat; *dēt'wā* for *dēt'wā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charōtar tract we meet *jambūt*, for *majbūt*, strong; *mag*, for *gam*, towards; and *nuskān*, for *nuskān*, injury.

The last remark leads us to the Gujarātī spoken by uneducated Musalmāns, who do not speak Hindōstānī. Their vocabulary is, naturally, full of Persian and Arabic words, and they have also many peculiarities of pronunciation which will be described in the proper place.¹ The principal is the incapability of distinguishing between cerebral and dental letters.

Very similarly the Gujarātī spoken by Pārsis often exhibits the change of cerebral letters to dentals.

Gujarātī differs from Hindōstānī in having a neuter gender. It is true that in Hindōstānī there is a neuter interrogative pronoun, and that in other dialects of Western Hindi sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindi, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rājasthānī these instances cease to be sporadic, and become more and more frequent as we go westwards, till we find the neuter gender firmly established in Gujarat. In this respect Gujarātī agrees with Marāṭhī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōk'rō* (masc.), a boy; *chhōk'rī* (fem.), a girl; *chhōk'rū* (neut.), a child (male or female).

The suffix *qō* (masc.), *qī* fem., and *qū* neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhramśa in which it also occurs. It is generally pleonastic in its signification, but sometimes (especially in the neuter) gives an idea of contempt. Examples of its use are *kuk'qō*, a cook; *bilāqī*, a cat; *gadhēqū*, an ass.

In the declension of nouns Gujarātī agrees with Western Hindi (except with the Hindōstānī dialect, which in this respect follows Panjābī) and Rājasthānī in having the nominative singular of strong masculine *a*-bases ending in *ō*. Thus, *ghōqō*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, viz. in having the oblique form in *ā*, which is quite strange to Western Hindi. Thus, *ghōqānō*, of a horse, but Western Hindi *ghōqē-kā*. Another peculiarity of Gujarātī declension is the optional employment of the syllable *ō* to form the plural.

In the declension of pronouns Gujarātī has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the

¹ See pp. 437 and ff.

word *kyā*, to mean 'what?' The Hindōstānī *kyā* is also used, especially in the north where it appears under the form *chīyā*.

In the conjugation of verbs we may note the use of the word *chhū*, to mean 'I am.' This occurs (in various forms) in all the languages of the Outer Circle and also in Panjābī and Rājasthānī, but is unknown to Western Hindī, the pure representative of the Central Group. The characteristic letter of the future is *ś* or *s*. This *s*-future is also found in Lalindā (a language of the Outer Circle) and in some dialects of Rājasthānī. In Western Hindī, when it occurs, the *s* has been weakened to *h*. This weakening also occurs in some forms of colloquial Gujarātī. Gujarātī also possesses a true passive voice. Thus, *dēkh*oũ*, to see, *dēkhāoũ*, to be seen. It often forms its causals by adding *āḍ*, or more commonly *āo* and sometimes *ao*, to the root. Thus, *dēkhāḍ*oũ*, to cause to see; *karāo*oũ*, to cause to do.

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rājasthānī, but which I have not noted elsewhere in India. It is in the use of the past tenses of transitive verbs. These are used either as passives, as in other Indian languages, or impersonally. In the former case, the participle which forms the tense agrees in gender and number with the object. Thus, *tēnē rāj-dhānī karī*, he founded a capital city, literally, by him a capital city was founded. In Hindōstānī (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine. Thus, *us-nē rānī-kō chhōṛā*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done). In Gujarātī, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object. Thus, *tēnē rānīnē mukī*, he left the queen, literally, by him as for the queen, she was left. This idiom should be carefully noted, as it is very characteristic of the language. Here, again, we may note that the same idiom is found in the Marāṭhī of the Konkan.¹

Gujarātī has not a large literature, but it is larger than it has sometimes been credited with. Most of the books written before the introduction of printing were, as in the case of other Indo-Aryan Vernaculars, in verse. The earliest, and at the same time the most famous, poet whose works have come down to us in a connected form was Nar-siṅgh Mētā, who lived in the 15th century A.D. Before him there were writers on Sanskrit Grammar, Rhetoric, and the like, who employed an old form of Gujarātī for their explanations. One of these grammars, the *Mugdhāvaśādhā-mauktika*, was written in 1294 A.D. and has been printed. Nar-siṅgh Mētā (or Mēhētā) himself does not appear to have written any long continuous work. His fame rests upon his short songs, many of which exhibit considerable elegance. He was a Nāgar Brāhman by caste, and was born at Junagarh in the year 1413 A.D.² His father was a worshipper of Śiva, but his mother was devoted to Vishnu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs. He died in the year 1479, in the sixty-sixth year of his age. Other poets followed him, amongst whom we may mention Prēmānand Bhaṭṭ (fl. 1681 A.D. Author of the *Nar-siṅgh Mēhētānū Māmōrū*), Vallabh,

¹ See Vol. VII, pp. 67 and 170.

² For an account of Nar-siṅgh Mētā, see the Indian Antiquary, Vol. xxiv (1895), p. 71.

Kālidās, Pritam, Rēwaṣaṅkar (translated the Mahābhārata), Muktaṇand, Sāmal Bhaṭṭ (author of *Akōlā-Rāṇī*, *Barās Kastūrī*, *Murdā Pachīsī*, *Nand Batrīsī*, *Padmāvatī*, *Strī-charitra*, *Pikram-charitra*), Brahmāṇand and Dayārām. All these are admittedly inferior to Nar-siṅgh Mētā in grace and feeling. Gujarat has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindōstān. A more important side of Gujarātī literature is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known *Rās Mālā*.

The name 'Gujarat' has been known in Europe since the time of Marco Polo (1254—1324 A.D.), but the first mention that I find of the name 'Gujarātī' as applied to a language is in 1731. In

November of that year the great Berlin librarian La Croze writes to his friend Theophilus Bayer a Latin letter in which he mentions the various languages of India, one of which is the 'Gutzercatica lingua.' The next reference to the language which I have seen is a version of the Lord's Prayer in the '*Lingua Guzuratice*,' with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultze, and published by Johann Friedrich Fritz (1749 A.D.) in that remarkable compilation entitled the *Orientalisch und Occidentalischer Sprachmeister*. The version in the vernacular is in the ordinary Gujarātī character, and not in Dēva-nāgarī, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Paramand	alo	tzé	amarā	Pitú
Cælo	in	qui es	noster	Pater
Tumára	namū	púsa-karvāno		
tuum	nomen	sanctificetur		
Tumára	ratselia	úwé		
tuum	regnum	veniat		
Tumára	mún	paramandaló	kewun	karótzó
tua	voluntas	cælo in	sicut	fit
			ita	terra in fiat.

Adelung (1806), in his *Mithridates*² gives a brief notice of the language under the name of 'Guzuratto' or 'Suratte' and reprints (with corrections) Schultze's version of the Lord's Prayer. He mentions a manuscript Gujarātī Dictionary by François Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Lingue Indianæ*. Adelung's brief notice (about half a small octavo page) is nearly all the written information which was available to the Serampore Missionaries when they published (in 1820, after thirteen years' labour) their version of the New Testament in 'Gujaratee.'

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¹ *Thesaurus epistolæ La Croziannæ*, Vol. iii, p. 64. Before this, in 1715, John Jodah Kete'kar, who in 1712 was the Dutch East India Company's Director of trade at Surat, had written a Hindōstānī Grammar, which contains one or two Gujarātī idioms wrongly attributed to Hindōstānī.

² Vol. i, p. 108. Published 1806.

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 DESĀI NAROTTAM,—*A Collection of Gujarātī Proverbs with their English Equivalents*. Bombay, 1900.
 NĀTHĪĀ-ŚĀKKAṆ PUJĀ-ŚĀKKAṆ ŚĀSTRĪ,—See Har-gōvind Dwārkā-dās Kānta-wālā.
 KABRAJĪ, MRS. P. J. (née PUTLIBAI D. WADIA),—See Putlibai D. Wadia and Prēmānand.

Two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgarī. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhmins, but the first printed Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgarī, and closely resembles the ordinary Kaithī character employed all over Northern India. A Tihutiya scribe finds little difficulty in reading a Gujarātī book. In ordinary mercantile correspondence it is usual to omit all vowels except when initial, which makes the reading of a banker's letter a task of some difficulty. It then corresponds to what is known as the Mahājani script in Upper India, and in Gujarat it is known as *Ṭāṇiāi* or *Ṣarrāfi* (from *Ṭāṇiō*, a shop-keeper, and *Ṣarrāfi*, a banker), or *Bōḍiā* (from *Bōḍi*, clipped or shorn).

As the Gujarātī alphabet is treated exactly like Dēva-nāgarī it is unnecessary to give any lengthy explanation of its principles,—for which the reader is referred to the account of the latter character on pp. 7 and ff. of Vol. V, Pt. ii. It will suffice to give the forms of the letters.

These are as follows:—

VOWELS, ETC.

અ a, આ ā, ઇ i, ઈ ē, ઉ u, ઊ ū, ઋ rī, એ e, ઐ ai, ઓ ō, ઐ au, or ° both *anuswār* and *anunāsik*. Although Gujarātī has both a short *e* and a long *ē*, no distinction is made in writing them. Nor is any distinction made between *anuswār* and *anunāsik*, both being represented by °.

CONSONANTS.

ક ka,	ખ kha,	ગ ga,	ઘ gha,	ઙ ṅa.
ચ cha,	છ chha,	જ ja,	ઝ jh,	ઞ ṇa.
ટ ṭa,	ઠ ṭha,	ડ ḍa,	ઢ ḍh,	ણ ṇa.
ત ta,	થ tha,	દ da,	ધ dha,	ન na.
પ pa,	ફ or ૫ pha,	બ ba,	ભ bha,	મ ma.
ય ya,	ર ra,	લ la,	વ va or va.	
શ sha,	ષ sha,	સ sa,	હ ha,	ળ ḷa.

It will be noted that Gujarātī has a cerebral *ḷa*.

The following examples show the employment of non-initial vowels:—

બા bā,	ભી bhī,	બી bī,	બુ bu,	બૂ bū,	બ્રી brī.
બે be,	બાઇ bai,	બો bō,	બાઉ bau,		

The following are more or less irregular,—

રુ ru or rū, also રૂ ru,	રૂ rū,		
જા jā (hardly irregular),	જી jī,	જૂ jū,	જૂ jū,
દ્રī,	ડ્રી, and	દ્રી,	દ્રી.

For some of these regular forms are also used. Thus, રૂ rī, રૂ ru.

The following are examples of compound consonants:—

ક્ષ ksha,	જ્ઞ jña,	ક્ષ kha,	ગ્વા gva.
ત્તા tta,	ત્રા tra,	ત્વા tva,	પ્તા pta.
સ્તા sta,	દ્વા dva,	દ્યા dya,	
દ્ધā dḍha,	શ્ચā ścha,	શ્વા śva,	
ઙ (or, better, ઙ) ઙ્ઘā (tṣha),	હ્યા hya,	ધ્યા dhyā,	

It will be seen that these all closely follow Dēva-nāgarī, and numerous other compounds (which will be found in the grammars) are formed on the same principles. When *ra* is the first member of a compound, it takes the form *ṛ*. Thus, *ṛi*, *ṛiḥa*. When it is not the first member of a compound, it takes the form *-*. Thus, *ṛgrya*, *ṛbra*.

A good deal of this has been already dealt with on pp. 329 and ff., and need not be repeated. We may add that *ṛ* is often written for *i* and *u* for *ū*. *ṛi* is often pronounced *rū* (German *ü*), but more commonly as the English *ru* in 'rule.' The letter *ṛ* is a pure labial, as explained under Rājasthānī (*ante*, p. 5.), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *v*, otherwise *w*. The letter *ṣ* is properly pronounced like the *ss* in 'session,' but in some dialects sounds like an ordinary dental *s*. The letter *ṣ* is pronounced *gnya*, not *dnya* as in Marāṭhī. In the Charōtar tract, *ch*, *chh*, *j*, and *jh* are sounded *ts*, *tsh*, *dz*, and *dzh*, respectively (see pp. 394 and ff. below).

As a general rule, the spelling of Gujarātī is capricious, but recently steps have been taken by the Educational Department, with a view to securing a nearer approach to uniformity in this respect.

After the foregoing explanations, it is hoped that the following brief sketch of Gujarātī Grammar will enable the reader to understand the specimens.

Grammar.

GUJARATĪ SKELETON GRAMMAR.

I.—NOUNS.—There are three genders, masculine, feminine, and neuter. There are two numbers, singular and plural.

Case.—Beside the nominative, there is a general oblique form, and an agent-locative. Thus:—

A.—Strong nouns.

	Masc.	Fem.	Neut.
Sing. Nom.	chhōl'rā, a boy	chhōl'rī, a girl	chhōl'rā, a child.
Obl.	chhōl'rā	chhōl'rī	chhōl'rā.
Ag.-Loc.	chhōl'rā, chhōl'rā, by or in a boy	chhōl'rī, by or in a girl	chhōl'rā, chhōl'rā, by or in a child.
Plur. Nom.	chhōl'rā, chhōl'rā, boys	chhōl'rī, girls	chhōl'rā, chhōl'rā, children.
Obl.	chhōl'rā, chhōl'rā	chhōl'rī	chhōl'rā, chhōl'rā.
Ag.-Loc.	chhōl'rā, chhōl'rā, by or in boys	chhōl'rī, by or in girls	chhōl'rā, chhōl'rā, by or in children.

B.—Other nouns. *Dālak*, a child (nom. and obl. sing.); *bālak*, by or in a child; *lālak* (nom. and obl. plur.); *lālak*, by or in children. The usual case suffixes are, acc.-dat. *nē*; obl. *thī*; gen. *nā*; loc. (instead of *rā* above) *rā*. They are all added to the oblique form. Thus, *chhōl'rānē*, to a boy; *chhōl'rā-thī*, from a boy; *chhōl'rānā*, of a boy; *chhōl'rā* or *chhōl'rā-rā*, in a boy. *Gharē*, in a house, is nearly always written and pronounced *ghar*.

The genitive *nā* is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often find *tanō* or *lārō* instead of *nā*.

Instead of the ablative *thī*, we sometimes, in the dialects, find *thō*, which is an adjective agreeing in gender, number, and case with the thing which is taken from the noun in the ablative.

The case of the agent is also used as an instrumental.

Note that *nē*, the sign of the acc.-dat. is the locative of the genitive *nā*. *Nō* and *nē* are not real prepositions. They are terminations and are added to the noun without hyphens. Thus, *chhōl'rānō*. On the other hand, *thī* and *rā* are prepositions and require hyphens. Thus, *chhōl'rā-thī*. This is a matter of history which is too long to explain here. (See p. 328.)

Adjectives.—A strong adjective (including geotives, and the *thō*-ablative) has its masculine in *ō*, its feminine in *ī*, and its neuter in *ū*. It agrees with its noun in gender, number, and case, except that it does not take the plural forms in *ō*. When a noun is in the oblique form, so is the adjective, and when it is in the agent-locative, so is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples: *sārō chhōl'rā*, a good boy; *sārā chhōl'rānē*, to the good boy; *sārī chhōl'rā*, good girls; *sārū chhōl'rā*, n good child; *sārū chhōl'rānē*, to good children; *bijē dahāḍē*, on the second day; *ērā* (not *ērā*) *bhatrijē māgyū*, his nephew asked. Adjectives other than strong do not change.

Comparison is formed as usual by the ablative. Thus, *madhā-thī nōḍū*, larger than the head; or, as in Marathi, with *lār'tā*; with the obl. gen.; thus, *dar'cayānā lār'tā nēhū*, higher than the door. Generally *nā* is omitted. *Sakī-thī rīḍū* or *sakū lār'tā rīḍū*, largest of all, largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

II.—PRONOUNS.—The following is taken from Mr. Taylor's Grammar.

The first and second personal pronouns have each four bases employed in the declension of the singular and three in the plural, i.e., first person, sing. *hū*, *ma*, *rārā*, and *may* (or *muj*); plur. *am*, *amārā*, *arō*. Second person, sing. *tū*, *ta*, *tārā*, *tuj*; plur. *taṁ*, *taṁārā*, *tarō*. We thus get the following declension:—

First Person.

	Singular.				Plural.		
Base.	<i>hū</i> .	<i>ma</i> .	<i>mārā</i> .	<i>may</i> .	<i>am</i>	<i>amārā</i> .	<i>arō</i> .
Nom.	<i>hū</i>	...	...	...	<i>arē</i> , <i>am</i>	...	<i>arō</i> .
Acc.-Dat.	...	<i>manē</i>	<i>mārē</i>	<i>may'nē</i>	<i>am'nē</i>	<i>amārē</i>	<i>arōnē</i> .
Ag.	...	<i>mē</i>	<i>mārē</i>	...	<i>arē</i>	<i>amārē</i>	<i>arō</i> .
Abl.	<i>hū-thī</i>	...	<i>mārā-thī</i>	<i>may-thī</i>	<i>am-thī</i>	<i>amār-thī</i>	<i>arō-thī</i> .
Gen.	...	...	<i>mārō</i>	<i>may</i>	...	<i>amārō</i>	...
Loc.	...	...	<i>mār-ī-rā</i>	<i>may-mā</i>	<i>am-mā</i>	<i>amār-mā</i>	<i>arō-rā</i> .

Second Person.

	Singular.				Plural.		
Base	<i>tū</i> .	<i>ta</i> .	<i>tārā</i>	<i>tuj</i>	<i>taṁ</i> .	<i>taṁārā</i> .	<i>tarō</i>
Nom.	<i>tū</i>	...	...	...	<i>taṁē</i> , <i>taṁ</i>	...	<i>tarō</i> .
Acc.-Dat.	...	<i>tanē</i>	<i>tārē</i>	<i>tuj'nē</i>	<i>taṁ'nē</i>	<i>taṁārē</i>	<i>tarōnē</i> .
Ag.	...	<i>tē</i>	<i>tārē</i>	...	<i>tarē</i>	<i>taṁārē</i>	<i>tarō</i> .
Abl.	<i>tū-thī</i>	...	<i>tārā-thī</i>	<i>tuj-thī</i>	<i>taṁ-thī</i>	<i>taṁār-thī</i>	<i>tarō-thī</i> .
Gen.	...	...	<i>tārō</i>	<i>tuj</i>	...	<i>taṁārō</i>	...
Loc.	...	...	<i>tār-ī-rā</i>	<i>tuj-rā</i>	<i>taṁ-mā</i>	<i>taṁār-mā</i>	<i>tarō-mā</i> .

The genitives *mārō*, *amārō*, *tārō*, and *tamārō* are, as usual, adjectives. So are *maj* (*muj*) and *tuj*, but these do not change for gender, number, or case. The *maj* and *tuj* forms are mainly poetical. *Am*, *tam*, *am-thī* and *tam-thī* are rarely used. *Amō* and *tamō*, etc., and *mārō*, etc., are pronounced with a slight *h*-sound. Thus, *aḥmō*, *taḥmō*, *māḥrō*, *tāḥrō*.

The pronoun of the first person plural, *āp'nō* is only used when 'we' includes the person addressed. It is thus declined, neo-dat., *āpan'nō*; acc., *āp'nā-thī*; gen. *āp'nō* (poetical, *āp'qō*); loc. *āp'nā-mā*.

The honorific pronoun of the second person is *āp*, your Honor. It is declined regularly, like a noun. Thus, abl. *āp-thī*; gen. *āp'nō*.

Demonstrative Pronouns. These are *tē*, he, she, it, that; *ē*, this; *ō*, this (near). *Tē* has sing. agent *tēnō*, gen. *tēnō*, obl. base *tē*, or abl. and loc. *tēnā*; plur. nom. *tēō*, obl. *tēō*, *tēm*, or (in abl. and loc.) *tēm'nō*. In the agent *tēnō*, and in the neo-dat. *tēnā* may be used in the fem. sing. About Sarat, *tēwan* is used as a plural of respect. Parsis often use *tēwan* for 'he' and *tēnē* for 'she,' both declined regularly. *Ā* and *ō* are declined exactly like *tē*. Other demonstrative pronouns are *pālō*, that, and *ōlō* or *ōlyō*, that, both declined regularly.

Reflexive Pronouns. This is *pōtē*, self; agent, *pōlō*; gen. *pōlānō*; obl. base, *pōlō*. Plural same as singular. The genitive is not used, as in Hindi, to represent the first person, and rarely to represent the second person. But we have often phrases like *hū pōtē chālyō*, I went off.

The Relative Pronoun is *jē*. Declined like *tē*.

The Interrogative Pronouns are,—(1) *kōn*, who? (sing. same as plur.) It has four forms of the oblique base, which are used as follows, (acc.-dat., abl., gen., loc.); *kōnā* (abl., loc.); *kē* (acc.-dat., gen.); *kēnā* (abl., loc.). *Kē* is pronounced with a slight *h*-sound. Thus, *kēh*. Agent is *kōnō* or *kēnō*. (2) *ēō*, what? thus declined.

	Singular.			Plural.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
m.	<i>tē</i>	<i>tē</i>	<i>tē</i>	<i>tē</i>	<i>tē</i>	<i>tē</i>
e-Dat.	wanting	wanting	wanting	wanting	wanting	wanting
gent	<i>tē</i>	wanting	<i>tēn'</i> (rare)	wanting	wanting	wanting.
bl.	<i>tē-thī</i>	wanting	<i>tē-thī</i>	<i>tē-thī</i>	wanting	<i>tē-thī</i> .
no.	<i>tēnō</i>	wanting	<i>tēnō</i>	<i>tēnō</i>	wanting	<i>tēnō</i>
ne	<i>tē-mō</i>	wanting	<i>tē-mā</i>	<i>tē-mā</i>	wanting	<i>tē-mā</i> .

The defective parts are supplied by *kōn*.

The Indefinite pronouns are *lōi* (m. and f.), anyone, some one, and *kēi* or *kēī*, anything, something. Both are declined like nouns, except that the plural is the same as the singular. Others are *lōk*, *lōi-lā*, some one; *kūik*, *kūikēk*, something; *har-lōi*, any one; *har-lūi*, anything. Although *lōi* is masculine or feminine it generally governs a neuter verb.

Other Pronominal forms—

Pronouns.	<i>ā</i> , <i>ē</i> , this.	<i>tē</i> , that.	<i>jē</i> , who.	<i>kōn</i> , who?
Quality	<i>āwō</i> , <i>tēwō</i> , like this	<i>tēwō</i> , like that	<i>jēwō</i> , like which	<i>kēwō</i> , like what?
Size	<i>āw'qō</i> , <i>tēw'qō</i> , this size	<i>tēw'qō</i> , so large	<i>jēw'qō</i> , as large	<i>kēw'qō</i> , how large?
Quantity	<i>āt'qō</i> , <i>tēt'qō</i> , this many or much.	<i>tēt'qō</i> , that many or much	<i>jēt'qō</i> , as many or much	<i>kēt'qō</i> , how many or much?
Manner	<i>ām</i> , <i>em</i> , thus	<i>tēm</i> , so	<i>jēm</i> , or	<i>kēm</i> , how? why?
Place	<i>āhiyū</i> , <i>āhī</i> , <i>hyā</i> , here	<i>tēyā</i> , there	<i>jēyā</i> , where	<i>kēyā</i> , where?
Time	<i>ātyārē</i> , now	<i>tētyārē</i> , then	<i>jētyārē</i> , when	<i>kētyārē</i> , when?

The adjectives of quality have a slight unwritten *h*-sound in their first syllables. Thus, *āḥwō*, *tēḥwō*, *jēḥwō*; similarly in *tēyāḥ*, *tyāḥ*, *tyāḥrē*, *jyāḥrē*, *lyāḥrē*, and in words like *tēḥwārē*, then, etc. See the list on pp. 317 and 18.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

A. — Auxiliary Verbs and Verbs Substantive.			Past, I was.					
Present, I am.			Sing.			Plur.		
	Sing.	Plur.	Sing.			Plur.		
			Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
1	chhū	chhūi (vulgar chhūiyō).						
2	chhe	chhō	hālō or	hālī	hālū	hātā	hātī	hātū.
3	chhe	chhe	hāvō	hāvī	hāvū	hāvā	hāvī	hāvū.
			This tense does not change for person.			The forms with w (v) are vulgar.		
			Other forms are native.					

This tense does not change for person. The forms with *u* (v) are vulgar.

Present participle locative, *chhālā*, in or while being. Other forms are wanting.

Negative present *nāhī*, used for all persons and both numbers. Past, *nāhālō*, *nāhālī*, or *nāhālū*.

B.—Finite Verb.

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed, the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus, *īṣṇā rānīnā māḷī* (not *māḷyā*), by him, with reference to the queen, she (not 'it') was left, he left the queen.

Principal parts.

Infinitive, *mār'atī*, obl. *mār'atā*, to strike.

Present participle, *mār'atā*, striking.

Past " *mār'atā*, *mār'atā* (obsolete), *mār'atā* (declinable), *mār'atā* (indeclinable), struck.

Future " *mār'atānā* (gen. of inf.), about to strike.

Conjunctive " *mār'atā*, *mār'atā*, having struck.

Present Gerund, *mār'atā*, on striking.

Past " *mār'atā*, on having struck.

Noun of Agency, *mār'atānā* (declinable), *mār'nār* (indeclinable), one who strikes or is about to strike.

(a) Simple tenses.

Present, 'I strike,' 'I may strike,' etc.			Future, 'I shall strike,' etc.				(b) Compound tense. Present Definite, 'I am striking.'	
	Sing.	Plur.	Standard.		Pass.		Sing.	Plur.
			Sing.	Plur.	Sing.	Plur.		
1	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>
2	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>
3	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>	<i>mār'atā</i>

Imperative, 'strike thou,' etc. 2nd person sing. *mār'atā*, plur. *mār'atā*; familiar, *mār'atā*, *mār'atā*; polite, sing. *mār'atā*, plur. *mār'atā*; precative (2nd and 3rd person), *mār'atā*.

(c) Participial tenses

Transitive verb.

āṣṇā mār'atā, I used to strike.

(jā) *āṣṇā mār'atā*, (if) I had struck.

āṣṇā mār'atā-hatā, I was striking.

(jā) *āṣṇā mār'atā-hatā*, (if) I may be striking.

(jā) *āṣṇā mār'atā-hatā*, (if) I had been striking.

mār'atā (or *mār'atā*), I struck (him).

mār'atā, I have struck (him).

mār'atā-hatā, I had struck (him).

(jā) *mār'atā-hatā*, (if) I may have struck (him).

(jā) *mār'atā-hatā*, (if) I had struck (him).

āṣṇā mār'atānā, I am about to strike.

āṣṇā mār'atānā, I was about to strike.

(jā) *āṣṇā mār'atānā*, (if) I be about to strike.

(jā) *āṣṇā mār'atānā*, (if) I had been about to strike.

Intransitive verb.

āṣṇā chāl'atā, I used to go.

(jā) *āṣṇā chāl'atā*, (if) I had gone.

āṣṇā chāl'atā-hatā, I was going.

(jā) *āṣṇā chāl'atā-hatā*, (if) I may be going.

(jā) *āṣṇā chāl'atā-hatā*, (if) I had been going.

chāl'atā (or *chāl'atā*), I went.

chāl'atā, I have gone.

chāl'atā-hatā, I had gone.

(jā) *chāl'atā-hatā*, (if) I may have gone.

(jā) *chāl'atā-hatā*, (if) I had gone.

chāl'atānā, I am about to go.

chāl'atānā, I was about to go.

(jā) *chāl'atānā*, (if) I be about to go.

(jā) *chāl'atānā*, (if) I had been about to go.

Irregular verbs.

(1) *thāwū*, to become. Pres. eg. (1) *thāwū*, (2, 3) *thāwū*; pl. (1) *thāwū*, (2) *thāwū*, (3) *thāwū*. Future, (1) *thāwū*, (2) *thāwū*, and so on; conj. part. *thāwū*. The stem is *thā* before *i*, *y*, or a consonant. Otherwise it is *thū*. Note, however, *thāwū*, past part., and *thāwū* of pres. tense, 2nd and 3rd sing. and 3rd plur.

(2) *juwū*, to go. Conjugated like *thāwū*. Past part. also irregular. See below.

(3) *juwū*, it is necessary (defective impersonal); fut. *juwū*; past subj. (jā) *juwū*; pres. part. *juwū*. *Mār'atā chāl'atā juwū*, to me this book is necessary.

(4) Verbs like *thāwū*, to take, *dāwū*, to give, *lāwū*, *chāl'atā*, or *chāl'atā*, to say, *reṣṇū*, *reṣṇū*, or *reṣṇū*, to remain, form the 2nd and 3rd sing., and 3rd plur. pres., *thā*, *dā*, *lā*, and *chāl'atā*, and *reṣṇū* or *reṣṇū*. So, conjunctive participle *thāwū*, *juwū*, *dāwū*, *lāwū*, and *reṣṇū*.

(5) Verbs with roots in *i*, like *piwū*, to drink, form the 1st plur. present like *piwū*.

(6) If the root ends in *ā*, it becomes *ā* before the terminations *-ā* and *-ā*. Thus, *juwū*, to see; *juwū*, he sees; *juwū*, you see. But *juwū*, because the *-ā* is not a complete termination. *juwū*, to be, and *lāwū*, to be rotten, make *lāwū* and *lāwū*, respectively, with the termination *-ā*.

(7) If the root ends in *ā*, it becomes *ā* before *i* or *y* in some dialects, but not in the Standard. Thus (dialectic), *beṣṇū*, to sit; *beṣṇū*, having sat; *beṣṇū*, to dwell; past part. *beṣṇū*.

(8) Irregular past participles.

Beṣṇū, to sit,

past part. *beṣṇū*, *beṣṇū*.

Dāwū, to see,

" " *dāwū*, *dāwū*.

Nāwū (*nāwū*), to flow,

" " *nāwū*, *nāwū*.

Peṣṇū, to enter,

" " *peṣṇū*, *peṣṇū*.

Bhāwū or, better, *bhāwū*, to fear,

" " *bhāwū* or *bhāwū*, *bhāwū* or *bhāwū*.

Dāwū, to give,

" " *dāwū*, *dāwū*.

Lāwū, to do,

" " *lāwū* or *lāwū*, *lāwū* or *lāwū*.

Khāwū, to eat,

" " *khāwū*, *khāwū*.

Lāwū, to take,

" " *lāwū*, *lāwū*.

¹ And so, throughout, the participle in *ā* may be substituted for that in *yā*.

² Or *mār'nār*, *chāl'nār*, and so throughout.

<i>Pivū</i> , to drink,	past part.	<i>pidhō, pīdhēlō.</i>
<i>Hōvū</i> , to be,	" "	<i>hātō, hōlō</i> (regular).
<i>Suvū</i> , to sleep,	" "	<i>sutō, sutēlō.</i>
<i>Mār'wū</i> , to die,	" "	<i>mud, mudlō</i> or <i>marēlō.</i>
<i>Javū</i> , to go,	" "	<i>gayō, gālō.</i>
<i>Kahōvū</i> , to be rotten,	" "	<i>kahōyō, kahēlō.</i>
<i>Kchēvū</i> , or <i>lahewū</i> , to say,	" "	<i>lahyō, lahēlō.</i>
<i>Rehēvū</i> or <i>rahēvū</i> , to remove,	" "	<i>rahōyō, rahēlō.</i>
<i>Nipaj'wū</i> , to be produced,	" "	<i>nipajyō</i> or <i>nipanyō.</i>
<i>Upaj'wū</i> , to be produced,	" "	<i>upajyō</i> or <i>upanyō.</i>

The past gerunds of these verbs are regular. Thus, *tē khāyā* (not *khādā*) *karē-chhē*, he eats frequently. Gerunds formed after the analogy to past participles are also found, but rarely.

In north Gujarat, passives whose roots end in *ā*, may optionally form the past participle by adding *yō* (*nī, nū*) instead of *yō* (*ī, yū*). Thus, *bharānō* (or *bharāyō*), was filled; *maīdnō*, was killed; *chhapānō*, was printed. So, also, *dīḥānō*, for *dēkhāyō*, was seen.

Passive Voice. The passive voice can be formed from both transitive and intransitive verbs. The passive of an intransitive is always personal (cf. Latin *luditor a me*).

The passive stem is formed by adding *ā* to the root. Thus, *lakḥ'wū*, to write; *lakḥāwū*, to be written. If the root ends in a vowel, *aw* is added, not *ā*. Thus, *yōvāwū*, to be seen. A preceding *ā* is shortened. Thus, *capar'wū*, to use, passive *caparāwū*; *gāwū*, to sing, passive *gāvū*; *āv'wū*, to come, passive *avāwū*; *avāy*, it is come. These passives have usually a potential sense; *lakḥāy*, it can be written; *hāy*, it can be seen, it is visible; *avāy*, it can be come.

Another passive is formed by conjugating the past participle with *javū*, to go, as in Western Hindi. Thus, *tē māryō gayō*, he was struck.

Another is formed with *āv'wū*, to come, and the locative of the infinitive. Thus, *ē castu jōvā-mā āw'wē*, this thing will come into seeing, it will be seen.

With all these passives the doer of the action is put in the ablative, not in the case of the agent. Thus, *rājā-chī ē lām karāyū*, this work is done by the king.

Causal Verbs. These (including transitives from neuter) are usually formed by adding *āv* or *āḍ* to the root, a preceding *ā* being shortened.

Thus, <i>lakḥ'wū</i> , to write,	<i>lakḥāw'wū</i> , to cause to write.
<i>dēkh'wū</i> , to see,	<i>dēkhāḍ'wū</i> , to cause to see.
<i>sābhāḥ'wū</i> , to hear,	<i>sābhāḥ'ḍāw'wū</i> , to cause to hear.

Sometimes the added syllable is *aw*. Thus, *chhōḍ'wū*, to release, *chhōḍāw'wū* or *chhōḍāw'wū*, to cause to release.

Irregular are—

<i>dhāl'wū</i> , to be mixed,	<i>dhāḥ'wū</i> , to mix.
<i>phar'wū</i> , to be turned,	<i>phērāw'wū</i> , to turn.
<i>mal'wū</i> , to be met,	<i>mil'wū</i> , to mingle.
<i>piv'wū</i> , to drink,	<i>pāv'wū</i> , to give to drink.
<i>mar'wū</i> , to die,	<i>mār'wū</i> , to strike, kill.
<i>phar'wū</i> , to be fixed,	<i>phērāw'wū</i> , or <i>phārāw'wū</i> , to fix.

and others.

Double causals and passives can be formed from causals. Thus, *khaw'ḍāw'wū*, to cause to eat; *tapāw'wū*, to cause to be warm; *tapāw'wū*, to be caused to be warm.

Compound Verbs. These are as in other Indo-Aryan languages, viz.—

(1) From the shorter form of the conjunctive participle.

Intensives,—*māri nākh'wū*, to strike down, kill.

Potentials,—*lakḥī sal'wū*, to be able to write.

lakḥī lakḥāwū, to be able to be written.

Compleatives,—*lakḥī chhāḥ'wū*, to finish writing.

(2) From the past gerund.

Frequentatives,—*bōlyā* (or *bōlyā*) *kar'wū*, to speak frequently.

khāyā (or *khāyā*) *kar'wū*, to eat frequently.

jayā (or *jayā*) *kar'wū*, to go frequently.

(3) From the present participle, with *javū*, *āv'wū*, or *rahēwū*.

Continuatives,—*bōl'wō rahēwū*, to keep talking.

(4) From the infinitive,—

Obligatives,—*sipāhīnō bhākhē mar'wū pad'wē*, to the sepoys dylog by hunger will fall, the sepoys will have to die of hunger.

Permissives,—*javā* (ablative) *ḍōwū*, to allow to go.

Inceptives,—*kar'wō lāg'wū*, to begin to do.

IV. PARTICLES. The negative of the verb substantive has been already described. *Mā* is prohibitive. It follows the verb; *bhā mā*, do not fear. *Nā* is used in answering questions like our 'no.' It only *na* are also used in prohibition, preceding the verb; *na bhā*, do not fear. *Nā* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *nāhī*.

Questions which do not contain an interrogative pronoun are generally indicated by *ē*, what? Thus, *ē tamā jōḥ-chhō*, are you going?

The emphatic suffix *-j* is of frequent occurrence. Thus, *tamā-j*, you indeed; *ekā-j*, only one. It corresponds to the Marāṭhī *-chhā*.

GUJARĀTĪ GRAMMAR.

APPENDIX I.

Words containing a short *e*.The following list of Gujarātī words containing short *e* is taken from the *Narmakōṣ*:—

<i>ed</i> (<i>ekḍ</i>), stocks, fotters.	<i>prem-kūr</i> , a woman passionately fond of her lover, but
<i>edī</i> , lazy.	<i>prīm</i> , love.
<i>em</i> , thus.	<i>phēn</i> , a snake's hood.
<i>eru</i> , a snake.	<i>phēl</i> , pretence.
<i>evā</i> (<i>ekhā</i>), habit, custom.	<i>phēl'kū</i> , to be spread.
<i>elā</i> , in vain.	<i>phēl'ā</i> , a decision.
<i>lēḍ</i> , the waist.	<i>he</i> , two.
<i>lēḍiyū</i> , a jacket.	<i>beḥāḍrāl</i> , about two or four.
<i>lenigam</i> , whither?	<i>beḥāl</i> , a seat.
<i>kem</i> , how?	<i>ben</i> (<i>bēn</i>), a sister.
<i>ker</i> , <i>ker'ā</i> , a certain wild fruit.	<i>berū</i> (<i>bēhūr</i>), deaf.
<i>ker'dō</i> , a <i>ker</i> -tree.	<i>bel</i> , a bull.
<i>ker'bō</i> , a kind of dance.	<i>be'kū</i> , to sit.
<i>kerī</i> , a mango.	<i>bē</i> or <i>bāḍ</i> , fear.
<i>lēl</i> or <i>lāl</i> , sharp pain, but <i>lēḷ</i> , a plantain.	<i>bhenū</i> , an earthen cooking pot.
<i>lē</i> , consumption.	<i>bherav</i> , a certain musical mode, a form of <i>śiva</i> .
<i>lēn</i> , a hindrance.	<i>veḡāl</i> , a frog.
<i>lēl</i> , paste, starch.	<i>medhā</i> , a rum.
<i>geḷi</i> , secret, hidden.	<i>medī</i> , a certain plant (<i>Larsonia inermis</i>).
<i>geḷ</i> , indulgence.	<i>medā</i> , fine wheaten flower.
<i>ghen</i> , drowsiness.	<i>menā</i> , a jay, a <i>rainā</i> .
<i>gher</i> , in a house.	<i>memān</i> (<i>mehmān</i>), a guest.
<i>gherū</i> , deep-coloured.	<i>ver</i> , interjection, be off!
<i>ghelū</i> , mad, foolish.	<i>mel</i> , dirt, filth.
<i>ehō</i> or <i>ehēḷ</i> , a funeral pyre.	<i>melā</i> , spontaneously.
<i>ehen</i> , a muskrat.	<i>ren</i> , night.
<i>ehen</i> (<i>ehēn</i>), rest, repose.	<i>renu</i> , dust.
<i>cheḷ</i> , itching.	<i>le</i> (<i>lēḷ</i>) or <i>lē</i> , inclination, propensity.
<i>chāc</i> , he is.	<i>lēḷ</i> (<i>lēḷāḷ</i>), motion, gait.
<i>jeḡwantī</i> , a certain metre.	<i>len</i> (<i>lēn</i>), dues, debts due.
<i>jenigam</i> , whither?	<i>ler</i> (<i>lēh</i>), a wave.
<i>jem</i> , how.	<i>lēlin</i> (<i>lēḷī</i>), intent upon.
<i>sher</i> , poison.	<i>lēḷ</i> , a trowel.
<i>leḷ</i> (<i>lēḷ</i>), prying.	<i>lēkū</i> (<i>lēḷkū</i>), to reflect, think (but <i>lēkū</i> , to take).
<i>ghel</i> , a peacock.	<i>re</i> (<i>reḷ</i>), a hole.
<i>tem</i> , so.	<i>ren</i> , voice, word.
<i>den</i> , a debt.	<i>renā</i> , a late
<i>dhen</i> , a woman in her first pregnancy.	<i>renī</i> , a wooden bar fitted against a door.
<i>dhen</i> , a cow.	<i>renū</i> , a water cart
<i>nen</i> , an eye.	<i>rer</i> , enmity.
<i>nem</i> , intention.	<i>verāḡ</i> , absence of worldly affection.
<i>nemī</i> (<i>nehmī</i>) or <i>nehemī</i> , always.	<i>verāḡī</i> , name of a certain musical mode.
<i>nel</i> , a narrow lane.	<i>erre</i> , with, along with.
<i>pejan</i> , an anklet.	<i>sen</i> , wife, discreet
<i>peḷhū</i> , entered.	<i>seher</i> , a city.
<i>peḷhū</i> , like to	<i>erj</i> (<i>reḷj</i>), a little.
<i>peḷḷō</i> , a kind of sweetmeat.	<i>sen</i> , hemp.
<i>penī</i> , a frying pan.	<i>seniyū</i> , hemp-cloth.
<i>penḍō</i> , a blow with the clenched fist.	<i>sel</i> , taking the air, a walk
<i>peḍ</i> , confusion.	<i>seku</i> (<i>seḷkū</i>), to hoar, endure.
<i>per</i> , a method.	<i>heḷ</i> , stocks, fotters, cf. <i>ed</i> .
<i>pel</i> (<i>peḷ</i>), beginning.	<i>heḷā</i> , practice, habit, cf. <i>evā</i> .
<i>peḷ'kū</i> , to enter.	

GUJARĀTĪ GRAMMAR.

APPENDIX II.

Words containing a broad *ō*.

The following list of words in which *ō* is pronounced like the *aw* in 'law,' and transliterated *ō*, is compiled from the Narmakōś and other standard dictionaries:—

ōkhar, a surname.
*ōkhāg*ūw*, to call out.
*ōg*ūā*, small pieces of saiko, etc.
*ōg*ūō*, half-boiled rice.
*ōgal*ūw*, to ooze.
ōgāl, that which is spit out after chewing a thing.
ōchar, a voucher, a document (a corruption of 'voucher').
*ōchar*ūw*, to utter, speak.
ōchintū, unexpectedly.
ōchchhav, holiday.
ōchhād, a sheet, coverlet.
ōjhat, a slap.
ōjhal, a curtain, a veil.
ōjhū, a shadow.
ōjāu, to desire.
*ōtal*ūw*, to forget.
ōthār, a nightmare.
ōdhān, pregnancy.
ōdhar, rescue, salvation.
ōr, another. See *ōhr* in App. III.
*ōr*ō*, joy, fruition.
*ōr*mār*, a step-brother.
ōriyō, joy, fruition, relief.
ōl, dry or arid saliva in the mouth.
ōliyū, simple, artless.
ōsāhāu, to be bashful.
ōtālāl, free from obligation after returning a favour.
*ōsar*ūw*, to recede, be contracted.
lōl, a cuckoo.
lōlō, coal.
lōgūliyū, cholera.
*lōg*ō*, a mouthful of water.
*lōch*ūw*, the shell of a nut.
lōth, kōthū, a wood-apple; but *lōthū*, a face.
lōthū, cowries.
lōliyū (*lōhdiyū*), a byre; afflicted with white leprosy.
lōthi, a scare; a cowry.
lōm, who?
lōdālī, a hoe.
lōdālō, a large hoe.
lōdāl, over, at any time.
lōdū, an old she-buffalo.
*lōl*ō*, coal.
lōlū, greyish.
lōhālak, one of a number of squares ruled on paper.
*lōsan*ūw*, to mix.
lōsar, deficiency.
*lōs*ūw*, the iron part of a ploughshare.
lōl, a small wisp of grass, but *lōlū*, a large rat.
lōliyō, a mouthful.
lōlō, a wisp of grass.

*lōhō*ūw*, a pretext.
lōhōū, ravelled.
lōhō, oilcake; a search.
lōhōl, the lap.
*gōl*ūō*, a recess in a wall.
gōjū, dirty, nasty.
gōjhō, a byre; case; a nest.
gōd, a boil, a tumour.
gōnnī, a married woman invited to dinner in fulfilment of a vow.
gōtar, a kind of cattle-fodder.
gōtū, sorago; manure.
gōr, a family priest.
gōraiv, a dinner given by the father of a bride to the bridegroom.
gōl, treacle, but *gōl*, spherical.
gōliyō, an empty treacle-jar.
ghōm, a large, heavy, hammer.
ghōniyū, a drum.
chōk, a quadrangle.
*chōk*ūw*, a quadrangular frame.
*chōk*ūw*, a square; an aggregate of four
*chōk*ūw*, an ornamental.
*chōk*ūw*, to start, shy.
chōkar, exact.
chōkī, a police station.
chōkō, a quadrangular spot for cooking.
chōkhānū, square.
chōkhānī, a kind of obsequered cloth.
chōkhūnī, on all sides.
chōkhūn, quadrangular.
*chōg*ūw*, the figure 4.
chōgām, on all sides.
chōghādiyū, a period of four *ghāṭis*.
chōd, a heap.
*chōd*ūw*, to cook.
chōdān, breadth.
chōdū, broad; fourfold.
chōdō, a heap.
chōdārāp, on all sides.
*chōd*ūw*, thirty-four.
*chōd*ūw*, a raised square, a *chābutra*.
chōdār, a kind of cloth.
chōdāl, having four measures of time.
chōk, a tribute of one-fourth of the revenue; the fourth day of a lunar fortnight.
chōdū, fourth.
chōdārī, a certain public officer.
chōdārū, four-edged.
chōp, vigilance; a manoe.
chōpogū, a quadruped.

APPENDIX II—*contd.*

cāḥp'ḍī, a book.
 cāḥp'ḍā, an account-book, a ledger, but cāḥp'ḍū, uncertain.
 cāḥp'dār, a mace-bearer.
 cāḥpāī, a kind of metre.
 cāḥpāṇiyū, a pamphlet.
 cāḥpāse, on all sides.
 cāḥpālū, a litter, a swing.
 cāḥpāḥā, a cloth having four folds.
 cāḥmāsū, the monsoon, rainy season.
 cāḥbāḥēr, in four directions.
 cāḥras, a square.
 cāḥr'āḥ, a cube.
 cāḥrā, a public square in a village.
 cāḥryāḥī, eighty-four.
 cāḥlāī, a kind of vegetable.
 cāḥw'ḍū, fourfold.
 cāḥwāḥī, on all sides.
 cāḥwāḥū, a place for cattle-grazing.
 cāḥcā, twenty-four.
 cāḥcāḥ, sixty-four.
 cāḥcār, a necklace with four strings.
 cāḥcā'ū, a lice.
 cāḥḥī, a kind of vegetable, but cāḥlī, a lodge.
 cāḥā, a fig, for
 cāḥāḥ, an embryo arrested in its growth in the womb, but
 cāḥāḥ, a shrub.
 cāḥā'ā, a piece of dry bark.
 cāḥāḥ, bark.
 cāḥāḥā, huaka.
 cāḥāḥ, a wave.
 jāḥ, twins.
 jāḥā, a ghost, evil spirit.
 jāḥ, mockery, fan.
 jāḥī, mockery, but jāḥī, a crowd.
 jāḥr, a place; a kind of sweetmeat.
 jāḥlīyū, jocular, rude.
 jāḥ, shape, figure.
 jāḥl, a large drum.
 jā, then, verily; on the other hand.
 jāḥ, then.
 jāḥan, nevertheless.
 jāḥ, look, aspect.
 jāḥ'ḍī, an earthen pot with fire in it carried before a bier.
 jāḥgāī, roguishness.
 jāḥ (jāḥā), one and a half.
 jāḥ, magnanimous; articles.
 jāḥkō, a club.
 jāḥlāī, generous, profuse.
 jāḥriyo, the pole of a carriage.
 jāḥl, a drum; a thump.
 jāḥl, a kind of song sung by women.
 jāḥl'wā, to whitewash.
 jāḥlū, white.
 nāḥlāḥ, separate.
 nāḥā, a memorandum.
 nāḥāḥrū, helpless.
 nāḥat, a kettledrum; a time, turn.
 nām, the ninth day of a lunar fortnight.

nāy (nāḥy), may not be.
 nār (nār), a scratch made by the nails.
 nār'ū (nār'ū), name of a certain festival.
 nāḥyā, mongoose.
 pā, the ace of dice.
 pān, a promise, vow.
 pānī, ninety-nine and three-quarters.
 pānāḥ, three-fourths of one-hundred, seventy-five.
 pānū, three-quarters.
 pāḥr, a throw in dice, the ace and two sixes, i.e. thirteen.
 pār, last year.
 pā, the amount held in the two hands placed open side by side.
 pā, a street, a lane.
 pāḥyā, a door-keeper.
 pāḥ (pāḥ), wide.
 pāḥ, death.
 pāḥ'rū, husk, ruff.
 pāḥr, memory.
 pāḥr, smell, odour.
 pāḥā, spray.
 pāḥ, grain in an ear of corn.
 pāḥ or pāḥ, fear.
 pāḥl'āḥ, in front.
 pāḥ or pāḥ, a way, passage.
 pāḥ'wāḥ, dearness.
 pāḥāḥ, dear, high-priced.
 pāḥlī, eating, food.
 pāḥlī, the roll of names in a boy's school.
 pāḥlū, delay.
 pāḥlū (pāḥlū) or pāḥlūḥ, the face.
 pāḥ or pāḥ, clarified butter or oil poured on dough.
 pāḥ'r-māḥ, gradually.
 pāḥ (pāḥr), tree-blossoms; but māḥ, a peacock.
 pāḥlū, soft hair.
 pāḥlī, a maternal grandfather's house.
 pāḥ, names.
 pāḥ'wā, to shred anything for cooking.
 pāḥlī, that part of a garment on which the lace is fixed.
 pāḥlī, a preparation of gram-flour.
 pāḥlī, insipid.
 pāḥlī (pāḥlī), pertaining to a maternal grandfather's house (pāḥlī).
 rāḥ (rāḥ), a fierce quarrel.
 rāḥ, airs, ostentation, but rāḥ, a sapling.
 lāḥlī, a child's penis.
 lāḥlī, a slave-girl.
 wāḥratiyā (wāḥratiyā), a purchaser.
 wāḥ'rū (wāḥ'rū), to purchase.
 rāḥ, the side.
 rāḥiyā (rāḥiyā), a well.
 rāḥ, near, close to.
 rāḥ, with.
 rāḥlī, roguery.
 rāḥ, a large needle.
 rāḥ'rū (rāḥ'rū), to scrape.
 rāḥ or rāḥ, a weed.
 hāḥr, that which will be.
 hāḥy, he may be; let it be.

GUJARĀTĪ GRAMMAR.

APPENDIX III.

Words in which there is an unwritten *h*.

In a good many Gujarātī words, a slight sound of *h* is heard although that letter is not represented in writing. The presence of this *h*-sound, is indicated in the *Narmakōś* and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus *કેડ*, pronounced *keḥvōḥ*, to say. The words in which this *h*-sound is heard vary according to locality and the speaker, but the following list includes most of those in which the standard dictionaries admit it. It will be observed that in many of these words the *h* is optionally written fully, thus, *કેડ કેડ* or *કેડ*, and that the *h*-sound is in most of them there by right of origin, as in *બેહર* *behr*, deaf, derived from the Sanskrit *badhiraḥ*, through the Prakrit *bahirō*, or as in *બેહતર* *bēhtar*, better, from the Persian *biktar*. In the list, I have indicated this slightly pronounced *h*-sound by *h* with a dot under it. In future pages, I shall not trouble to indicate it at all. The list will supply the necessary information in all cases of doubt.

ઠેઠાર (for *aḥḥār* or *arūḥḥ*), eighteen.
અનસામજ, without understanding.
અમઠ, we.
અહવાલ, pertinacity.
અઠેઠે or *hauḥḥē*, the odder.
અહિઠે, *અહિઠે*, or *hauḥḥē*, a water-trough.
ઢપ, printing.
ઢપ or *hḥ-p*, confused.
ઢપ or *hḥ-p*, to paint.
ઢપ, of this kind.
ઢપ or *hḥ-p*, a rain of fire.
ઢપ, hot.
ઢપ or *hḥ-p*, stocks, fitters; a drove of cattle.
ઢપ or *hḥ-p*, death-struggles.
ઢપ (pl.), a drove of cattle, but *ઢપ*, cart-ox.
ઢપ, affection.
ઢપ or *hauḥḥē*, a water-trough.
ઢપ or *hḥ-p*, an incessant shower of rain.
ઢપ, in this year.
ઢપ, a push.
ઢપ or *hḥ-p*, habit, custom.
ઢપ, of this kind.
ઢપ or *hḥ-p*, to be familiar.
ઢપ, a wave of water.
ઢપ, in this year.
ઢપ or *hḥ-p*, an embroidered cloth.
ઢપ, like, following the example of. (The *Narmakōś* writes the word for 'other' *or*, but other dictionaries have *ઢપ*, and do not give the meaning here given for *ઢપ*.)
ઢપ or *hḥ-p*, to clothe.
ઢપ, near.
ઢપ or *hḥ-p*, the sloping bullock-track of a well.
ઢપ or *hḥ-p*, to be extinguished.
ઢપ, to comb.
ઢપ or *hḥ-p*, on an unlucky day.
ઢપ, a fox, a peasant.
ઢપ or *hḥ-p*, said.

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કાઠર, the wall of a house.
કાઠર, tin.
કાઠર, a part of a marriage ceremony in which women offer sweetmeats to the bridegroom.
કાઠર, or *hḥ-p*, where? but *કાઠર*, why?
કાઠર, removing and replacing.
કાઠર, to extract.
કાઠર, one who brings on.
કાઠર, a decoction; an exit water channel.
કાઠર, a marriage, but *કાઠર*, a visit of condolence.
કાઠર, a story.
કાઠર, a pilli-bearer, but *કાઠર*, a deer.
કાઠર, a kind of dance.
કાઠર or *hḥ-p*, when?
કાઠર, a cotton seed, but *કાઠર*, lying.
કાઠર, coffee.
કાઠર, to be teased.
કાઠર, vexation.
કાઠર or *hḥ-p*, an earthen pot.
કાઠર, a message.
કાઠર, a proverb.
કાઠર, whose.
કાઠર or *hḥ-p*, a catastrophe.
કાઠર, a proverb.
કાઠર, at what time?
કાઠર, of what sort?
કાઠર, to say.
કાઠર, mortification (the disease).
કાઠર, a riddle.
કાઠર, a byre.
કાઠર, white leprosy.
કાઠર, afflicted with white leprosy.
કાઠર, a byre.
કાઠર, a kind of gum.
કાઠર, a kind of serpent.
કાઠર, a kind of grain, *જુઠર*.
કાઠર, a riddle, but *કાઠર*, a whip.

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APPENDIX III—*contd.*

lōhni, the elbow
lōhy'ḍō, a riddle, but *lōy'ḍō*, a whip.
lōhy'iṭṭu, decayed, rotten.
lōhyā-ḍōṭṭu, speaking with prolixity.
lōhyū, speaking with prolixity.
lōhṭu, reddish-brown.
lōḥṭu, a jackal.
lōhṭāḍḍō, -ḍi, 1. hatohet.
lōhṭāṇ, putrefaction.
lōhṭō or *lōhṭōwū*, to putrefy.
lōhṭi, the vine of a *lōḥṭu*.
lōhṭi, a kind of gourd.
lōhṭi or *lōhṭiṭṭu*, a threshing floor.
lōhṭi, a ditch, but *lōhṭi*, food.
lōhṭwō, a kind of weed.
lōhṭwū, to lose.
grēḥwō or *grēḥwōwū*, to take.
chahḍ-utar, ascent and descent.
chahḍan, an ascent
chahḍ'iṭṭu, rise
chahḍ'iṭṭu, rising.
chahḍ'wū, to rise
chahḍā, an attack.
chahḍāw or *chahḍāṭi*, voice.
chahḍā-chaḍḍi, competition.
chahḍāw or *chahḍāwō*, ascent.
chahḍāw'wū, to cause to rise.
chahḍiyāṭṭu, superior.
chāh, tea.
ohḥy'nā, love.
chāhūwū, to love
chāḥiyū, irritable, but *chāḥiyū*, a head.
chāḥ or *chāḥi*, irritability.
chāḥi, a cart-rut.
chāḥi'ḍi, a hearth.
chāḥi-sag'di, a portable hearth.
chāḥiḥ, *chāḥi* or *chāḥiḥ*, a fireplace.
chāḥn, ease, repose; a mark.
chāḥnḥō, oraving.
chāḥn'wū, to erase.
chāḥi, pain caused by indigestion.
chāḥi'wū, to adhere.
chāḥiḥ'wū, to affix.
chāḥiṭṭi, pinching frequently.
chāḥiṭṭi lāḍu, a kind of sweetmeat.
chāḥi, a pinch
chāḥi'wū, to affix.
chāḥiḥ, cordled milk.
chāḥi, a shelf, a thatch.
chāḥi'ṭi, a colling.
chāḥi'wū, to thatch; to besit
chāḥiṭṭi, beating the hreset in mourning.
chāḥiḥ, a thatched outhouse.
chāḥi, ashes.
chāḥi'wū, to compromise.
chāḥiṭṭi, a film on liquid.
chāḥiḥ, dust, rubbish.
chāḥiḥ or *chāḥiḥ'ṭi*, teasing.

chāḥiḥ'wū, to tease.
chāḥiḥ'wū, a knot tied at the time of performing a marriage ceremony.
chāḥiḥ, conclusion, end.
chāḥiḥ or *chāḥiḥ'ṭi*, watery excrement.
chāḥiḥ'wū, to discharge watery excrement.
chāḥiḥ, a plastering with chunam.
chāḥiḥ, dry crust of mucus.
chāḥiḥ'wū, to vomit milk (of a baby).
chāḥ or *chāḥi*, where
chāḥi or *chāḥiḥ*, when.
chāḥiḥ, pomp.
chāḥi, beating, dashing.
chāḥi or *chāḥi*, poison.
chāḥi, (such) as, like.
chāḥi, while.
chāḥi, *chāḥi* or *chāḥi*, coldness.
chāḥi or *chāḥiḥ*, coolness.
chāḥiḥ, ironical scolding.
chāḥiḥ'wū, to vomit milk (of a baby).
chāḥi, ashes.
chāḥi-siyal, certain days in the month of Śrāwan on which cold food is eaten.
chāḥi, cold (adj.).
chāḥiḥ, a cooling medicine.
chāḥi, pride.
chāḥi'ṭi, loquacity.
chāḥi, prying; a certain beggars' cry
chāḥiḥ, a beggar who employs *chāḥi*.
chāḥi, a person set in a field to scare birds.
chāḥi'wū, to scare birds.
chāḥiḥ or *chāḥiḥ*, the cry of a bird.
chāḥi, a certain coin.
chāḥiḥ'wū, to take by force
chāḥiḥ'wū, the game of hide-and-seek.
chāḥi, *chāḥi*, see *chāḥi*.
chāḥi or *chāḥiḥ*, see *chāḥi*.
chāḥiḥ or *chāḥiḥ*, see *chāḥiḥ*.
chāḥiḥ or *chāḥiḥ*, see *chāḥiḥ*.
chāḥiḥ or *chāḥiḥ*, wisdom, prudence.
chāḥi, a brand, cantery.
chāḥi'wū, to brand, but *chāḥi'wū*, to tie by the leg.
chāḥiḥ, branded.
chāḥi, wise, prudent.
chāḥi, dirt.
chāḥi'chāḥi, a small stick of engarvane.
chāḥi, a log tied to an animal's neck, but *chāḥi*, a tent.
chāḥi'ṭi or *chāḥiḥ*, see *chāḥiḥ*.
chāḥiḥ, see *chāḥiḥ*.
chāḥiḥ, see *chāḥiḥ*.
chāḥi, a kind of ornament.
chāḥi or *chāḥiḥ*, a whey-pot.
chāḥi'wū or *chāḥiḥ'wū*, to shake (a liquid), but *chāḥi'wū*, to shake and pick up what comes to the surface.
chāḥiḥ, a thick filthy liquid.
chāḥi or *chāḥiḥ*, there.
chāḥi, see *chāḥi*.
chāḥiḥ, after then, after that time.
chāḥiḥ or *chāḥiḥ*, then.
chāḥiḥ, forty-three.

APPENDIX III—*pontā*.

tālrie, thirty-three.
tāhāi-jawū, to be ripe.
tāhāē, sixty-three.
tāhāwāzē, then.
tāhāw, such.
tāhāwē, immediately, instantly.
tāhāēr, seventy-three.
tāhāri, anger, wrath.
tāhāēriyō, *tāhāwar* or *tāhāēr*, a kind of Euphorbia.
tāhārō, a ditch.
tāhāq, *tāhāh*, or *tāhād*, a molar tooth.
tāhāqam, a pomegranate.
tāhāqī, *tāhāhī*, or *tāhāqī*, the beard.
tāhāqū, *tāhāhū*, or *tāhāqū*, a dog.
tāhāy-lā or *tāhā-kū*, a group of ten, a decade.
tāhāātar, the room in which the family gods are kept.
tāhāri, a small *tāhāri*.
tāhāri, a small temple.
tāhāri, the upper story in front of a house.
tāhāri, *tāhāri*, *tāhāri*, or *tāhāri*, the gate of a street.
tāhād, one and a half.
tāhāriyū or *tāhāriyū*, three pies, a pie.
tāhāri or *tāhāri*, a milk-pan.
tāhā-dū, a kind of musical instrument.
tāhāy-lū, difficult.
tāhāyō or *tāhā-rō*, a couplet, a distich.
tāhā, a melicoo.
tāhāri, pitiless.
tāhāri or *tāhāri*, an instrument for prying the nails.
tāhāri, a kitchen.
tāhāri, the skin close to the nail.
tāhāri, a wilderness, an abandoned place.
tāhāri, the menses.
tāhāri, the ceremony of bathing the bridegroom, but
tāhāri, a coin.
tāhāri-dāri, a woman arrived at full age.
tāhānam, inferiority.
tāhāri or *tāhāri*, small.
tāhāri-kāh, the centre iron pipe of the nave of a wheel.
tāhāri, guinea-worm.
tāhāri, see *tāhāri*.
tāhāri, bathing.
tāhāri, to bathe.
tāhāri, a certain small measure of value, half a pie.
tāhāri, to run away.
tāhāri, the tube of a hubble-bubble.
tāhāri, the snake of a hubble-bubble.
tāhāri or *tāhāri*, always.
tāhāri, a gutter.
tāhāri or *tāhāri*, the skin close to the nail.
tāhāri, to invite.
tāhāriyō, the bearer of an invitation.
tāhāri, an invitation.
tāhāri or *tāhāri*, may not be.
tāhāri, a scratch made by the nails.
tāhāri, the name of a certain festival.
tāhāri or *tāhāri*, rich.
tāhāri or *tāhāri*, there, in that place.
tāhāri, the breadth of a cloth.
tāhāri, a certain evil conjunction of the planets.

tāhāri, forlornale.
tāhāri, against the will.
tāhāri, *tāhāri*, a gold.
tāhāri, dawn, daybreak.
tāhāri or *tāhāri*, abstemious.
tāhāri, *tāhāri*, *tāhāri*, or *tāhāri*, dawn, daybreak.
tāhāri, a guest.
tāhāri, see *tāhāri*.
tāhāri, a mountain, but *tāhāri*, obligation.
tāhāri, rocky, mountainsous.
tāhāri, a custom, but *tāhāri*, a he-buffalo.
tāhāri or *tāhāri*, a stone, a rock.
tāhāriyō, the place in a house where water-pots are kept.
tāhāri, the heel.
tāhāri, the flowing of milk into the udder.
tāhāri or *tāhāri*, a grinder (tooth), a paint for the teeth, but
tāhāri, pain.
tāhāri, beaming the forehead of a woman with red ointment.
tāhāri, the mucus of the eye.
tāhāri or *tāhāri*, a generation.
tāhāri, the lower part of the belly.
tāhāri, a kind of shirt.
tāhāri, a garment.
tāhāri, to wear, put on, but *tāhāri*, a piece of sugar-cane.
tāhāri, to cause to put on.
tāhāri, a sentinel.
tāhāri, see *tāhāri*.
tāhāri, beginning.
tāhāri, a wrestler.
tāhāri, at first.
tāhāri or *tāhāri*, first, but *tāhāri*, that.
tāhāri, early morning.
tāhāri or *tāhāri*, on ear of *tāhāri*, fit to be parched.
tāhāri, arrival, a receipt.
tāhāri or *tāhāri*, to arrive.
tāhāri, a wristlet.
tāhāri, knowing, well-instructed.
tāhāri or *tāhāri*, the wrist.
tāhāri, to sleep.
tāhāri, a three-fourths part.
tāhāri, to crush.
tāhāri, crushed.
tāhāri, *tāhāri*, arrived.
tāhāri, a period of three hours, but *tāhāri*, a city; *tāhāri*, next year.
tāhāri, delight.
tāhāri, a sentinel.
tāhāri, or *tāhāri*, a watch, a guard.
tāhāri, breadth.
tāhāri, a broad rope.
tāhāri, broad.
tāhāri, a family priest.
tāhāri, a slight meal.
tāhāri-kāri, a woolen partition.
tāhāri, a certain measure of grain.
tāhāri or *tāhāri*, a foal.
tāhāri, a sheet.
tāhāri, a sister's husband.

bağır, pimple on the lips, but bār, pride.
 bahāyū, bahāyū, to write off an account.
 bahūt, bahūt, congealed milk, but lall, strong.
 bāy, the arm.
 bāy-dhar, bāy-dhar, a guarantee.
 bāyū, a wooden support placed in the shutters of a door.
 bānū, a pretence, but bānū, a lady.
 bāhū, the noble end of a drum, to which iron plate is not applied.
 bahar or bahār, spring; outside.
 bahānū, a sister of goldsmith's dress.
 bahānū, an outlay.
 bahānū, outlay.
 bahānū, a sweeper.
 bahānū, in sweep.
 bahānū, sweeping out of inn; but bahānū, a door.
 bahānū, a rafter twelve cubits long; a sweeper; on outlay, bahānū or bahūt, established, confirmed.
 bahānū, bewitched.
 bahānū, a doll, a statue.
 bahānū, timid.
 bahānū, frightful.
 bahānū, afraid.
 bahānū or bahānū, etc., to fear.
 bahānū, both.
 bahānū, uncontrollable in temper.
 bahānū, the time of life at which a man has to use spectacles.
 bahānū, forty-two.
 bahānū, to be forth fragrant; to be doled out.
 bahānū, two waterpots, one on the top of the other, carried on the head.
 bahānū, better, good.
 bahānū, bahānū, a sister.
 bahānū, bahānū, mother.
 bahānū, a female friend.
 bahānū, a confidante.
 bahānū, bahānū, dear.
 bahānū or bahānū, a flag.
 bahānū, a wreath.
 bahānū, a rosy.
 bahānū, a kind of bird.
 bahānū, bahānū.
 bahānū, to be a purchaser, to give a hand.
 bahānū, a hand.
 bahānū or bahānū, much.
 bahānū, seventy-two.
 bahānū, a buny.
 bahānū, large, excessive.
 bahānū or bahānū, to overlay, line.
 bahānū, covring.
 bahānū, to beautify.
 bahānū, beautifying.
 bahānū, much, many.
 bahānū, bahānū, in.
 bahānū, or bahānū, cheek-male; o manly; cf. bahānū.
 bahānū, a present sent by parents to their daughter in the seventh month of her first pregnancy.

APPENDIX III—*contd.*

- rāh* or *rāh*, a road.
rāhā or *rāhā*, a cry, a noise.
rāhā (fem.), resin; (masse.), a dollar (corruption of English 'royal').
rāhā or *rāhā*, to be pleased.
rāhā or *rāhā*, healing.
rāhā, a kind of bullock-cart.
rāhā, a water wheel.
rāhā-māl, the line of vessels or a water-wheel.
rāhā, a spinning wheel.
rāhā, a cart.
rāhā or *rāhā*, a kind of comest, but *ren*, night.
rāhā, a residence.
rāhā, manner of living, conduct.
rāhā, inhabiting.
rāhā, *rāhā*, etc., to remain, dwell.
rāhā or *rāhā*, to rub away.
rāhā or *rāhā*, rustic, boorish.
rāhā, luncheon.
rāhā, very thick.
rāhā, a fierce quarrel.
rāhā, an anchor.
rāhā or *rāhā*, enjoyment of a pleasure, fruition.
rāhā, a prize.
rāhā-laslar or *rāhā-laslar*, a complete army.
rāhā, a person of a certain sect of Boniyās.
rāhā, distribution of presents to members of a community, but *rāhā*, rapturing.
rāhā, a kick.
rāhā, a conflagration; medicine that is to be licked; a kind of silk cloth.
rāhā or *rāhā*, boasting.
rāhā, a line, a row.
rāhā, a bramble.
rāhā, burning charcoal, see *rāhā*.
rāhā, see *rāhā*.
rāhā, a ballad.
rāhā-laslar, an army.
rāhā, to distribute presents to members of a community.
rāhā, *rāhā*, or *rāhā*, fruition.
rāhā, delay.
rāhā, burning charcoal, see *rāhā*.
rāhā, a towel.
rāhā or *rāhā*, to wipe.
rāhā or *rāhā*, plunder.
rāhā, to plunder.
rāhā, plundered property.
rāhā, a plunderer.
rāhā or *rāhā*, robbery in several places.
rāhā or *rāhā*, a blacksmith.
rāhā, booty.
rāhā or *rāhā*, inclination, propensity.
rāhā or *rāhā* or *rāhā*, to move the limbs.
rāhā or *rāhā*, a gesture.
rāhā, to limp.
rāhā, small trousers.
rāhā, trousers.
rāhā, a kind of thin wheaten cake.
rāhā or *rāhā*, does, debts due.
rāhā, taking and putting.
rāhā or *rāhā*, a wave.
rāhā, wavy lines.
rāhā, a kind of necklace.
rāhā, foolish.
rāhā, a tent pole.
rāhā or *rāhā*, overtaken by sleep.
rāhā, hurry.
rāhā, to reflect, think, but *rāhā*, to take.
rāhā, a scribe, a writer.
rāhā or *rāhā*, iron.
rāhā or *rāhā*, blood.
rāhā, *rāhā*, or *rāhā*, a frying pan.
rāhā or *rāhā*, an iron pan.
rāhā or *rāhā*, iron.
rāhā, to wipe.
rāhā, a buffoon.
rāhā, a daughter-in-law.
rāhā or *rāhā*, girls who are both daughters-in-law in the same house.
rāhā, a married couple.
rāhā or *rāhā* or *rāhā*, a dispute.
rāhā or *rāhā*, a certain quarrelsome kind of bird.
rāhā or *rāhā*, quarrelsome.
rāhā or *rāhā*, to quarrel.
rāhā or *rāhā*, increasing.
rāhā, the shoot of a pul-e-plant.
rāhā, nglly, but *rāhā*, to marry; to be spent.
rāhā, a certain caste-dinner.
rāhā, to scrape.
rāhā, to be cheated.
rāhā or *rāhā*, the edge of a cutting instrument.
rāhā or *rāhā*, a man who swaggers in order to pay less than he owes.
rāhā or *rāhā*, to eat in two.
rāhā or *rāhā*, a desire.
rāhā, a vessel for holding *ghā*, but *rāhā*, a garden.
rāhā, a ship, but *rāhā*, speech.
rāhā or *rāhā*, the dawn.
rāhā or *rāhā*, help, aid, but *rāhā*, a day.
rāhā or *rāhā*, love.
rāhā or *rāhā*, a lover.
rāhā or *rāhā*, de n, beloved.
rāhā or *rāhā*, well-wishing.
rāhā or *rāhā*, a kind of bean.
rāhā, to persuade: to be dragged, but *rāhā*, to blow.
rāhā or *rāhā*, a kind of bird.
rāhā or *rāhā*, absorbed, abased.
rāhā, a marriage.
rāhā, or *rāhā*, a hole.
rāhā, distribution.
rāhā, to distribute.
rāhā, the apron.
rāhā, dwarfish, span-high.
rāhā or *rāhā*, a finger-ring.
rāhā or *rāhā*, a kind of sweetmeat.
rāhā or *rāhā*, a mango-fruit plucker.

APPENDIX III—*concl'd.*

vāṇuḥ-wāṇuḥ, to be the time of dawn.
vāṇuḥ or *vāṇuḥ*, flowing (of water)
vāṇuḥ, trade.
vāṇuḥ, a timber.
vāṇu or *vāṇu*, auspicious.
vāṇu or *vāṇu*, suspicious.
vāṇu or *vāṇu*, sawdust, but *ver*, enmity.
vāṇu or *vāṇu*, or *vāṇu*, to saw.
vāṇu or *vāṇu*, difference, but *vāṇu*, a tax.
vāṇu or *vāṇu*, a bullock-cart, but *vāṇu*, a creeper.
vāṇu, distress.
vāṇu or *vāṇu*, quick.
vāṇu or *vāṇu*, to spoil by over-indulgence.
vāṇu, *vāṇu*, or *vāṇu*, a mother-in-law as related to
 her co-mother-in-law.
vāṇu, the getting a thing cheap.
vāṇu, to be cheated.
vāṇu, marriage.
vāṇu, a father-in-law, as related to his co-father-in-
 law.
vāṇu, intercourse.
vāṇu, a dealer.
vāṇu or *vāṇu*, to flow; to bear, carry.
vāṇu, a register, but *vāṇu*, a trap.
vāṇu, to pass away.
vāṇu, forced labour.
vāṇu, business.
vāṇu, a flow of water.
vāṇu, a ditch full of stagnant water.
vāṇu, without, deprived of.
vāṇu, buying.
vāṇu, a purchaser.
vāṇu or *vāṇu*, to purchase.
vāṇu, a trader, a *Bhokra*.
vāṇu, taste, relish.
vāṇu or *vāṇu*, honest, cf. *vāṇu*.
vāṇu or *vāṇu*, (a bull) payable to the holder.
vāṇu or *vāṇu*, a female friend.
vāṇu or *vāṇu*, all.
vāṇu or *vāṇu*, the seal of a ship.
vāṇu or *vāṇu*, still, calm.
vāṇu, to make a lattice frame with bamboo chips; but
 vāṇu, to rot.
vāṇu, a kind of large leaf-vein.
vāṇu, see *vāṇu*.
vāṇu, to fasten bamboos together.
vāṇu, an auspicious time.
vāṇu or *vāṇu*, a ohameleoa.
vāṇu or *vāṇu*, the Survey Department.

vāṇu or *vāṇu*, a pleasant taste or smell.
vāṇu, palatable.
vāṇu, a perfume-seller.
vāṇu or *vāṇu*, to be in heat (of an animal).
vāṇu, dawn, but *vāṇu*, a rider.
vāṇu, early, betimes.
vāṇu, to be pregnant (of an animal).
vāṇu, evening.
vāṇu, a song sung in the evening.
vāṇu or *vāṇu*, a hall.
vāṇu or *vāṇu*, upright, honest, cf. *vāṇu*.
vāṇu, a merchant.
vāṇu, mercantile dealing.
vāṇu, a female friend.
vāṇu, a meeting of respectable people.
vāṇu, a caste meeting.
vāṇu, see *vāṇu*.
vāṇu, sixty.
vāṇu, sixty years of age.
vāṇu, plus one half.
vāṇu, a wife's sister's husband.
vāṇu, wise, discreet.
vāṇu, an opponent.
vāṇu, face to face.
vāṇu or *vāṇu*, in front of.
vāṇu, to catch, hold.
vāṇu, sweetness.
vāṇu, a kind of sweetmeat.
vāṇu or *vāṇu*, an elephant's trunk.
vāṇu, a kind of dry cake.
vāṇu, soft, smooth.
vāṇu, a hundred.
vāṇu, an aggregate of a hundred.
vāṇu, power of endurance.
vāṇu, easily, a little.
vāṇu or *vāṇu*, easy, not difficult; but *vāṇu*, a dress of
 honour.
vāṇu, to endure, bear.
vāṇu, to be agreeable.
vāṇu, a female companion, cf. *vāṇu*.
vāṇu, co-operation.
vāṇu, conduct, character.
vāṇu, a veil.
vāṇu, easy, not difficult.
vāṇu or *vāṇu*, noise.
vāṇu, to scumpe.
vāṇu or *vāṇu*, to be beautiful; *vāṇu*, to sift.
vāṇu, a garment worn at times of ceremonial cleanliness.
vāṇu, a rather sixteen feet long.

OLD GUJARĀTĪ GRAMMAR.

APPENDIX IV.

In the year 1889, the late Mr. H. H. Dhruva published an edition of the *Mugdhā-vaṭṭōdhamauktika*, which he described as "a Grammar for Beginners of the Gujarati Language." He cannot have given much study to the work, for a perusal of it will show that it is not a Gujarātī Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujarātī. The date of the work is A.D. 1891, and all that is known of the author is that he was the pupil of Dēva-sundara. His name is not given. As a Sanskrit Grammar the *Mugdhāvaṭṭōdhamauktika* is of very small value. It deals more with what we should call syntax than with the formation of words. But, as the explanations are written in the vernacular, these incidentally afford information as to what was the condition of the language of Gujarat between the time of the Prakrit Grammarian Hēma-śandra (fl. 1150 A.D.) and the time of Narsīṅgh Mēṭā (fl. 1450 A.D.), with whom Gujarātī literature is commonly said to commence. The close connection of this Old Gujarātī with the Gaurjara Apabhraṃśa of the Prakrit Grammarians is remarkable; and, though the materials are very incomplete we are entitled to say that for the first time we have before us an unbroken chain of development between a Prakrit dialect and a modern Indian vernacular.

PHONETICS.

The original is carelessly printed. Great laxity is shown in the use of *anuswāra*, which is omitted *ad libitum*. When printed, it usually represents *anundāsika*. Possibly it sometimes represents *anuvāra*. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by *~*. Forms like *tā, jā*, should perhaps be written *taṃ, jaṃ*, respectively. I have silently corrected the numerous misprints in the use of *anuswāra*.

The letters *e* and *o* are no doubt often short, as in Apabhraṃśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Marāṭhī a single Prakrit *ṛ* remains cerebralized in the modern vernacular, but a double cerebral *ṛṛ* becomes dentalized to *n*, thus following the example of Jaina Māhārāṣṭrī. The same rule obtains in Old Gujarātī. Thus, Apabhraṃśa *jāṇai*, Old Guj. *jāṇai*, he knows; but Ap. *paṇna*, Old Guj. *pāna*, a leaf; Ap. *aṇṇai*, Old Guj. *anai*, and.

The rule, of course, does not apply to tatsamas like *dāna*, a gift.

As in Apabhraṃśa, a conjunct *r* is optionally retained (IIC., iv, 398). Thus, *Chaitra* or *Chaitta*, N.P.; *prāmai*, he obtains.

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a* and *u*, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, *ai, au*. I have followed Professor Jacobi's example in omitting the diæresis as a useless complication.

NOUNS.

WEAK NOUN IN *a*.

Baso, *dāna* (neut., Sanskrit loan-word), a gift; *Chaitta* (masc.), N.P., Chaitra.

Singular.

	आधुनिक.	OLD GUJARATI	MODERN GUJARATI
Nom.	<i>dāṇa</i> <i>dānu, Chaittu</i>	<i>dāna, Chaitta</i> <i>dānū, Chaittu.</i>	<i>dān</i>
Acc.	<i>dāna</i> <i>dānu, Chaittu</i>	<i>dāna, Chaitta</i> <i>dānū, Chaittu.</i>	<i>dān.</i>
		Also written as <i>Dā</i> .	Also written as <i>Dā</i> .
Instr.	<i>dāna-āṇ, dānē</i>	<i>dānāṇ, dānē</i>	<i>dānē.</i>
Dat.	<i>dāna-taṇē, iv, 125, 313</i> ¹ .	<i>dāna naṇ</i>	<i>dānaṇ.</i>
Abl.	<i>dāna-ānu, -hāṇto, -vāṇto.</i> <i>dāna'to.</i>	<i>dāna-ānu, -hāṇto, -vānu,</i> <i>-hāṇto.</i>	<i>dāna-āṇ (le, lona) pa el, e-</i> <i>nu), -hāṇto.</i>
Gen.	<i>dāna-tanu</i>	<i>dāna-tanu</i> <i>dāna-nu</i> <i>dāna-raṇṇ, -raṇṇē</i>	<i>dāna-tan.</i> <i>dāna.</i> (cf. <i>Māṇṇṇ, dāna-ṇ</i>)
	<i>dāna-leṇṇ (dative), iv, 125,</i> <i>315</i>	<i>dāna lēṇ</i>	cf. <i>dāna-leṇ</i>
Loc.	<i>dānu</i>	<i>dānu</i>	<i>dān.</i>
Obl. base	<i>dāna-āṇ, dāna</i>	<i>dāna</i>	<i>dān.</i>

Plural.

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nāchaṇ*, peacocks dance. In Ap. it would be the same. In Mod. Guj., it would be *mōr(-v)*. Cf., however, *je līṅga vibhakti vachana huṇ, le latṛ pratyaya paraṇ ānīṇ*, the terminations of gender, case and number, are added to the suffix *latṛ*.

Examples of the various cases—

Nominative.—(a) *chandra āgai*, the moon rises; *dāna dijai*, a gift is given; *śiṣya pūchhai*, the disciple asks; *dharmakaranahāra jīva sukha prāmai*, an individual who acts virtuously obtains bliss; *loka dekhai*, the person sees.

(b) *Chaittu loka-siṇ vāta karai*, Chaitra converses with a person; *Maitta nāchai*, Maitra dances; *anyādika-nau yogu hui*, the sense of 'other' or the like is indicated; *pūṇḍrīṅga prathamā eka-vachanu hui*, it is the third person masculine singular. Neut. *dharmū sukha-nai kāraui hui*, virtue is for (i.e. leads to) happiness; *chaitta-taṇaṇ dhanū gāmi chhai*, Chaitra's wealth is in the village.

¹ References here and elsewhere are to Hēma-chandra's Grammar. In iv. 425 Hēma-chandra gives *tanena*, but we are authorised to substitute *tanē* for this by 343.

Accusative.—(a) *vitārāga vāñohhīta dii*, the ascetic grants a boon; *vāta karai*, converses (see above); *tapa karai*, he performs austerities; *gurn-tapañ vachana hañ sādhalāñ*, I listen to the word of the preceptor; *artha pūchhai*, he asks the meaning; *hala kheḍatañ*, driving the plough (cf. below); *bīja vāvai*, he sows seed; *sukha prāmai*, he obtains happiness; *śishya hañ sādhalāñ*, I hear the disciple; *śāstra paṭhatañ*, reading the scriptures.

(b) *Chaittu kaṭu karai*, Chaitra makes a straw mat; *samsāru tarai*, he passes over existence; *guri arthu kahatai*, while the preceptor is telling the meaning; *kisñ kheḍatañ*, *halu*, what is he driving? the plough (cf. above).

Instrumental.—(a) *jiva dharmī samsāru tarai*, by virtue a living being crosses (the ocean of) existence (see below); *kīṇaṭ kījatañ*, *sūtradhārī*, by whom is it being made? by the architect (see below); *kishyī paṭhitañ hañ sādhalāñ*, I listen to what is being read by the disciple; *e grantha sukhiṭ paṭhāyai*, this book can be read with pleasure; *śrāvakī deva pūjin*, the god is worshipped by the votary; *gopālī gāe dohitīe*, while the cows are being milked by Gopāla; *chaittī gātai maittu uāchai*, while (a song) is being sung by Chaitra, Maitra dances.

(b) *kisī tarai*, *dharmī*, by what does one cross? by virtue; *sūtradhārī kījatañ prasāda*, *loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-nañ*, for bliss; *jeha vastu-nañ parityāga sūchī*, for what thing abandonment is indicated. Instead of *nañ*, the word *kāraṇi* (the locative of *kāraṇa*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kāraṇi*), is commonly used. Thus, *vivekī moksha-nai kāraṇi khapai*, the man of discrimination strives after salvation; *dharmī sukha-nai kāraṇi hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahañ* is used to indicate the dative. Thus, *jeha-rahañ dāna dījai*, to whom a gift is given.

In the following instance the dative is used for the accusative:—*i-kāra-nañ bolivai*, in saying the letter *i*.

Ablative.—*ṣṭiksha-tau pāna paḍai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *tañau* and of *nau* will be given under the head of adjectives. The suffixes *rahañ* and *rahñ* occur frequently in the grammatical rules, as in *cha-rahañ*, of this; *a-varṇa-rahñ*, (in the place) of a vowel of the *a*-set. No examples are available of *kīhñ*.

Locative.—*sampradāni*, in the dative; *chaitta-tapañ dhanñ gāmi chhai*, Chaitra's wealth is in the village; *chaittu gāmi vasai*, Ch. lives in the village; *śabda-nai chhehi*, at the end of a word; *meghi varasatai mora nāchañ*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *nañ* of the dative is really the instrumental masculine or neuter of the genitive termination *nau*, which, as we shall see, is capable of being declined in all its cases.

STRONG NOUN IN *a*.Base, *tārau* (masc.), a star; *sonaũ* (neut.), gold.

Singular.

	APABHRAMŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i>	<i>tārē, sōnũ.</i>
Acc.	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i>	<i>tārē, sōnũ.</i>
		Also same as Dat.	Also same as Dat.
Instr.	<i>tāraḥī, tārē</i>	<i>tāraī</i>	<i>tārē.</i>
Dat.	<i>tāra-tanē</i>	<i>tārā-naī</i>	<i>tārā-nē.</i>
Abl.	<i>tāraa-ḥu, -hīto, -sūto,</i> <i>tāraatto.</i>	<i>tārā-tau, -hūtāu, -thau,</i> <i>-thakau.</i>	<i>tārā-thō, -thī, -thālī.</i>
Gen.	<i>tāraa-tanau</i>	<i>tārā-tanau, tārā-nau, tārā-</i> <i>raḥī, -rahaī.</i>	<i>tārā-tanō, tārā-nō (tārā-</i> <i>rō).</i>
	<i>tāraa-lehī</i> (dative)	<i>tārā-kihī</i>	<i>tārā-lērō.</i>
Loc.	<i>tārai</i>	<i>tārai</i>	<i>tārō.</i>
Obl. base	<i>tāraaho, tāraa</i>	<i>tārā</i>	<i>tārō.</i>

Plural.

In Old Gujarātī, the nom. plural masc. appears to end in *ā* and the neuter, in *ā̃*. Of Apabhramśa *tārao* and *sonnaā̃*. The distinction between masc. and neut. is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarātī the forms for both the Nom. and the Obl. base are *tārā-(ō)* and *sonā̃-(ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlagā kartā kriyā suchiyā̃*, the original subject and action are indicated (here apparently *kartā* and *kriyā* agree with an adjective in the neuter plural, unless the termination is also used for the masculine); *ātmanepada-taṇā̃ nava vachanā̃*, the nine persons of the ātmanepada; *ketalā*, how many (apparently masc.), and similar forms.

The following are examples of the use of some of the cases of the singular :—

Nominative.—*kriyā karivai ju mūligau hui, su kartā*, the originator in doing an action is the subject; *tārau ūgiu*, the star rose; *ihā sonaũ suhūgaũ vīkai*, gold is sold cheap here; *ātmanepada-naũ pahilaũ ekū-ja vachana hui*, the first (*i.e.*, what we should call the third) person of the ātmanepada is only in the singular (*ja*=Śaurasēni *jjeva*); *jeha-rahaī kriyā hetupaṇaũ na hui*, the actions of which do not become causality.

Accusative.—*sūtradhārī kijataũ deharaũ loka dekhai*, a person looks at a temple being built by the architect.

Instrumental.—*karī lei dei ityādi bolivaī*, by saying ‘having done,’ ‘having taken,’ ‘having given,’ etcetera.

Locative.—*ju karai lī dii paḍhai hui ityādi bolivai*, in saying the person who does, takes, gives, reads, becomes, etcetera; *kriyā karivat ju mūligau hui, su kartā* (see Nom.).

Oblique base.—*varḡa-taṇā pahilā akshara parai*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following :—

Nominative singular.—*vivekiu moksha-nai kāraṇi khapai*, a man of discrimination strives for final beatitude; *karasaṇi hala kheḍatau bīja vāvai*, the cultivator, while driving his plough, sows seed; *guri arthu kahatai pramādiu ūghai*, while the preceptor is telling the meaning, Pramādi (or the lazy one) is drowsy.

Accusative singular.—*sūtradhārī kījati vāvi loka dekhai*, a person looks at a well being built by the architect.

Dative singular.—*jeha vastu-naī parityāga sūchīi*, for what thing abandonment is indicated.

Genitive singular.—*guru-taṇaū vachana*, the word of the preceptor.

Genitive plural.—*e bīhni-nai yogi*, in the sense of these two.

Locative singular.—*guri*, loc. of *gurn*, see Nom. sing. above.

Locative plural.—*gopālī gāe* (gen. sg. *gāi-nan*) *dohītie chaitta avin*, Chaitra came while the cows were being milked by Gopāla (loc. plur. absolute).

Oblique singular.—*kartā* (nom. the same) *āgali*, before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in *au* (nout. *aū*) ends in *i*. Thus, *puṣṣilau*, first; *puṣṣilī kriyā*, the first verb. So *kījatau* (maso.), *kījati* (fem.), *kījataū* (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, *sonaū sukūgaū* (nom. nout.), cheap gold; *varga-taṇaū trijā* (nom. masc. *trijau*) *akshara-rahī padānti*, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive); *linga chhehlā* (oblique form) *labda-taṇaū hui*, the gender (of a dvandva compound) is that of the last word; *gāe dohītie*, while the cows are being milked (loc. plur. absolute).

The genitive in *taṇau* or *nan* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies. When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case. Examples are—

Nom. sing. maso.—*cha-taṇau* or *chu-nan*, of this; *anyūdika-nan yogu*, the sense of ‘other,’ and the like; *je kartā-nan athavā karma-nan ādhāra hūi*, *te adhikarāṇa*, those things which are the receptacle of the subject or of the object are the *adhikarāṇa*; *teha trijā akshara parai hakāra-rahī trijā-nan sagau chauthau hui*, after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha*.

Nom. sing. fem.—*kartā-nī apakṣhā hui*, there is a reference to subject.

Nom. sing. neut.—*chaitta-taṇaū dhanū*, the wealth of Chaitra; *kaṇa-taṇaū dhanū*, whose wealth? *guru-taṇaū vachana*, the word of the preceptor; *āpaṇā karma-naū viśeṣaṇa*, a qualifier of its own object; *bhāva-nū* (sic.) *viśeṣaṇu* (sic.), a qualifier of impersonality, an impersonal verbal adjective.

Loc. sing.—*teha-nai yogi*, in the sense of that; *jeha-nai kārani*, for whose sake; *vivekin moksha-nai kārani khapai*, a man of discrimination strives for final beatitude; *dharmu sukha-nai kārani hui*, virtue is for happiness; *ktvā-nai karmi dvitīyā*, in the object of (a word ending in) the suffix *ktvā* there is the accusative case; *śabda-nai ohhēhi*, at the end of a word; *karasaṇi-nai viśeṣaṇi*, in the adjective qualifying the word *karasaṇi*.

Obl. form sing.—*pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*); *varga-tanā trījā akshara-raḥi*, (in the place) of the third letter of a *varga*; *varga-taṇa pahilā akshara parai*, after the first letter of a *varga*.

Nom. plur.—*ātmanepada-taṇā nava vachana*, the nine persons of the *ātmanepada*.

PRONOUNS.

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haū*, I. So Ap.; Mod. Guj. *hū*. No instance of the pronoun of the second person occurs. It was probably *tuhū*, as in Apabhraṃśa. In Mod. Guj. it is *tū*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap. *māharau*, Mod. Guj. *māhrō*), my; *amhārau*, (Ap. *amhārau*, Mod. Guj. *aḥmārō*), our; *tāharau* (Ap. *tuhārau*, Mod. Guj. *tāhrō*), thy; *tamhārau* (Ap. *tumhārau*, Mod. Guj. *tahmārō*), your.

‘He,’ ‘that’ is *su*, neut. *tā*. No instance of the feminine has been noted. The corresponding forms in Ap. are *su* (m.), *sa* (f.), *taṁ* (n.). In Mod. Guj. we have *tē* (com. gen.). The nom. plural is *te* (? com. gen.). In Ap. it is *te* (m.), *tāo* (f.), *tāi* (n.). Mod. Guj. has *tē* (-ō) (com. gen.). Examples of these pronouns are—

Guru-tanaū vachana haū sābhalaū, I listen to the word of the preceptor.

Ju tarai su kartā, he who crosses (the ocean of existence) is the subject (of the sentence); so *ju dekhai su kartā*; *jā kījai tā karma*, that which is done is the object (of the sentence); *śishya śāstra paḥi artha pūchhai*; *ju pūchhai su kartā, tihā prathamā*; *kisū pūchhai, artha*; *jā pūchhai, tā karma, tihā dvitīyā*, the disciple having read the holy book asks the meaning; he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case; *je līṅga vibhakti vachana huī, te śatṛ pratyaya paraī ānī*, the signs of gender, case, and number are put after the suffix *śatṛ*.

‘This’ is *e*, which is both masc. and neut. sing. and plur. In Ap. the forms are *eho* (m.), *eha* (f.), *ehu* (n.), sing.; *ei* (com. gen.), plur. In Mod. Guj. it is *ē* for all genders and both numbers. There is a substantival oblique form, *eha*, for both sing. and plur. Examples are—

E grantha sukhiṭh pathāyai, this book can be read with pleasure; *e bihui-nai yogi*, in the sense of these two; *eha-nau*, of this; *eha-rahaī*, of this. From this oblique form we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut. *jā*. The feminine has not been noted. The corresponding Ap. forms are *ju*, *ja*, *jam*, Mod. Guj. *jē* (com. gen.). There is also an instrumental *jīṇaī* or *jīṇū* (this latter may possibly be an accusative), both used as

substantives. The nom. plur. is *je*, with a neuter substantive *jihāṭ*. The substantival oblique form, both singular and plural, is *jeha*. Examples are—

Ju tarai; *jā pūchhai*; as given above under *su*; *jīṇā karī karai lī dī ityādi yuktiṭ jīhāṭ kahāṭ*, *anai jīṇā karī kartā kriyā sādhai, tā karaṇa*, the instrument is those things which are said (*i.e.* indicated) by the expression 'having done (by) what, he does, takes, or gives,' and 'having done (by) what, the subject accomplishes an action'; *jīṇāṭ mūlagā kartā kriyā suchīyāṭ*, by which the original subject and action are indicated. The dative sing. is *jeha-naṭ* or *jeha-nai kārāṇi*; the abl. *jeha-tau*, *-hūtau*, *-thau*, *-thakau*; *jeha-siṭ ityādi bolivai sahādi yogi tritīyā hut*, in saying 'with whom' and the like, in the sense of 'with' and the like, the third case is used. The genitive is *jeha-nau* or *jeha-rahāṭ*, with a loc. of gen. *jeha-nai*, and an obl. gen. *jeha-nā*. For the nom. plur. we have *je līṅga vibhakti vacana hut* as given under *su*.

The interrogative pronoun for masc. and fem. is *kaṇṇa* or *kuṇṇa*. Its instrumental singular is *kīṇaṭ* or *kaṇaṭ*, its abl. *kaṇa-tau*, its gen. *kīṇa-taṇau*, and its obl. base *kaṇṇa* or *kīṇā*. Compare Ap. *kavaṇu*, fem. *kavaṇa*, and Mod. Guj. *kōṇ*, obl. *kōṇā*. Examples are—

Kaṇṇa tarai, who passes over? *chandra ūgai*; *kuṇṇa ūgai*, *chandra*, the moon rises. Who rises? The moon; *kīṇaṭ kījatan*, by whom is (the palace) being made? *gāe kaṇaṭ dohīṭie*, while the cows are being milked by whom? *ṛiksha-tau pāna paḍai*; *kaṇṇa-tau paḍai*, the leaf falls from the tree. From what does it fall? *kīṇā-siṭ*, with whom?

The neuter interrogative pronoun is *kisāṭ*, *kisū*, or *kisū*; instr. *kisīṭ*; dat. *kisā-nai kārāṇi* or *kaṇṇa-nai kārāṇi*; abl. *kaṇṇa-tau*; gen. *kaṇṇa-taṇau*; loc. *kisai*; loc. plur. fem. (see examples below) *kisīṭ*. The forms with *kaṇṇa* refer to nouns having grammatically a masculine gender. Compare Ap. *kim*, instr. *kīṇā*, abl. *kīsa*, gen. *kissū*. Mod. Guj. has *kū*. Examples of this pronoun are—

Kisū pūchhai, what does he ask? *kisū kheḍatan*, *halu*, what does he drive? the plough; *kisāṭ dekhai*, *prasāda*, what is he looking at? the palace; *guri arthu kahatai*, *kisū kahatai*, while the preceptor is telling the meaning. What is he telling? *kisīṭ tarai*, *dharmaṭ*, by what does he cross? by virtue; *kaṇṇa-nai kārāṇi*, *moksha-naṭ*, for the sake of what? for beatitude; *kisā-nai kārāṇi dharmu hui*, *sukha-naṭ*, for what (*i.e.* tending to what) is virtue? for happiness; *kaṇṇa-tau paḍai*, *ṛiksha-tau*, from what does it fall? from the tree; *kisai hūtai*, *gāṭai*, while what is going on? while singing is going on (loc. abs.); *gopālīṭ gāe dohīṭie chaittu avin*; *kisai hūtai*, *gāe*; *gāe kisīṭe*, *dohīṭie*, while the cows were being milked by Gopāla, Chaitra came; while what were being dealt with? cows; while what was being done to the cows (lit. while the cows were what, loc. plur. fem. abs.)? while they were being milked.

The reflexive pronoun occurs only in the genitive. Thus, *āpaṇṭ* (fem. of *-ṇau*) *kriyā*, its own action; *āpaṇā karma-nau*, of its own object. Ap. has *appaṇau*. Mod. Guj. has *āpaṇō*, but it is used in the meaning of 'our' including the person addressed.

The only instance of an indefinite pronoun which I have noted is *amukan*, a certain person.

VERBS.

Conjugation is very superficially dealt with in the *Mugdhaṇvabōdhamauktika*. No attempt is made to explain the formations of the various tenses. Only the personal terminations are given in Sanskrit, and that without any translation into the writer's

vernacular. Particples and the like are treated more fully. From what is given we can gather the following concerning Old Gujarātī.

Present tense.—The only instance of the first person singular is *sābhalaũ*, I hear. The only other persons which occur are the third persons singular and plural. The termination of the third person singular is *ai*, or, after a vowel, *i*. That of the third person plural is *aĩ*, or, after a vowel, *ĩ*. There are several examples of the third singular. Thus—

(a) *Consonantal roots.*

<i>āvai</i> , he comes.	<i>dekhai</i> , he sees.
<i>ūghai</i> , she is drowny.	<i>nāchai</i> , he dances.
<i>ūgai</i> , (the moon) rises.	<i>paḍai</i> , it falls.
<i>karai</i> , he does.	<i>paḍhai</i> , he reads.
<i>khapai</i> , he strives.	<i>pūchhai</i> , he asks.
<i>chhai</i> , it is.	<i>prāmai</i> , he obtains.
<i>jānai</i> , he knows.	<i>vasai</i> , he dwells.
<i>tarai</i> , he passes over.	<i>vāvai</i> , he sows.
	<i>sakai</i> , he ean.

(b) *Vocalic roots.*

<i>hūi</i> , he becomes.	<i>lii</i> , he takes.
<i>dii</i> , he gives.	

The following are examples of the third person plural: *nāchahi*, they dance; *hūi*, they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj.:—

APABHRANŚĀ.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.	ENGLISH.
<i>nachehaũ.</i>	<i>nāchaũ.</i>	<i>nāchũ.</i>	I dance.
<i>nachchai.</i>	<i>nāchai.</i>	<i>nāchī.</i>	he dances.
<i>nachchahi.</i>	<i>nāchahi.</i>	<i>nāchē.</i>	they dance.

Future tense.—No example of the future occurs. We should expect a form such as *nāchisaũ*, corresponding to the Mod. Guj. *nāchīs* and the Ap. *nachhisaũ*. The noun of agency in *-anahāra* can be used as an immediate future, as in *haũ kālī amukaũ karānahāra*, I shall do such and such a thing to-morrow.

Past tense.—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive. All three constructions, the active, the personal passive, and the impersonal passivo are used. Thus, *chaittu avin*, Chaitra is come; *śrāvakiĩ deva pūjiu*, the god was worshipped by the votary, *i.e.*, the votary worshipped the god; *śrāvakiĩ deva pūjiũ*, by the votary, with reference to the god, worship was done, *i.e.* the votary worshipped the god. In the impersonal construction the verb is not attracted to the gender of the object as is the case in modern Gujarātī.

Past conditional.—This is formed with the present participle, as in *jai haũ paḍhata taũ ubhalaũ hūta*, if I had read I should have (?) understood. So also in Jaina Prakrit.

The **passive voice** is formed by adding *iy* to consonantal roots, and *ij* to vocalic ones. With the terminations *ai* and *aĩ* of the third person, *iyai* can become *īi*, and *īyai* *īĩ*.

The Ap. termination of the passive is *ijja*, or in Śaurasēnī Ap. *za*. This form of the passive is not used in modern standard Gujarātī. Examples are—

(a) *Consonantal roots.*

<i>uckcharīyai</i> , it is pronounced.	<i>bolīyai</i> , it is said.
<i>kahīyai</i> , it is said.	<i>sūchīyai</i> , it is indicated.
<i>kahīi</i> , it is said.	<i>sūchīi</i> , it is indicated.
<i>tarīi</i> , it is passed over.	<i>ānīi</i> , they are brought.
<i>paṭhīi</i> (not <i>paḍhīi</i>), it is read.	<i>sūchīyai</i> , they are indicated.

(b) *Vocalic roots.*

<i>dījai</i> , it is given.	<i>lījai</i> , it is taken.
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kījai, it is done.

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr. *kījai*), as, indeed, it is in Sanskrit.

A potential passive is formed by adding *ā* or *āy* to the root. So also in Mod. Guj. Examples are—

<i>paṭhāyai</i> (not <i>paḍhāyai</i>), it can be read.	<i>bolāyai</i> , it can be said, it is called.
	<i>vīkāi</i> , it can be sold.
<i>kahāi</i> , they can be said.	

Present Participle.—This is formed by adding *atu* (weak form) or *atau* (strong form). I have only noted the weak form in the neuter (cf. the genitive termination *nū* on p. 361). Thus, masc. *karatau*, fem. *karatī*, neut. *karatū* or *karataū*, doing. So in the passive, *kījatau*, *-ī*, *-taū*, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) *Active.*

<i>karatau</i> , doing.	<i>paṭhatau</i> , reading.
<i>kahatau</i> , saying. Loc. abs.	<i>letau</i> , taking.
<i>kahatai</i> .	<i>varasatau</i> , raining. Loc. abs. <i>varasatai</i> .
<i>kheḍatau</i> , driving (a plough).	<i>hūtau</i> or <i>hūṭau</i> , becoming. Loc. abs. <i>hūtai</i> or <i>hūṭai</i> .
<i>ghaṭatau</i> , happening.	

(b) *Passive.*

<i>kījatau</i> , being done.	<i>paṭhītau</i> , being read.
<i>gāṭtau</i> , being sung. Loc. abs.	<i>lījatau</i> , being taken.
<i>gāṭtai</i> .	
<i>dohītau</i> , being milked. Loc. plur. fem. abs. <i>dohīṭe</i> .	

Examples of the use of these participles are—

Meghi varasatai mora nāchāi, while the cloud rains the peacocks dance; *guri arthu kahatai pramādīn ūghai*, while the preceptor is telling the meaning, Pramādī is drowsy; *gopālīi gāe dohitīe chaittu avīu*, while the cows were being milked by Gopāla, Chaitra came; *śishya śāstra paṭhatau haū sābhalaū*, I listen to the disciple reading the holy book; *śishyīi śāstra paṭhītaū haū sābhalaū*, I listen to the holy book being read by the disciple; *chaittīi gāṭtai maittu nāchāi*, Maitra dances while it is being sung (impersonal) by Chaitra, i.e. while Chaitra sings.

Past Participle passive.—This usually ends in *īu*, as in Ap. The examples found are *avīu*, come; *giu*, went; *pūjīū* (neut.), worshipped; *ū(hīu)*, risen; *jāgiu*, awakened.

The Sanskrit *supta(ka)* becomes, through the Ap. *sutlan, sūtan*. No examples occur of those past participles* which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *utthyō*, risen.

The conjunctive participle ends in *i* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *karī*, having done; *leī*, having taken; *deī*, having given; *paḍhi*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *karī jānai*, he knows how to do; *leī sakai*, he can take. So, the Ap. *iu* is by origin an infinitive.

Verbal noun.—This ends in *ivaũ* after consonantal and *vaũ* after vocalic roots. Thus, *karivaũ*, the act of doing; *levaũ*, the act of taking. The oblique forms, such as *karivā*, *levā*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot" (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *aṇahāra* to consonantal and *ṇahāra* to vocalic roots. Thus, *karaṇahāra*, a doer; *leṇahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lēnār*.

POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form—

siũ, with.

āgalī, before.

māhi, in.

pāchhalī, behind.

parai or *parī*, after.

It will be seen that the last four are nouns in the locative.

MISCELLANEOUS PRONOMINAL FORMS.

ihā or *ihā*, here; *tihā*, there; *jihā*, where; *kihā*, where?

havaḍā, now; *tacāraī*, then; *kavāraī*, when? *anerī-vāra*, at another time;

eka-vāra, once; *sadaivai*, always.

im, in this manner; *tim*, in that manner; *ḡim*, how; *kim*, how?

isiu or *isan*, like this; *tisiu*, like that; *jisiu*, like what; *kisiu*, like what?

etalau, this much; *telalau*, *jetalau*, *ketalau*.

etalā (plural), this many; *telalā*, *jetalā*, *ketalā*.

evaḍau, this big; *tevaḍau*, *jevaḍau*, *kevaḍau*.

athau, facing in this direction; *tethau*, *jethau*, *kethau*.

The following is a list of words not mentioned in the preceding pages:—

aīya, (?) thus.

aji, even to-day, still, yet.

anai-kāi, what else?

anareu (? *aneriū*), adj., like another, of another kind.

aneraī dīsi, on another day (both words in loc.).

anerā-tanau, belonging to another.

ahunā, during the present year.

ahunoka, belonging to the present year.

āyilu, adj., before, in front.

āju, to-day.

- ājūnu*, of to-day, modern.
āvatai kālī, to-morrow (both words in loc.).
ihā- taṇau, belonging to here.
upari, above.
urahan, near, on this side.
ūpilu, adj., upper.
ūyatra, ascent (*udyātrā*).
ekū-ja, one only.
oliu (cf. *pailau*), facing towards one.
kanhai, near.
kāi, somewhat (*kimapi*).
kālī, to-morrow, yesterday. Cf. *gii-kālī*, *āvatai-kālī*.
kālūṇa, of yesterday or to-morrow.
kuji-kāi, who knows what, something or other.
kehāgamā-taṇau, adj., belonging to where?
gamā, in *kehāgamā*, *chikugamā*, *jimaṇāgamā*, and *ḍāvāgamā*, qq. v.
gāma-taṇau, of or belonging to a village, rustic.
gii-kālī, yesterday (both words in loc.).
chau, four.
chanthan, fourth.
chikugamā, in all directions, on all sides.
chhehilu (obl. sg. *chhehilā*), final, last.
ja, in *ekū-ja*, only one = Ap. *ji* (IIoh. iv, 420).
jā, (1) rel. pron. neut. (*yat*) ; (2) as far as (*yāvat*).
jai, if. The correlative is *tai* or *tau*.
jaīya-lagāi (? also *jaī-la°*), from what time forth.
jimaṇāgamā, on the right hand.
ḍāvāgamā, on the left hand.
tā, (1) dem. pron. neut. (*tal*) ; (2) so far as (*tāvat*).
tai or *tau*, then. Correlative of *jai*.
taī-lagāi, from that time forth.
tau, see *tai*.
tau-kisiū, what then ? of what use is it (*talāh kim*) ?
trihu, the three.
trījau, third.
dīsī, on a day, in *aneraī dīsī*, q. v.
navā, the nine.
pailau, facing away from one, cf. *oliu*.
paura, last year.
parāya, belonging to another.
parāru, the year before last.
parāroka, belonging to the year before last.
paroka, belonging to last year.
pahilau, first.
pāchamau, fifth.

- pāohhīlu*, adj., behind.
pāshai, postposition, without, except.
pāshai, adv., on all sides.
pūrvīlu or *puvīlau*, old, antique, former.
bāhīralau, adj., external.
bāhīri, adv., outside.
bīhu or *bīhui*, both.
bi-rūpa, doubled.
be or *bi*, two.
maṇḍau, slow.
māhīlu, adj., in the middle.
vahīlau, quick, swift.
vegalu, distant.
sarasiu, like, resembling.
sāte, the seven.
hāñ, yes.
heḷhau, adj., facing downwards.
heḷhi, below.
heḷhīlu, adj., beneath.

STANDARD GUJARĀTĪ.

The first specimen of standard Gujarātī is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society's translation of the Gospel of St. Luke.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

એક માણસને બે દીકરા હતા. અને તેઓમાંના નાનાએ બાપને કહ્યું કે, બાપ, સંપત્તિ પહોંચતો ભાગ મને આપ, ને તેણે તેઓને યુલ્લ વહેંચી આપી. અને થોડા દહાડા પછી નાનો દીકરો સઘળું એકલું કરીને વેળા દેશમાં ગયો, ને ત્યાં રંગ ભોગે પોતાની સંપત્તિ ઉડાવી નાખી. અને તેણે બધું ખરચી નાખ્યું, ત્યાર પછી તે દેશમાં મોટા દુકાળ પડ્યો, ને તેને તંગી પડવા લાગી. અને તે જઈને તે દેશના વતનીઓમાંના એકને ત્યાં રહ્યો, ને તેણે પોતાના ખેતરમાં ઊંડાને ચારવા સાર તેને મોકલ્યો. અને જો શિંગો ઊંડા ખાતા હતાં તેમાંથી પોતાનું પેટ ભરવાને તેની ઈચ્છા હતી, ને કોઈએ તેને આપ્યું નહીં. અને તે સાવચીત થયો ત્યારે તેણે કહ્યું કે, મારા બાપના દેશા મળુરોને પુષ્કળ ચોટલા છે, પણ હું તો ભૂખે વિનાશ પામ્યું. હું ઉડીને મારા બાપની પાસે જઈશ ને તેને કહીશ કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે. અને હવે તારો દીકરો કહેવાવા હું ચોખ્ય નથી, મને તારા મળુરોમાંના એકના જેવો ગણુ. અને તે ઉડીને પોતાના બાપની પાસે ગયો, ને તે હજી ધણી વેળા હતા ત્યારે તેના બાપે તેને દીઠો, ને તેને કશું આવી, ને તે દોડીને તેની કોટે વળગ્યો, ને તેને ચુંબન કીધું. અને દીકરાએ તેને કહ્યું કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે, ને હવે તારો દીકરો કહેવાવા હું ચોખ્ય નથી. પણ બાપે પોતાના દાસને કહ્યું કે, ઉત્તમ વસ્ત્ર લઈ આવો, ને એને પહેરાવો, ને એને હાથે વીટી ધારો, ને ખગમાં ભેડા પહેરાવો. અને પાળેલા વાછરડાને લાવીને કાપો, ને આપણે ખાઈને આનંદ કરીએ. કેમકે આ મારો દીકરો સુઓ હતો ને પાછો જીવતો થયો છે, ને ખોવાયેલો હતો, ને જડ્યો છે; ને તેઓ આનંદ કરવા લાગ્યા.

અને તેનો વડો દીકરો ખેતરમાં હતો, ને તે આવતાં ધરની પાસે પહોંચ્યો, ત્યારે તેણે રાગ તથા નાચ સાંભળ્યા. અને તેણે આકરોમાંના એકને બોલાવીને પુછ્યું કે, આ શું છે? ને તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા બાપે પાળેલા વાછરડાને કપાળ્યો, કેમકે તે તેને સહીસલામત પાછો મળ્યો છે. પણ તે ગુસ્સે થયો, ને માંહિ આવવાની તેની ખુશી ન હોતી. માટે તેના બાપે બહાર આવીને તેને સમજાવ્યો. પણ તેણે ઉત્તર આપતાં બાપને કહ્યું કે, જો, આટલાં વરસ હું તારી આકરી કર્કશું, ને તારી આજ્ઞા મેં કદી ઉલ્લંઘી નથી, તો પણ મારા મિત્રોની સાથે ખુશી કરવાને, તે મને બોકડિયું પણ કદી ન હેલું આપ્યું. પણ આ તારો દીકરો જેણે કસબેણીની સાથે તારી સંપત્તિ ખાઈ નાખી, તેના આવતાંજ તે તેને સાર પાળેલા વાછરડાને કપાળ્યો. અને તેણે કહ્યું કે, દીકરા, તું મારી સાથે નિત્ય છે, ને મારે સઘળું તારું છે. આપણે તો ખુશી થવું તથા હર્ષ કરવો જોઈતો હતો કેમકે આ તારો ભાઈ સુઓ હતો, ને પાછો જીવતો થયો છે, ને ખોવાયેલો હતો, ને જડ્યો છે.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

TRANSLITERATION AND TRANSLATION.

Ēk maṇās'nō be dīk'rā hatū. Anē tēō-mā-nā nānāē
A to-man two sons were. And them-in-of by-the-younger
 bāp'nē kalyū kē, 'bāp, sampat'nō pahōoh'tō bhāg
to-the-father it-was-said that, 'father, of-the-property the-arriving share
 manē āp,' nē tēṇē tēōnō puñji wahēchī āpi.
to-me give,' and by-him to-them the-stock having-divided was-given.
 Anē thōdū dahādū paohhī nānō dīk'rō sagh'jū ēk'jhū
And a-few days after the-younger son everything together
 karinē rēg'jū dēs-mā gayō, nē tyā raṅg-bhōgē pōtānī
having-made a-distant country-in went, and there in-pleasure-delight his-own
 sampat uḍāvī-nākhī. Anē tēnē badhū khar'chī-nākhū,
property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,
 tyār paohhī tē dēs-mā mōtō dukāl paḍyō, nē tēnē taṅgi
then after that country-in a-heavy famine fell, and to-him distress
 paḍ'wā lāgi. Anē tē jāinē tē dēs-nā wāt'nō-mā-nā
to-fall began. And he having-gone that of-country inhabitants-in-of
 ēk'nē tyā ralyō, nē tēṇē pōtānā khētar-mā bhunḍōnē
in-of-one there he-remained, and by-him his-own fields-in to-sucine
 chār'wā sāru tēnē mōkalyō. Anē jē śiṅgū bhunḍō
feeding for (as-) for-him he-was-sent. And what husks the-swine
 khātā-hatā tē-mā-thī pōtānū pēt bhar'wōnē tēnī iohchhā hatī, nē
eating-were them-in-by his-own belly for-filling of-him the-wish was, and
 kōtē tēnē āpyū nahī. Anē tē sāv'ohīt thayō tyārō.
by-anyone to-him it-was-given not. And he conscious became then
 tēṇē kalyū kē, 'mārā bāp'nā kē'lā majūrōnē pushkal
by-him it-was-said that, 'my of-father how-many to-hired-servants copious
 rō'lā chhe, paṇ hū tō bhūkhē vinās pāmū-ohhū.
loaves are, but I on-the-other-hand by-hunger destruction getting-am.
 Hū uṭhīnē mārā bāp'nī pāsē jāis, nē tēnē kahis
I having-arisen my of-father in-neighbourhood will-go, and to-him I-will-say,

kē, "bāp, mē ākās sāmā tathā tārī agaḷ pāp kīdhū-ohhe.
that, "father, by-me heaven against also of-thee before sin done-is.
 Anē havē tārō dik'rō kahēwāwā hū yōgya nathī; manē tārā
And now thy son to-be-called I worthy am-not; me thy
 majūrō-mñ-nā ēk'nā jēwō gaṇ." ' Anē tē uṭhīnē pōtānā
servants-in-of of-one like count." ' And he having-arisen his-own
 bāp'nī pāsē gayō, nō tē hajī ghaṇō vēg'lō hatō tyārē
of-father in-neighborhood went, and he yet great distant was then
 tēnā bāpē tēnē dīthō, nō tēnē karṇā āvī, nē tō
his by-father (as-)for-him he-was-seen, and to-him pity came, and he
 dōḍīnē tēnī kōṭē wal'gyō, nē tēnē ohumban kīdhū.
having-run his on-neck was-embraced, and to-him kiss was-done.
 Anē dik'rāō tēnē kahyū kē, 'hāp, mē ākās sāmā
And by-the-son to-him it-was-said that, 'father, by-me heaven against
 tathā tārī āgaḷ pāp kīdhū-ohhe, nē havē tārō dik'rō kahēwāwā
also of-thee before sin done-is, and now thy son to-be-called
 hū yōgya nathī.' Paṇ bāpē pōtānā dās'nē kahyū
I worthy am-not.' But by-the-father his-own to-servants it-was-said
 kē, 'uttam wastra laī-āwō, nē ēnē pahērāwō; nē
that, 'excellent garment having-taken-come, and to-this-one clothe; and
 ēnē hāthē vīṭī ghālō, nē pag-mñ jōḍā pahērāwō;
on-of-this-one on-the-hand a-ring put, and feet-on shoes cause-to-wear;
 anē pālēlā wāchhar'dānē lāvinē kāpō, nē āp'nē khāinē
and the-fatted to-calf having-brought slaughter, and we-all having-eaten
 ānand kariē. Kem-kē ā mārō dik'rō muō hatō, nē
rejoicing may-make. Because-that this my son dead 'was, and
 pāchhō jīw'tō thayō-ohhe; nē khōwāclō hatō, nē jadyō-ohhe.' Nē
afterwards living become-is; and lost was, and got-is.' And
 tēō ānand kar'wā lāgyā.
they rejoicing to-make began.

Anē tēnō waḍō dik'rō khētar-mñ hatō. Nō tō āw'tī
And of-him the-great son the-field-in was. And he in-coming
 ghar'nī pāsē pahōchyo. Tyarē tēnē rāg tathā nāch
of-the-house in-neighborhood arrived. Then by-him music also dancing
 sībhaljā. Anē tēnē chāk'rō-mñ-nā ēk'nō bōlāvinē puchhyū
were-heard. And by-him the-servants-in-of to-one having-called it-was-asked
 kē, 'ā sū ohhe?' Nē tēnē tēnē kahyū kē, 'tārō
that, 'this what is?' And by-him to-him it-was-said that, 'thy
 bhāī āvyō-ohhe, nē tārā bāpō pālēlā 'wāchhar'dānē
brother come-is, and thy by-father the-fatted (as-)for-the-calf
 kapāvyō, kem-kō tō tēnē sahī-salāmat pūchhō malyō-ohhe.'
it-has-been-slaughtered, because-that he him safe-sound back-again got-is.'

Paṇ tē gussē thayō, nē māhē āw'wānī tēnī khuṣī nahōtī.
But he in-anger became, and inside of-going of-him pleasure not-was.
 Mātē tēnā bāpē bahār āvīnē tēnē
Therefore his by-father outside having-come (as-) for-him
 sam'jāvyō. Paṇ tēnē uttar āp'tā bāp'nē
he-was-caused-to-understand. But by-him answer in-giving to-the-father
 kahyū kē, 'jō, āṭ'lā waras hū tāri chāk'rī karū-ohhū, nē
it-was-said that, 'see, so-many years I thy service doing-am, and
 tāri ājñā mē kadi ullaṅghī nathī; tō-pan mārā mitrōnī
thy order by-me ever transgressed is-not; nevertheless my of-friends
 sāthē khuṣī kar'wānē, tē manē bōk'diyū paṇ kadi
in-company rejoicing for-making, by-thee to-me a-kid even ever
 nahōtū-āpyū. Paṇ ā tārō dik'rō, jēnē kas'bēṇōnī sāthē tāri
not-was-given. But this thy son, by-whom of-harlots in-company thy
 sampat khāi-nākhi, tēnā āw'tā-j tē tēnē sārū
property was-devoured-entirely, of-him on-the-coming-even by-thee of-him for
 pālēlā wāchhar'dānē kapāvyō. Anē tēnē kahyū kē,
the-fatted (as-)for-the-calf it-was-slaughtered.' And by-him it-was-said that,
 'dik'rā, tū mārī sāthē nitya chhe, nē mārū sagh'jū tārū
'son, thou of-me in-company always art, and mine everything thine
 ohhe. Āp'nē tō khuṣī thawū tathā harkh kar'wō
is. By-us-all on-the-other-hand rejoicing to-become also joy to-make
 jōitō-hatō, kem-kē ā tārō bhāi muō hatō, nē pāohhō
being-proper-was, because-that this thy brother dead was, and afterwards
 jīw'tō thayō-ohhe; nē khōwāelō hatō, nē jadyō-chhe.'
living become-is; and lost was, and got-is.'

OLD STANDARD DIALECT.

As a specimen of old Gujarātī, I give a short poem by Nar-Siṅgh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurji Edalji's Gujarātī dictionary, p. xiv.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

A POEM BY NAR-SIṂGH METĀ (CIRC. 1450 A.D.).

પઢો રે પોપટ રાજ રામની સતી સીતા પઢાવે ॥
 પાસે બંધાવી પાંજરું, મુખે રામ જાણે ॥
 પોપટ તારે કારણે લીલા વાંશ વઢાવું ॥
 તેનું ઘડાવું પોપટ પાંજરું, હીરા રતને જડાવું ॥
 પોપટ તારે કારણે શી શી રસોઈ રંધાવું ॥
 સાકરના કરી ચૂરમાં ઉપરથી પીરસાવું ॥
 પાંખ પીળા ને પગ પાંદુરા, કોટે કંઠેલા કાળો ॥
 નરસાઈના સ્વામીને બજો રાગ તાણી રંધાવો ॥

TRANSLATION.

Recite, O Parrot, may Sitā, the chaste (wife) of King Rāma, teach you.
 Beside you having built a cage, may she cause you to mutter the name of 'Rām
 with your mouth.
 Parrot, for you I cause green bamboos to be cut ;
 Of them, O parrot, I am getting a cage made ; I am causing it to be studded with
 diamonds and jewels.
 Parrot, for you what kinds of food shall I cause to be cooked ?
 Having made sugared powder of wheat, I shall pour (*ghī*) over (it) ;
 Your wing is yellow ; and your foot is white ; on your neck is a ring of black.
 Worship the lord of Nar-Sai (Nar-Siṅgh), troling a pleasant song.

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

એક હતો રાજા. તેને સાત તો દીકરા. સાતે ઉપર વીરબાઈ બહેન હતી. આસો માસ આવ્યો અબ્જાળો પખવાડો આવ્યો. વજ્રદશમનો દહાડો આવ્યો. સાતે ભાઈસોની વહુચેએ વરત માંડ્યાં. બહેન કહે, ભાભી, ભાભી, મને કો'તો હુ કરું. ભાભી બોલ્યાં, તમથી થશે નહિ. બહેને કીધું, થશે તોએ કરીશ, નહિ થાય તોએ કરીશ. વીરબાઈ તો વરત લઈને સૂતાં. દોહેલી રીતે પૂરું કરીને ઉજળું. ઘણે દહાડે ગોરમા રીઝ્યાં, અને વીરબાઈને તો લીલા-લહેર થઈ ગઈ. ભાભી બાભી બોઈ રહ્યાં, ગોરમા ઉપર લાંઘણ કરી. ગોરમાએ સપનાં દીધાં, આમ કારજ નહિ સરે. વીરબાઈની વેળા વિચારો. તેની પેરેવરત કરો. તમે મને કુલને સાટે સોનાનું કુલ આપ્યું, પાણી સાટે દૂધ આપ્યું, ખાવા સાટે અમરત આપ્યાં. તમે વીરબાઈને કુખ પમાડ્યાં. વીરબાઈએ તો કુખની મારી કુલને સાટે જળ ચઢાવ્યાં, ખાવા સાટે જળ ચઢાવ્યાં, અને એવી રીતે જે કંઈ તે ખરા ભાવથી કર્યું. વીરબાઈનું પાણી તે તમારા અમરતથી પણ મેં અદકું ગણ્યું. સોનેથી તો અમે લાંપીએ છીએ, ને અમરતથી અમે માંજીએ છીએ. અમે તો ભાવના ભુખ્યાં છીએ. વીરબાઈ જેવું કરશે, તેને વીરબાઈ જેવું થશે. તમે કરશો, તેવું તમે પામશો

TRANSLITERATION AND TRANSLATION.

Ēk	hatō ¹	rājā.	Tēnā	sāt-tō ²	dik'rā.	Sātē ³	upar
One	was	king.	To-him	seven-terily	sons.	The-seven	above
Vir-bāī	bahen	hati.	Āsō	mās	āvṛō.	Aj'wālō	pakh'wādō ⁴
Vir-bāī	sister	was.	Āsvin	month	came.	Bright	fortnight
Wajē-daśam'nō ⁵	dahādō	āvṛō.	Sātē	bhāirōnī ⁶	wahurōē		
Of-the-Vijaya-daśamī	day	came.	The-seven	of-brothers	by-sisters-in-law		
warat	mādyā.	Bahen	kahē,	'bhābhī.	bhābhī,	manē	
voos	were-begun.	The-sister	says,	'sisters-in-law,	sisters-in-law,	to-me	
kō'tō ⁷	hū	karū.	Bābhī	bōlyā ⁸ ,	'tam-thī	thaśē	
(if)-you-say, then	I	may-do.	The-sisters-in-law	said,	'you-by	it-will-become	
nahī.	Bahenē	kīdhū ⁹ ,	'thaśē,	tōē	karīs;	nahī	
not.	By-the-sister	it-was-said,	'it-will-become,	even-then	I-will-do;	not	
thāy,	tōē	karīs.	Vir-bāī	tō	warat	lāinē	
(if)-it-become,	even-then	I-will-do.	Vir-bāī	then	the-voos	having-taken	
sūtā ¹⁰ .	Dōhēli	rītē	pūrū	karinē	ujavyū.	Ghapē	
asleep.	Painful	in-manner	the-whole	having-done	was-finished.	In-many	
dahādē	Gōr-mā	rījhyā,	anē	Vir-bāinē	tō	līlā-lahēr	
in-days	Gaurī-mother	was-pleased,	and	to-Vir-bāī	on-the-one-hand	happiness	
thai-gai.	Bhābhī-bābhī	jōi	rahyā.	Gōr-mā			
having-become-went.	The-sisters-in-law-etc.	having-seen	remained.	Gaurī-mother			
upar	lāghan	kari.	Gōr-māē	sap'nā ¹⁰	didhā,	'ām	
upon	fasting	was-done.	By-Gaurī-mother	dreams	were-given,	'in-this-manner	
karaj	nahī	sarē.	Vir-bāīnī	vēlā	vichārō.	Tēnī	pērē
object	not	may-be-accomplished.	Vir-bāī's	time	consider.	Her	in-manner

NOTES.—This story is in the colloquial Gujarati of educated women. It is recorded in the language of an elderly lady of the Nāgar Brāhman cast.

¹ The verb *hatō* is put out of its usual place at the end of the sentence for the sake of rhythm.

² The word *tō* is a common expletive used after numerals.

³ The *ē* at the end of *sātē* gives definiteness. The seven.

⁴ *Pakh'wādō* is here colloquially used in the masculine. The usual form is *pakh'wādīgū*, neuter.

⁵ *Wajē* is a colloquial form of *vijaya*.

⁶ *Bō*, *dō*, and *lō* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

⁷ *Kō'tō* is a colloquial contraction of *kahē, tō*.

⁸ *Kīdhū*, done, is quite commonly employed in the sense of *kahyū*, said.

⁹ The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other instances in the story.

¹⁰ *Sap'nā*. Here the plural is used instead of the singular to indicate respect.

warat karō. Tamē manē phul'nē sātē sōnānū phul āpyū; pānī
 vows make. By-you to-me of-flower for of-gold flower was-given; water
 sātē dūdh ālyū; khāwā sātē am'rat ālyū. Tamē
 for milk was-presented; eating for nectar was-presented. By-you
 Vir-bāinē dukh pamādyā. Vir-bāiē tō dukh'nī
 to-Vir-bāi pain was-caused-to-reach. By-Vir-bāi on-the-other-hand of-pain
 māri phul'nē sātē jal chadhāvyā; khāwā sātē jal
 the-struck-one of-flower for water was-offered; food for water
 chadhāvyā; anē ēvī ritē jē karyū, tō kharā bhāw-thī
 was-offered; and such by-manner what was-done, that true feeling-from
 karyū. Vir-bāinū pānī tē tamārā am'rat-thī paṇ mē ad'kū
 was-done. Vir-bāi's water that your nectar-than even by-me more
 ganyū. Sōnē-thī tō amē līpiē-chhiē, nē am'rat-thī amē
 was-reckoned. In-gold-by indeed we smearing-are, and nectar-by we
 mājīē-chhiē. Amē tō bhāw'nā bhūkhyā chhiē. Vir-bāi
 scouring-are. We on-the-other-hand of-affection hungry are Vir-bāi
 jēwū kar'sē, tēnē Vir-bāi jēwū thaśē. Tamē kar'sō, tēwū
 as he-will-do, to-him Vir-bāi as it-will-become. You will-do, so
 pām'sō.
 will-you-get.'

FREE TRANSLATION OF THE FOREGOING.

There was a king. He had as many as seven sons. These seven brothers had but one younger sister named Virbāi. It was the month of Āsvin, the bright fortnight, and the day of the *Pījaya-daśamī*. The young wives of the seven brothers went through the initiatory ceremonies of the vow of the day. The sister says, 'dear Sisters, I would also do it, if you let me.' The sisters-in-law replied, 'you are not able to go through it.' The sister said, 'I will go through it, whether I have the ability or not.' As for Virbāi, she went through the initiatory ceremonies, and laid herself down. In spite of insurmountable difficulties she finished it up to its closing ceremonies. As days went by, the goddess, Mother Gaurī, was pleased with her, and Virbāi was blessed with great happiness. Her sisters-in-law and others looked on in disappointment and resolved to starve themselves to death before the mother goddess. The mother goddess appeared before them in a dream, and said, 'you cannot secure your object in this way. Think of the circumstances under which Virbāi performed her vow. Do as she did. In place of a flower, you gave me a gold flower; in place of water you gave me milk. You gave me the most delicious dishes in place of ordinary dishes. You put Virbāi to immense trouble. As for Virbāi, oppressed with difficulties, she gave me water in place of flowers, she gave me water in place of food—and thus whatever she did, she did with all her heart. I considered the water given by Virbāi as of greater value than even the nectar given by you. As for gold, we smear our ground with it, and we scrub our pots with nectar. It is devotion that we hunger for. Those who do as Virbāi did will get what Virbāi has got. You will get as you will do.'

The next specimen is a folksong from the district of Broach. It deals with the arrest and trial of the Gaikawār of Baroda, Malhār-rāo, for the attempted poisoning of Colonel Phayre.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

મહારાવનો ગરબો.

કેદી બન્યોરે જુપાળ, મહારાવ કેદી બન્યોરે ;
લાગી પકડતાં ન વાર, મહારાવ કેદી બન્યોરે. ટેક.
સંવત ઝોગણીસં ઝેકત્રીસ, પોસ માસ ચુરવાર ;
સુકલ પક્ષની સાતમે, જોને ગ્રાહ્યો ઝટ અસવાર.

મહારાવ૦ ૧

મલવા આવ્યા મહીપતી, બેશી શુદ્ધ વેહેલ ;
પકડ્યો તેને એક પલકમાં, ત્યારે પાખ્યો જ્યા નવ ઘેર.

મહારાવ૦ ૨

કાપો કાંપમાં કેદ ને, જપત કયું ઘરબાર ;
પાપ મુકે નહી કાઢને, એ તો કોણુ કરે વેહેવાર.

મહારાવ૦ ૩

ડુવાઈ ફરી અંબેજની, થરથર ધૂળે લોક ;
થશે હવે શું રાયતું, સહ પાખ્યા અતીશે શોક.

મહારાવ૦ ૪

રાણી બે રૂદન કરે, સુના કમાખાઈ સોત ;
કરે પ્રાર્થના ઈશાની, હવે આપો હમારે સોત.

મહારાવ૦ ૫

આવ્યા વિપ્ર દેશ પરદેશના, બેઠા કરે બહુ જપ ;
ધ્યાન ધરે જુગદીશતું, જાણે કાલે છુતી જશે નૃપ.

મહારાવ૦ ૬

કહે મહારાવ વાંક શો, કાપો મુજને કેદ ;
કર જોડી કહે કરગરી, મને ખેલી બતાવોની બેદ.

મહારાવ૦ ૭

સર છુઈય પેલી કહે, કાપો રાય તમે કેર ;
સરખતમાં ધોલી કરી, તમે પાયું કરનલને જોહેર.

મહારાવ૦ ૮

કરનલ ફેર રાણી તણો, રેસીડેન્ટ સરદાર ;
તેને હણવા કારણે, તમે લેશ કરી નહી વાર.

મહારાવ ૯

મહારાવ વિરમથ થઈ, બોલીઓ દીન વચન ;
નથી ખબર એ મુજને, માફે બહુરે બળે છે મન.

મહારાવ ૧૦

સર હુઈસ પેલી કહે, ન્યાય થશે પવિત્ર ;
નહી કરશે ચિંતા કદી, તમે ધીરજ રાખો મિત્ર.

મહારાવ ૧૧

બરચમાં બન્યો સહી, આ ગરબો રસાલ ;
ઝોર્યાંતો તે લઈ ગયા, જોને મદ્રાસમાં શુપાળ.

મહારાવ ૧૨

[No. 4.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

TRANSLITERATION AND TRANSLATION.

MALĀR-RĀW¹NŌ
OF MALĀR-RĀWGAR¹BŌ.
SONG.

Kēdi banyō-rē bhupāl, Malār-Rāw kēdi banyō-rē.
A-captive became-O the-protector-of-the-earth, Malār-Rāw a-captive became-O.
 Lāgī pakad¹tā na wār, Malār-Rāw kēdi banyō-rē.
There-was-undergone in-capturing no delay, Malār-Rāw a-captive became-O.

॥ Tek ॥

॥ Refrain ॥

Samvat ōgaṇisē-ēkatrīs, Pōs mās gurū-wār;
Samvat nineteen-hundred-thirty-one, Pōs month Thursday;
 Sukal paksh¹nī sāt¹mē jōnē jhālyō jhaṭ as¹wār.
Bright the-half-of on-the-seventh sec arrested-(him) suddenly by-the-troops.

Malār-Rāw, etc. ॥ 1 ॥

Malār-Rāw, etc. ॥ 1 ॥

Mal¹wā (for mal¹wā) āvyā mahīpati, beśī śundar (for sundar) vēhēl;
To-visit came the-lord-of-the-earth, sitting a-beautiful chariot;
 Pak¹dyō tēnē ēk palak-mā, tyārē pāmyō jawā naw gher.
He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-house.

Malār-Rāw ॥ 2 ॥

Malār-Rāw ॥ 2 ॥

Kidhō kāmp-mā ēd nē japat karyū ghar-bār;
He-was-made the-camp-in a-captive and attached was-made (his) house-(and-)property;
 Pāp mukē nahī kōinē, ē tō kōṇ karē vēhēwār?
Sin leaves not anybody (unpunished) this then who would-do a-sinful-act?

Malār-Rāw ॥ 3 ॥

Malār-Rāw ॥ 3 ॥

Duwāi pharī Angrēj¹nī, thar-thar dhrūjē lōk;
A-proclamation went-round of-the-English, shiveringly trembled the-people;
 Thaśē havē śū rāy¹nū, sau pāmyā¹ atisē śōk.
Will-become now what of-the-king, all got excessive grief.

Malār-Rāw ॥ 4 ॥

Malār-Rāw ॥ 4 ॥

¹ Pām¹wā, although a transitive verb, is construed as though it were intransitive.

Rāṇī be rūdan karē, Sunā Kamā-bāi sōt;
Queens two weeping make, Sunā-(bāi) Kamā-bāi with;
 Karē prārthanā Īś'nī, 'havē āpō hamārū mōt.'
They-make a-prayer of-God, 'now give our death.'

Malār-Rāw ॥ 5 ॥

Malār-Rāw ॥ 5 ॥

Āvyā vipra dēś par-dēś'nā, beṭhā karē bahu
There-came Brāhman (of-)the-country of-other-countries, seated make much
 jap;
incantation ;

Dhyān dharē Jugadīś'nū, jāṇē kālē chhutī (for chhutī) jaśē
Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free

nṛp.

the-king.

Malār-Rāw ॥ 6 ॥

Malār-Rāw ॥ 6 ॥

Kahē Malār-Rāw 'wāk sō kīdhō muj'nē kēd ;'
Says Malār-Rāw 'fault what was-made to-me a-captive ;'

Kar jōḍī kahē karagari, 'manē khōlī
The-hands having-folded he-says having-implored, 'to-me having-disclosed
 batāwōnī bhēd.'
do-show the-mystery.'

Malār-Rāw ॥ 7 ॥

Malār-Rāw ॥ 7 ॥

Sar Luis Pēli kahē, 'kīdhō rāy tamē kēr ;
Sir Lewis Pelly says, 'committed O-king by-you a-bad-act ;
 Sarbat-mā ghōlī-karī, tamē pāyū kar'nal'nē jeher.
Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison.

Malār-Rāw ॥ 8 ॥

Malār-Rāw ॥ 8 ॥

Kar'nal Phēr rāṇī-taṇō Rēsident Sar'dār ;
Colonel Phayre the-Queen-of the-Resident General ;
 Tēnē haṇ'wā kār'nē, tamē lēs karī nahi wār.'
Him to-kill for, by-you a-little was-made not delay.'

Malār-Rāw ॥ 9 ॥

Malār-Rāw ॥ 9 ॥

Malār-Rāw vismay-thai bōliō (for bōlyō) dīn vachan ;
Malār-Rāw being-astonished spoke humble words ;
 'Nathī khabar ē muj'nē, mārū bahu-rē baḷē-ohhe man.'
'There-is-not knowledge (of)-this to-me, my excessive-O burns mind.'

Malār-Rāw ॥ 10 ॥

Malār-Rāw ॥ 10 ॥

Sar Sir	Luis Lewis	Pēli Pelly	kahē, says,	‘nyāy ‘justice	thasē there-will-be	pavitra ; pure ;		
	Nahī Do-not	kar ^a sō make	chintā anxiety	kadī, ever,	tamē you	dhīraj patience	rākhō keep	mitra. O-friend.
	Malār-Rāw || 11 ||							
	Malār-Rāw || 11 ||							
Bharuch-mā Broach-in	banyō was-composed		sahī, indeed,	ā this	gar ^a bō song	rasāl ; interesting ;		
	Ō-chītō Unexpectedly	tē they	lai-gayā ; carried-off ;	jōnē see	Madrās-mā Madras-in	bhupāl. the-protector-of-the-earth.		
	Malār-Rāw || 12 ||							
	Malār-Rāw || 12 ||							

FREE TRANSLATION OF THE FOREGOING.

THE SONG¹ OF MALHĀR-RĀO.

Refrain.—Malhār-rāo, the protector of the earth, became a captive. Suddenly did he become a captive.

- (1) On Thursday, the seventh of the bright half of Pōs in the Samvat year 1931, behold the troops suddenly arrested him.
- (2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home.
- (3) In the camp he was made a captive, and his house and property were attached. Sin leaves no one unpunished. Who therefore would do a sinful act?
- (4) The English made proclamation, and the people trembled and shivered. They all felt excessive grief in their doubt as to what would now become of the king.
- (5) His two queens, Sunā-bāi and Kamā-bāi, weep and pray to God to end their lives.
- (6) Brāhmanas came from near and far, and sat and made incantations. They meditate on the God of the universe, as if the king would be set free to-morrow.
- (7) Says Malhār-rāo, 'for what fault have I been made captive?' with hands folded in supplication he implores them to unfold the mystery.
- (8) Says Sir Lewis Pelly, 'O king, you have committed a bad act. You mixed poison in sharbat and gave it to the Colonel to drink.'
- (9) 'Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him.'
- (10) Malhār-rāo was astonished, and spoke humble words, 'Nothing know I of this. My mind is on fire.'
- (11) Says Sir Lewis Pelly, 'pure justice will be done. Be not anxious. Keep patient, my friend.'
- (12) This interesting song was composed in Broach. Unexpectedly they carried Malhār-rāo off, and now, behold, the protector of the earth is in Madras.

¹ A gar^abō is a kind of song sung by women, while dancing in a circle.

NĀGARĪ GUJARĀTĪ.

The Nāgar Brāhmaṇs have always formed an important part of the Gujarat community. The literary form of the Apabhraṃśa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhraṃśa, and some scholars maintain that the Dēva-nāgarī character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgarī and not the Gujarātī character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgarī Gujarātī, but their language is ordinary Gujarātī, with a slightly greater use of Sanskrit words than is met with in the Gujarātī of other castes.

As a specimen I give a short extract from a version of the Parable of the Prodigal Son received from the Collector of Customs, Bombay.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने वे छोकरा हता । अने ते-मां-ना न्हानाए पोताना वापने कहुं के वापा तमारी माल मिलकत-मां-थी जे हिस्सो मारो आवतो होय ते मने आपो । ते-थी तेणे पोतानी मिलकत तेन्ना-मां वेहेंची आपी । बहु दिवस थर्या नही एटला-मां तो न्हाना छोकराए सघळी पंजी एकठी करीने दूर देश तरफ प्रयाण कयुं ने पोतानुं सर्वस्व उन्मत्तायी-थी उडावी नाखुं । तेनी पासे काँई शेष रह्युं नही अने ते वखते ते देश-मां मोटो दुष्काळ पड्यो ने ते मोटी आपत्ती-मां आब्यो । एथी ते ते देश-ना एक नागरिकनी पासे गयो अने तेना आश्रय-मां रह्यो । तेणे तेने पोताना खेतर-मां डुकर चराववा मोकल्यो । अने डुकर जे छालां खातां हतां तेज खाईने पेट भरवाने पण ते मग्न थात । पण ते पण कोइए तेने आप्यां नही ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

TRANSLITERATION AND TRANSLATION.

Ek māpas'nē be chhōk'rā hatā. Anē tē-mā-nā nhānāē
A-certain to-man two sons were. And them-in-of by-the-younger
 pōtānā bāp'nē kahyū kē, 'bāpā, tamārī māl-mil'kat-mā-thī
his-own to-father it-was-said that, 'father, your goods-and-property-in-from
 jē hissō mārō āw'tō-hōy tē manē āpō.' Tē-thī tēnē
what share my coming-may-be that to-me give.' Therefore by-him
 pōtānī mil'kat tēō-mā vēhēchī āpī. Bahu diwas thayā nahi
his-own property them-in having-divided was-given. Many days passed not
 ē'lā-mā tō nhānā chhōk'rāō sagh'ī pūjī ēk'thī karinō
meanwhile-in that younger by-son all substance together having-made
 dūr dēs-taraph prayāṇ karyū, nē pōtānū sarvaswa
distant country-towards departure was-made, and his-own substance
 unmattāyī-thī udāvi-nākhyū. Tēnī-pāsē kāñ sēsh rahyū nahi,
riotous-living-by was-squandered. Of-him-near any remainder remained not,
 anē tē-wakh'tē tē dēs-mā mōtō dushkāl padyō nē tē mōtī
and at-that-time that country-in mighty famine fell and he great
 āpatti-mā āvyō. E-thī tē tē dēs'nā ēk nāg'rik'nī pāsē gayō,
want-in came. Therefore he that of-country one of-citizen near went,
 anē tēnā āsray-mā rahyō. Tēnē tēnē pōtānā khētar-mā dukkar
and his shelter-in lived. By-him to-him his-own field-in swine
 oharāw'wā mōk'lyō. Anē dukkar jē chhālā khātā hatā tē-j
to-graze he-was-sent. And the-swine what husks eating were that-even
 khāinē pēt bhar'wānē paṇ tō magna thāt, paṇ tē
having-eaten belly to-fill even he happy would-have-become, but that
 paṇ kōiō tēnē āpyā nahi.
even anyone-by him-to was-given not.

BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāṭhī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāṭhī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgarī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like *rahīs* for the Arabic-Hindōstānī *raīs*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāṭhī, we may quote the use of *śōp*ūñ*, instead of *āp*ūñ*, to give; *bār gām* (cf. Marāṭhī *bāhār gāñ*), to a distant village; *wāpar*ūñ*, to squander; and *garaj lāgī*, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindōstānī, but their selection *here* is no doubt due to the influence of Marāṭhī.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

BOMBAY DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने वे झोकरा हता । ते-माँ-ना नाना झोकराए तेना वापने कहुँ के वापा मारो भाग मने शौपो । वापे तेनी दोलतना वे भाग कखा । थोडा दिवस पछी नानो झोकरो पोतानी दोलत लई वार गाम गयो अने त्याँ बोहळे हाथे पोतानी दोलत वापरी-नाँखी । अने भारे तेणे बधी दोलत उडावी-नाँखी त्यारे ते देश-माँ मोटो दुकाळ पड्यो अने पैसानी एने गरज लागी । त्यारे ते देशना एक रहशी पॉसे गयो जेणे एने खेतर-माँ डुकरो चारवा मोकल्यो । डुकरो खाता तेकाळ खाई एणे पोतानुं येठ भखुं-होत पण ते कोइए एने आया नहौं ॥

TRANSLITERATION AND TRANSLATION.

Ek māpas'nē	be	chhok'rā	hatā.	Tē-mā'-nā	nānā	chhok'rāē
One	to-man	two	sons	were.	Them-in-of	the-younger
tēnā	bāp'nē	kahyū	kē,	'bāpā,	mārō	bhāg
his	to-father	it-was-said	that,	'father,	my	share
Bāpē	tēnī	dōlāt'nā	be	bhāg	karyā.	Thōḍā
By-the-father	his	of-wealth	two	shares	were-made.	A-few
nānō	chhok'rō	pōtānī	dōlat	lāi	bār	gām
the-younger	son	his-own	wealth	having-taken	a-distant	village
anē	tyā	bōh'lē-hāthē	pōtānī	dōlat	wāp'rī-nākhī.	Anē
and	there	with-excessive-hand	his-own	wealth	squandered-entirely.	And
tēnē	badhī	dōlat	uḍāvī-nākhī,	tyārē	tē	dēs-mā
by-him	all	wealth	was-wasted-entirely,	then	that	country-in
						a-mighty
						famine

padyō, anē paisāni ēne garaḷ lāgi. Tyārē tē dēś'nā ēk rahīs
'fell, and of-money to-him want began. Then that of-country a citizen
 pāsē gayō, jēnē ēnē khētar-mā dukk'rō chār'wā mōkalyō.
near he-went, by-whom as-for-him field-in swine to-feed he-was-sent.

Dukk'rō khātā, tē chhāl khāi ēnē pōtānū pēṭ
The-swine used-to-eat, those husks having-eaten by-him his-own belly
 bharyū-hōt, paṇ tē kōiē ēnē āpyā nahī.
filled-would-have-been, but they by-anyone to-him were-given not.

GĀMAḌĪĀ.

The Gāmaḍiā, or Grāmya, Gujarātī is a general name for the dialect spoken by the uneducated village people of Gujarat generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Sur'tī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmaḍiā Gujarātī, are the tendency to drop the letter *h*, and on the other hand to pronounce *s* as *h*, and *chh* as *s*; the tendency to pronounce a *y* when it follows another consonant in standard Gujarātī, before the consonant; and a weak sense of the distinction between dental and cerebral letters. These will all be noted in the examples given in the following pages.

SURATĪ GUJARĀTĪ.

The educated classes of the districts of Surat and Broach speak ordinary Gujarātī, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Suratī*, or the language of Surat.

In pronunciation, *Suratī* continually pronounces the letter *s* as *h*, as we find in the Bhīl languages and in Southern Rājasthānī. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten; *māṇah*, for *mānas*, a man; *hārō* for *sārō*, good; *hū*, for *sū*, what? *hōḍē*, for *sōḍē*, near.

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hū* or *ū*, pronounced *ū*, I; *utō* for *hutō*, a dialectic form of *hatō*, was; *kaū* for *kahū*, I say.

The letter *chh* is pronounced *s*. Thus, *chha*, six, is pronounced *sa*, and *chhū*, I am, is pronounced *sū*.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thōḍū* or *thōḍā*, few; *ēk'thū* or *ēk'hū*, in one place; *didhū*, *ḍiḍhū*, or *diḍhū*, given; *taṅḡī* or *ṭaṅḡī*, want; *tem* or *ṭem*, that much; *ḍiṭ'hō* or *dīthō*, seen; *tamārō* or *ṭamārō*, your; *tū* or *ṭū*, thou; *tēḍinē* or *ṭēḍinē*, having called; *ḍāh'dō* for *dahāḍō*, a day. Cerebral *ṇ* and *ṭ* are rare. Thus we have *kāran*, not *lāraṇ*, a cause; *gaḷē*, not *gaṭē*, on the neck.

The letter *n* is often changed to *l*. Thus, *nāllō* for *nānō*, younger; *lākh'icū*, for *nākh'icū*, to throw.

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nāllō*, younger; *ḍiṭ'hō*, seen; *nōkhar* or *nōkar*, a servant; *ammē*, we; *mmārō*, my.

The letter *jh* is pronounced as *z*. Thus, *jhāḍ*, pronounced *zāḍ*, a tree.

When the letter *y* follows a consonant, it is pronounced before it, and is then sometimes written *y* and sometimes *i*. As most past participles end in *y* preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few,—*māy'rō* or *māirō*, for *māryō*, struck; *pāy'dō* or *pāiḍō* for *pāḍyō*, caused to fall, made; *chāy'lō* or *chāilō*, for *chālyō*, went; *may'lō* or *maīlō*, for *maḷyō*, met; *pōy'rō*, for *pōriyō* or *pōryō*, a son.

It may be noted that exactly the same peculiarity is noticeable in the Nāgpurī sub-dialect of the Bhojpurī dialect of Bibārī.

Nouns ending in a consonant optionally add *ā* in the oblique form. Thus, *bāp'nē* or *bāpānē*, to a father; *bāpō* or *bāpāō*, fathers.

The following are the first two personal pronouns:—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nom. . . .	ū	hamē, amme, ammō	tū	tamē, tammē, tammmō.
Agent . . .	mē	hamē, amme, ammō	tē	tamē, tammē, tammmō.
Gen. . . .	mārō, mmārō	hamārō, ammārō	tārō	tamārō, tammmārō.

Other forms are as in the standard dialect. As explained above, the *t* of the second person can optionally be cerebralised.

Besides the usual standard forms, *hē* is also used to mean 'that.'

The following are the forms of the verb substantive :—

Present.

	Sing.	Plur.
1 . . .	<i>chhauũ, chhũ, chhe, chha</i>	<i>chhaiyē, chhātē.</i>
2 . . .	<i>chhe, chha</i>	<i>chhō, chhe, chha.</i>
3 . . .	<i>chhe, chha</i>	<i>ohhe, chha. ,</i>

It will be noticed that *chhe* or *chha* can be used for any form except the first person plural.

It should be remembered that the *chh* is pronounced like *s*, so that the words are really *sawũ, sũ, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling.

The past is *hutō* or *utō*, both being pronounced *utō*. When employed as an auxiliary verb *tō* is often used instead of *utō*.

As regards finite verbs, the present definite is either conjugated as in the standard, or *chh* is added to all persons of the simple present. Thus, I strike.

	Sing.	Plur.
1 . . .	<i>mārũ-chh</i>	<i>mārtē-chh.</i>
2 . . .	<i>mārō-chh</i>	<i>mārō-chh.</i>
3 . . .	<i>mārō-chh</i>	<i>mārō-chh.</i>

As explained above, the auxiliary employed for the imperfect is usually *tō*. Thus, *ũ mār^atō-lō*, I was beating.

The formation of the past participle has been explained under the head of pronunciation.

The future is sometimes written as in the standard dialect,—thus, *mārik*, I will strike ; but the *ś* is pronounced as *h*, so that the true form of the future is—

	Sing.	Plur.
1 . . .	<i>mārth</i>	<i>mār^ahũ.</i>
2 . . .	<i>mār^ahē</i>	<i>mār^ahō.</i>
3 . . .	<i>mār^ahē</i>	<i>mār^ahē.</i>

Sometimes the future ends in *ā* or *wañō*. Thus, *ũ ułhā*, I will arise ; *ũ jawā*, I will go ; *ũ kēwañō*, I will say.

The following specimen of Sur'ti is provided by the Collector of Customs, Bombay. It is printed, as received, in the Dēva-nāgarī character.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SUR'tī DIALECT.

(VILLAGES OF SURAT AND BROACH).

एक जणने वे पोयरा उता । ते-माँ-ना नाझाए बापने कयुँ के बापा जे मिलकत मारे भागे आवे ते मने आपी-लाखो । बापे मिलकतना वे भाग पाइडा । घोडा (ठाडा) डाहदा-माँ नाझो पोयरो सगलुँ एकयुँ (एकहुँ) करीने दूर सुलख चाइलो ने ताँ पोतानी दोलतना बटाणा ववडाइवा । भारे तेणे सगलुँ उदावी-दीदुँ (डीदुँ) ते वखते ते सुलख-माँ मोटो दुकाल पइछे अने तेने तंगी (टंगी) पडवा लागी । एटले ते ते सुलखना रिनारने मइलो जेणे तेनी जमीन-माँ दुकर चारवा मोकइलो । तेणे पोतानुँ पेट दुकर खाता ते कुसका-थी भइरुँ-होत पण ते कोइए तेने आइपा नई । अने ते वारे तेनी सुट ठेकाणे आसी ते बोइलो के मारा बापने ताँ राखिला केटला बढा मानइने जोथे टेम (तेम) खावानुँ मले-हे ने वली कंचुँ मुके-हे अने उँ तो भुखे मरुँ-हुँ । उँ उठा ने मारा बाप हांडे जवा ने केवानो के बापा में टमारी (तमारी) आगळ ईहरनो वांक कइरो-हे अने तमारो छोकरो केवडावा मने लाजम नथी । मने तमारा नोकर पेठे राखो । ते उइठो ने तेना बाप होडे आइवो । पण हजु घणो आघो उतो ते वारे तेना बापे तेने दीठो (डिठो) । तेने दया आवी ने ते दोइडो ने गले वलगी-पइडो अने वची कीधी । पोयराए कयुँ बापा में टमारी खवहु (खहु) ईहरनो हुनो कइरो-हे अने टमारो पोयरो केवडावा मने लाजम नथी । पण बापे नोकरोने तेडीने (टेडीने) कयुँ के सकय-माँ सकइ भज्जो लावी ने एने पेरावो । एना हाथ-माँ बीटी चालो ने परे जोडा (जोडा) पेरावो अने वाउँ के चालो आपणे खाये पीये ने गमट कयें केम-के आ मारो पोयरो मरी-गइलो-तो ते फरी-ठी (थी) जीवटो यइलो-हे ने खोवई-गइलो-तो ते पाछो जइडो छे । ने तेथी गमट करवा लाइगा ॥

तेनो वडो पोयरो खेतर-माँ उतो । ते जेम जेम घेर तरफ आइवी तेम गान-तान-ना अवाज मंभकाया । तेणे एक चाकरने बोलाइवा अने पुइहुँ के आ हुँ छे । तेणे कयुँ के तारी नाझो भई आइवो-हे अने तारा बापे एक जाफट आली-हे । कारन के ते हारी पठेम हाथो-हमो पाइवी-हे । ते-ठी ते शुखे थयो अने घर-माँ पेठो नई । तेठी तेनो बाप वार आइवो अने तेना काला-वाला कइरा । तेणे तेना बापने कयुँ के में तमारी (टमारी) केटला बढा (वढा) वरहो थया वरदास्त कइरी-हे अने कोई वखत मजात तमारा (टमारा) हुकम तोइडा नथी । तो-पण तमे मारा दोइडारो भेगी गमट उडाववा एक वोकहुँ पण आइलुँ-नथी । पण आ पोयरो जेणे तमारी माल-मता रांडो-माँ फने-फात-करी सुकी-हे ते आइवी ते-हार तमे एक जाफट (भाफट) आइपी । तेणे जवाप आइलो बेडा तुँ (टुँ) तो हर-हमोस मारी साठे रहै-हे अने ते-ही जे सगलुँ मारी कने छे ते तारुँ छे । अने आ तारो भई मरी-गइलो-तो ते जीवटो पाछो आइवो-हे अने गुमइ गइलो ते पाछो जइडो-हे । माटे गमट करी राजी थवं ए वडो-बड छे ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

SURATĪ DIALECT.

VILLAGES OF SURAT AND BROACH.

TRANSLITERATION AND TRANSLATION.

Ēk jan'nē be pōy'rā utā. Tē-mā-nā nāllāō bāp'nē
 One to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū kē, 'bāpā, jē mil'kat mārē bhāgē āvē, tē
 it-was-said that, 'father, what property in-my in-share may-come, that
 manē āpī-lākhō (for nākhō). Bāpē mil'kat'nā be bhāg
 to-me give-away.' By-the-father of-the-property two shares
 pāidā Thōḍā (or thōḍā) dāh'dā-mū (for dahādā-mā) nāllō pōy'rō
 were-made. A-few days-in the-younger son
 sag'lū ēk'thū (or ēk'thū) karinē dūr mulakh chāilō, nē tū
 everything in-one-place having-made a-far country went, and there
 pōtānī dōlat'nā waṭānā waw'dāiwā. Jhārē tēṇē sag'lū
 his-own of-wealth peas threw-away. When by-him everything
 udārī (for udārī)-dīdhū (or dīdhū, for dīdhū), tō wakh'tō tē mulakh-mā
 was-squandered-completely, that at-time that country-in
 mōṭū dukāl paidō, anē tēnē taṅgī (or taṅgī) paḍ'wā lāgī.
 a-mighty famine fell, and to-him want to-fall began.
 Ēṭlō tē tē mulakh'nā rēnār'nē māilō jēṇē tēnī
 In-the-meantime he that of-country to-a-dweller met by-whom his
 jamin-mā dukkar chār'wā mōkailō. Tēṇē pōtānū pēṭ dukkar
 land-in scine to-feed he-was-sent. By-him his-own belly swine
 khātā, tē kus'kū-thī bhairū-hōt, paṇ tō kōiē
 used-to-eat, those husks-by filled-would-have-been, but those by-anyone
 tēnē āipū nāī. Anē tē wārē tēnī sudh (for sudh) thēkānē
 to-him were-given not. And that at-time of-him sense in-place
 āvī, tē bōilō kē, 'mārā bāp'nē tū rākhēlā kēṭ'lā
 came, he said that, 'my in-of-father near hired how-many
 baḍ'hā (for badhā) mānāhōnē jōyyē tem (or tem) khāwānū malē-chhe,
 all to-men is-sufficient so-much of-eating they-getting-are,
 nē valī fīchū mukē-chhe, anē ū tō bhukhō
 and also above leave, and I on-the-other-hand by-hunger
 marū-chhū. Ū uṭhā nē mārū bāp hōḍe jāwā nē kōwān
 dying-am. I will-arise and my father near will-go and will-say

¹ Throw away like peas, squandered.

kē, "bāpā, mēṣ ṭamārī (or tamārī) āgaḷ ḷhar'nō wāk kaīrō-ohhe, anē
that, "father, by-me of-you before of-God sin done-is, and
 tamārō chhōk'rō kēw'dāwā manē lājam nathī. Manē tamārā nokar
your son to-be-called to-me fitness is-not. Me your servant
 peṭhē rākhō." ' Tē uīṭhō nē tēnā bāp hōḍē āiwō. Pan haju ghanō
like keep." ' He arose and his father near came. But yet much
 āghō utō, tē wārē tēnā bāpā tēnē dīṭhō (or dīṭhō).
distant he-was, that at-time his by-father as-for-him he-was-seen.

Tēnē dayā āvī nē tē dōiḍō nē galē wal'gī-paiḍō, anē
To-him compassion came and he ran and on-neck embracing-fell, and
 baohohī kidhī. Pōy'rāē kayū, 'bāpā, mēṣ ṭamārī
kiss was-made. By-the-son it-was-said, 'father, by-me of-you

rubāḍu (or raju) ḷhar'nō ghuṇō kaīrō-ohhe, anē tamārō pōy'rō kēw'dāwā
before of-God sin done-is, and your son to-be-called
 manē lājam nathī. ' Paṇ bāpē nōkkarōnē tēḍinē (or tēḍinē)
to-me fitness is-not.' But by-the-father to-the-servants having-called

keyū kē, 'sakay-māṣ sakai jhabbō lāwō nē ēnē pērāwō.
it-was-said that, 'good-in good a-robe bring and to-this-one put-on.

Enā hāth-māṣ vīṭi ghālō, nē pagē jōḍā (for jōḍā) pērāwō;
Of-this-one hand-on a-ring put, and on-feet shoes put-on;

anē kaū kē, "chālō, āp'nē khāyyē piyyē nē gammat (for gamat)
and I-say that, "come, let-us-all eat drink and merriment

karyē; kem-kē ā mārō pōy'rō marī-gailō-tō, tē pharī-ṭhi (or ṭhi)
make; because-that this my son dead-gone-was, he again

jīw'tō (for jīw'tō) thailō-ohhe; nē khōwai-gailō-tō, tē pāchhō jāiḍō
living become-is; and lost-gone-was, he again recovered

ohhe." ' Nē tēō gammat kar'wā lāigā.

is." ' And they merriment to-make began.

Tēnō waḍō pōy'rō khētar-māṣ utō. Tē jem-jem gher taraph
His elder son the-field-in was. He as-as in-the-house towards
 āiwō, tem gān-tān'nā awāj sābh'lāyā. Tēṇē ēk chākar'nē
came, so of-singing-music the-sounds were-heard. By-him a as-for-servant

bōlāiwō, anē puichhū kē, 'ā hū chhe? ' Tēṇē keyū
he-was-called, and it-was-asked that, 'this what is?' By-him it-was-said

kē, 'tārō nāllo bhai āiwō-ohhe, anē tārā bāpē ēk jāphaṭ
that, 'thy younger brother come-is, and thy by-father a feast

ālī-ohhe; kāran kē tē hārī paṭhem hājō-hamō āiwō-ohhe.
given-is; because that he well like safe-sound come-is.

Tē-ṭhi (for -ṭhi) tē gussē thayō, anē ghar-māṣ peṭhō naī.
That-from he in-anger became, and the-house-in entered not.

'Tē-ṭhī tēnō bāp bār āiwō anē tēnū kālā-wālā kairā.
That-from his father outside came and of-him entreaties were-made.
 Tēnē tēnā bāp'nē kayū kē, 'mē tamārī (or tamāī) kēṭlā
By-him his to-father it-was-said that, 'by-me your how-many
 badhā (or baḍḍhā) bar'hō thayā bardāst kairī-ohhe, anē kōī wakhat majāt
all years were service made-is, and any time single
 tamārā (or tamārā) hukam tōidā nathū. 'Tō-pan tamē mārā
your orders broken were-not. Nevertheless by-you my
 dōsdārō bhēgī gammat uḍāw'wā ēk wōk'dū paṇ āilū-nathī.
friends with merriment to-cause-to-fly a kid even given-is-not.
 Paṇ ā pōy'rō jēnē tamārī māl-matā rāḍō-mē phanē-phāt-karī
But this son by-whom your property harlots-in having-wasted
 mukī-ohhe, tē āiwō tē-hāru tamē ēk jāphat (or jhāphat) āipī.
throat-is, he came him-for by-you a feast was-given.'
 Tēnē jabāp āilō, 'bettā, tū (or tū) tō har-hammēs
By-him answer was-given, 'son, thou on-the-one-hand always
 mārī sāthō rahē-ohhe, anē tē-ṭhī (for -thī) jō sag'lū mārī kanē
of-me with remaining-art, and that-from what all of-me near
 ohhe, tē tārū ohhe. Anē ā tārō bhaī māī-gailō-tō,
is, that thing is. And this thy brother dead-gone-was,
 tē jīw'tō pāchhō āiwō-ohhe; anē gumāī gailō, tē pāchhō jāidō-ohhe;
he) living again come-is; and lost went, he again recovered-is;
 mātē gammat karī rāji thavū ō baḍōbad ohhe.
therefore merriment having-made happy to-be this proper is.'

ANĀWĀLĀ OR BHĀṬHELĀ.

This is the dialect spoken by Bhāṭhēlā or Anāwālā Brāhmins of Surat, Jalalpur, Chikhli, Balsar, and the Navsari division of the Baroda State. Natives recognize it as a distinct dialect, but it does not differ from the Sur'tī just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhil Dhōḍiās and Naikās. It is quite unnecessary to give any specimen of it. I may mention that in some of the specimens of this dialect which have reached me from Surat, words containing the letter *chh* are phonetically spelt with *s*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Sur'tī. Thus, the word for 'six' is written '*sa*,' not '*chha*,' and the present tense of the verb substantive is written

	Sing.	Plur.
1	<i>se</i>	<i>siṣ</i>
2	<i>se</i>	<i>se</i>
3	<i>se</i>	<i>se</i>

This, of course, is only a more phonetic way of writing, and does not constitute a new dialect.

GUJARĀTĪ OF EASTERN BROACH.

In the east of Broach, the language of the semi-civilized Bhil tribes is Gujarātī, much mixed with the Bhil dialects of the adjoining state of Rajpipla.

I give a short specimen of this mixed dialect.

We may note the occasional change of *s* to *h* as in *Har^hbhāṇ* for *Sarbhāṇ*, and of *chh* to *s* as in *pāsā* for *pāchhā*, afterwards. *L* sometimes becomes *n* as in *nāk* for *lōk*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *hā*, as in *nōl^hhā* for *lōkē*, by the people. The dative plural ends in *hān*, as in *Talāvvyāhān*, to Talāvvyas.

The Genitive masculine ends in *nā*, and sometimes even in *ā*. Thus, *Har^hbhāṇⁿnā* or *Har^hbhāṇā*, of Sarbhān.

The sign of the locative is *mī*, as in *Aṅgrājī-mī*, in English territory.

The following pronominal forms may be noted, *amī*, we; *am^hhā* or *ām^hhā*, by us; *amāhān*, to us; *amā*, our (oblique); *tamī*, you; *tīyē*, by him; *tīyā*, his (oblique).

In Verbs, note *ṛay-nī*, it does not become; *vīyō*, it became; *atā*, they were; *kayō*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rahyān*, we lived; *am^hhā rūpiā māgyān*, we asked for money; *amāhān rūpiā nī āpyān*, money was not given to us.

The Future is as in Bhil dialects, e.g. *āpūhū*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *katⁿnā*, we were doing; *majūrī jāti rī*, wages were going away; *rāt*, (if) you remain. Note the additional suffix in *katⁿnā* (for *kar^{tō}*), as in Rānī Bhil. *Rī*, of course, is for *rahī*, and *rāt* for *rahat*.

Examples of the Conjunctive Participle are *kaī*, having done; *chhōḍī-n*, having left. Such forms are common in most Bhil dialects. In *jāitⁿnē*, going, and *nēlⁿnē-n*, taking off, there is a very old suffix *tanē*, instead of the modern form *nē*, added to the participle in *i*: *nē* is itself derived from the ancient *tanē*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

રેવાશી અમી હરભાણના. અમી હરભાણ રખે કતના. તી આસર ૧૫-૨૦ વરસ રખે કયો. તેઈ રખા રપિઆ અમાહાન ૫ વરસ લગી ની આપ્યાન. તાહાં અમહં રપિઆ માપ્યાન. તાહાં નેકહં કહો દેઆવત વરસ અમી રપિઆ આપુંહુ. તાહાં અમહં પાસો રખે રખ્યો. પછુ આવત વરસ પછુ રપિઆ ની આપ્યાન. તાહાં પાસા અમહં રપિઆ માપ્યાન. તેથી ગામનેકહં રખે નેતનેન તલાવ્યાહાન આપ્યો. તેથી મેહનત મનૂરી જતી રી. તેથી ગામ છોડીન અમી ગાયકવાડીની કોઈ તાણકા ગામ ગોપારપરામી નાઈતને ખેતી કનાહાક રખાન. પછુ એક વરસ પાક્યો તથા બીજ વરસ ઘોડો ધણો વીયો. તીજ વરસ વરસાદ આલાની. તાહાં આમા ગામા તહાં અતા તીયા કની ગયાન. તાહાં તીયે ચોકચોક એટલો અનાજ આવત વરસ લગી માથી ખુરો પયની. વાસ્તવ અંગ્રેજીની જાત મેહનત મનૂરી કઈ જ્યતા રાત. આવત વરસ પાસા તમી આપળ.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

TRANSLITERATION AND TRANSLATION.

Rēwāśī ami Har'bhān'nā. Ami Har'bhānā rakhō kat'nā,
Inhabitants we Sarbhān-of. We of-Sarbhān watch were-doing,
 tī āsar 15-20 waras rakhō kayō. Tēi rakhā rūpiā amāhān
that about 15-20 years watch was-done. But of-watch money to-us
 5 waras-lagī nī āpyān. Tāhā am'hū rūpiā māgyān. Tāhā
5 years-for not was-given. Then by-us money was-asked. Then
 nōk'hā kahyō kē, 'āwat waras amī rūpiā āpūhī.' Tāhā
by-people it-was-said that, 'coming year we money shall-give.' Then
 am'hā pāsō rakhō rākhō, paṇ āwat waras paṇ rūpiā nī
by-us again watch was-kept, but coming year again money not
 āpyān. Tāhā pāsā am'hā rūpiā māgyān, tēthi gām-nōk'hā
was-given. Then again by-us money was-asked, thereupon by-village-people
 rakhō nēt'nēn talāvyāhān āpyō. Tēthi mēh'nat-majūri
watch taking-off to-Talāvyas was-given. Thence labour-working-for-hire
 jati rī. Tēthi gām ohhōḍin amī Gāy'k'wāḍi-mī Dabhoi
going-away was. Thence village having-left we Gatkwāḍi-in Dabhoi
 tālukā gām Gōpār-parā-mī jāit'nē khētī kanā-hārū rahyān; paṇ
Tālukā village Gōpālpur-in going cultivation making-for remained; but
 ēk waras pākyō, tathā bij waras thōḍō-ghaṇō vīyō. Tīj
one year (the-crop-)ripened, and second year scanty-very(-crop) became. Third
 waras war'sād ālā-nī. Tāhā āmū gāmā tahī atā tiyā kanī
year rain was-given-not. Then our of-village owner were his near
 gayān; tāhā tiyē yōkyō-k, 'ēṭ'lō anāj āwat waras-lagī
went; then by-him it-was-said-that, 'so-much grain coming year-to
 mā-thi purō way-nī; wāsat Angrēji-mī jāt mēh'nat-
me-from sufficient becomes-not; therefore English-among going labour-
 majūri kai jiw'tā rāt, āwat waras pāsā tamī āw'jā.
working-for-hire having-done living (if-) you-remain, coming year again you come.'

FREE TRANSLATION OF THE FOREGOING.

We are inhabitants of Sarbhan. We served as watchmen of Sarbhan for about 15 or 20 years, but we were not paid for 5 years. When we asked for the rupees the people

told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talāvyas as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.

PĀRSĪ GUJARĀTĪ.

The Gujarātī spoken by Pārsīs varies from the standard form of the language in some respects like the Gāmaḍiā dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātī.

In pronunciation it as a rule prefers *r* to *ḍ*, the dental *l* to the cerebral *ḷ*, and the dental *n* to the cerebral *ṇ*. Thus, *pariyō*, not *paḍyō*, he fell; *āgal*, not *āḡal*, before; *tēnē*, for *teṇē*, by him; *pan*, for *paṇ*, even. As in the Gāmaḍiā dialects, it shows a tendency to drop the letter *h*. Thus, *ū*, I. The *h* is, however, often written, although not pronounced. On the other hand, none of the specimens received show any trace of the change of *s* to *h* or of *chh* to *s*. The distinction between cerebral and dental letters is preserved, but *n* is liable to be changed to *l* or *ḷ*. Sometimes we find dentals preferred to cerebrals, as in *dukkar* for *ḍukkar*, swine. Initial *ē* is pronounced *yē*, as in *yēk* for *ēk*, one.

The declension of nouns is as in standard Gujarātī, except that we often hear *mē* instead of *mā* in the locative case. In the Pronouns, we have *ū*, I, plural *hamē*. *Amē* and *amō* are also used. For the third personal pronoun we often meet *tēwan*, he, feminine *tēnī*, she. The word for 'what?' is *sū*, not *śū* or *hū*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus :—

I am striking.

	Sing.	Plur.
1	<i>mārū-ch</i>	<i>mārīē-ch</i>
2	<i>mārē-ch</i>	<i>mārū-ch</i>
3	<i>mārē-ch</i>	<i>mārē-ch</i>

The *ś* of the Future becomes *s* and is not changed to *h*. Thus, *mār^ssē*, he will beat. The first person singular is *māras*, not *mārīś*. Similarly, the first person plural is *mār^ssū*, not *mārīśū*.

The past participle sometimes inserts *i* before the *y*, and sometimes drops the *y* altogether. Thus, *māryō*, *māriyō*, or *miārō*, struok. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *amō jatā hatā*, for *amē jatā hatā*, we were going. The past subjunctive takes the suffix *ē*. Thus (a woman is speaking), *agar-jō manē khabar hatē, tō kadī-bī hū tyā sutē nahī* for *jō manē khabar hōt, tō kadī pan hū tyā sutī nahōt*; if I had known, I should never have slept there.

The past participle of *jawū*, to go, is *giyō*.

As a specimen of Pārsī Gujarātī, a short extract from a version of the Parable of the Prodigal Son will be sufficient.

Note that, as also occurs in the various dialects of Hindōstānī, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhāllā chhōk^rrāē giyō*, the younger son went.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀRSĪ-GUJARĀTĪ.

(BOMBAY TOWN AND ISLAND).

એક સખસને બે ઊકરા ઉતા. તેમાના ન્હાણા ઊકરાએ પોતાના બાવાને ફેરું બાવા તમારી દોલતમાથી જે હિસ્સો મારો થાય તે મને આપો. તેથી તેને પોતાની દોલત તેવનમા વેચી આપી. ધના દાદા થયા નછે એટલામા ન્હાણા ઊકરાએ પોતાની પુંછ એકઠી કરીને દૂર દેસાવર ગીયો ને તાં ખરાબ દોલતની અંદર બદ્ધી ચુમાવી દીધી. તેની પાસે એક પૈ પન રહી નછે ને ચે વખતે તે દેસમા મોટો દુકાલ પરિયો. તેથી તે મોટી આફતમા આવી પરિયો ને તે દેસના મોટા ઘેરના માનસ પાસે ગીયો ને તેના આશ્રમા રયો. તેને પોતાના ખેતરમા દુકર ચરાવા સાર તેને મોકલ્યો. દુકર જે છાંં આતા ઉતા તે આઈને જે ભરવાને પન તે રાજ ઉતો. પન તે પન કોઈએ તેને આપિયાં નછે.

TRANSLITERATION AND TRANSLATION.

Yēk sakhas'nē be chhōk'rā utā. Tē-mā-nā nhāllā chhōk'rāē
One to-person two sons were. Them-in-of the-younger by-the-son
 pōtānā hāwānō keyū, 'hāwā, tamāri dōlat-mā-thī jē hissō
his-own to-father it-was-said, 'father, your wealth-in-from what share
 mārō thāy, tē manē āpō.' Tē-thī tēnē pōtānī dōlat
mine may-become, that to-me give.' Thereupon by-him his-own wealth
 tēwan-mā ēchī āpī. Ghanā dādā thayā nā ēṭ'lā-mā
them-among having-divided was-given. Many days became not the-meantime-in
 nhāllā chhōk'rāē pōtānī puñji ēk'ṭī karinē dūr dēsāwar
the-younger by-son his-own properly together having-made a-far country
 giyō, nē tū kharāb hālat'nī andar baddhi gumāri-didhi. 'Tēnī
he-went, and there bad of-days in all was-squandered. Of-him
 pāsē ēk pai pan rahī nā, nē yō wakh'tē tē dēs-mā
near one pie even remained not, and this at-time that country-in
 mōṭṭō dukāl pariyo. Tē-thī tē mōṭṭī āphat-mā āvī
a-mighty famine fell. There-upon he mighty calamity-in having-come
 pariyo, nē tō dēs'nā mōṭṭō ghor'nā mānas pāsē giyō,
fell, and he of-the-country in-a-great of-in-house man near went,
 nē tēnā āsrā-mā rayō. Tēnō pōtānā khētar-mā dukkar
and his refuge-in he-remained. By-him his-own field-in scone
 charāvā-sārū tēnō mōkalyō. Dukkar jē chhālā khātā-utā,
feeding-for as-for-him he-was-sent. The-swine what husks eating-were,
 tō khāinō pēt bhar'wānō pan tō rāji utō. Pan tō
those having-eaten belly for-filling even he willing was. But those
 pan kōiū tēnō āpiyā nā.
even by-anyone to-him were-given not.

CHARŌTARĪ.

The *Charōtar*, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charōtari dialect of Gujarātī takes its name from this tract, but is spoken over a somewhat wider area, *i.e.*, over the whole of the Charōtar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahī.

The educated people of this tract speak standard Gujarātī, but the cultivators speak Charōtari.

Charōtari closely resembles the other Gāmaḍiā dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect.

Pronunciation.—The vowel *ā* often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *aw* in *haul*. This sound I represent in transliteration by *ō*. It also occurs, but to a less extent, in the standard dialect. Thus, *mā*, in, is pronounced in Charōtar like the French *mon*. Similarly, we have *kān* or *kōn*, an ear; *tsōdō*, for *chādō*, the moon; *pōnā*, water; *hōdāh*, a bull. It is shortened in *bhāi* for *bhāī*, a brother, *khaīnē* for *khāīnē*, having eaten, and similar words.

The vowel *a* preceding a *y* is often optionally omitted. Thus, *ḍayō* for *ḍayāyō* (*i.e.* *gayō*), he went; *thyō* or *thayō*, he became.

The letter *ī* is often changed to *ē*. Thus, *sēgō* for *sīgō*, husks; *hēḍyō* for *hīḍyō*, he started; *vēḍi* for *vīḍi*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mō* or *mō*, in; *thyū* or *thyu*, it became; *ḍau*, for *ḍaū*, I go; *kahu* for *kahū*, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, *mārū-tshu*, for *mārū-chhū*, I am striking.

The letter *h* is often dropped, but there are not so many examples as in Surṭī. I have noted *dādā*, for *dahādā*, days; *hū* or *ū*, I; *pērāō*, for *pahērāō*, clothe; *kēw'rāwā* for *kahēw'rāwā*, to be called.

The letter *ch* is frequently pronounced as *ts*; *chh* as *tsh*; *j* as *ḍz*; and *jh* as *ḍzh*. The pronunciation is so common that I have transliterated these letters *ts*, *tsh*, *ḍz* and *ḍzh* in the specimens and list of words. Examples are *vēḍtsi*, having divided; *tshōk'rō*, a son; *ḍḍayō*, found; *ḍzhārē*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (ḍ) or (ṛ) *tshe* or *se*, he is; *tshō* or *sō*, six; *tshētyū* or *sētyū*, far.

The letter *k* often becomes *ch* (*ts*) especially under the influence of a neighbouring *e* or *i*, and *kh* often becomes *chh* (*tsh*). Thus, *tshē'lā* for *kēt'lā*, how many; *ḍitē'rō*, for *dik'rō*, a son; *nāḍtsh'wū* for *nākh'wū*, to throw; *tshētar* for *khētar*, a field; *bhutshē* for *bhukhe*, by hunger.

The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *hāru* for *sāru*, for; *hārō* for *sārō*, good; *hāw'tshēt* for *sāw'chēt*, conscious; *hāmō* for *sāmō*, against; *hāhā* for *sāsā*, want; *hadzūwan* for *sajīwan*, alive.

In the word *hām'rīnē* for *sābhaḷīnē*, having heard, *l* has become *r*.

In words like *tā* for *tyā*, there; *tānē* for *tyārē*, then, a *y* has been dropped.

Nouns.—As in Surṭī, nouns ending in a consonant have an oblique form in *ā*. Thus, *bāpā-pāhē-thi*, from a father; *bāpā*, fathers. This *ā* is often nasalized so that

(especially in the case of neuter nouns), we have words like *pharā*, houses; *tahēl'rā*, fields. *Si* is a postposition of the instrumental, as in *khuṣi-si*, joyfully.

Pronouns.—The following are the first two personal pronouns :—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nominative	hū, ū	amē, amhē	tu, tū	tamē, tamā
Agent	mā, mē	amē, amhē	tē, tē	tamē
Genitive	mā, d	amārē, ahmārē	tāro, tāh*, d	tamārē

Other forms are as in the standard dialect. The list of words also gives *ām*phō*, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns, and the pronoun of the third person are as in the standard dialect, but we have also a form with an initial *h*. Thus, *hē*, he; *hēnō* or *hanō*, his; *hēpē*, by him; *hanā-kanē-thī*, from near him; *hēnē* or *hanē*, to him; *hē-mō-nō*, of in them.

Kakū is 'anything.'

Conjugation.—In the conjugation of the verb, the principal irregularity to be noted is that the second person singular ends (like the first person) in *ū* as well as in *ē*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sur'ti forms.

	Sing.	Plur.
	tahū	tahē
2	tahū, tahē	tahō, eō
3	tahē, tahā, eē	tahā, tahā, eē

The past tense is either *hātō*, as in the standard, or *utō*, as in Sur'ti. When used as an auxiliary we also find *tō*. Thus, *khoicāyō-tō*, he was lost.

The verb *thawū*, to become, makes its past tense *thayō* or *thyō*.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of *mār'wū* or *mār'wou*, to strike :—

	Sing.	Plur.
1	mārū-tahū, -tahū	mārē-tahē
2	mārū-tahū, -tahē	mārē-tahō, mārē-eō
3	mārē-tahē, mārē-tah, mārē-eē	mārē-tahā, -tah, -eē

The imperfect is *mār'tō-utō* or *mār'tō-tō*.

In none of the specimens have I met any instance of the *ś* of the future becoming *h*. The following is the conjugation of this tense.

	Sing.	Plur.
1	<i>mārēś, māriś</i>	<i>māriśū</i>
2	<i>mārēś, māriś</i>	<i>mār^śśō</i>
3	<i>mār^śśō</i>	<i>mār^śśō</i>

Note how the *i* of the first and second persons singular is changed to *ē*, and how it is also optionally shortened to *i*. So we have *jaīś*, I will go.

The past participle is much as in the standard dialect. Note, however, *āyō* for *āvyō*, he came; and *ḍayō*, *gyō*, or *gayō*, he went.

The conjunctive participle is irregular in verbs whose roots end in long *ā*. Thus, *khaīnē*, having eaten, for *khāīnē*.

At the end of a question, we find the word *kanē*, 'is it not?' Thus, *ē badhu tāru-ḍe tṣhe-kanē*, that all is thine or is it not thine, *i.e.* it is certainly thine. The word is almost certainly a worn-down form of *kē nahi*, or not.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

CHAROTARI DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

એક માણસને એ છોકરા હતા. અને હે-મા-ના નાનાએ હેના બાપને કહ્યું કે, બાપા, તમારી પુંછ-મા-થી જે મારે ભાગે આવે તે મને આપો. અને હેણે પોતાની મલકત હેમને વેચી આપી. અને યોગ દાઝ ધ્યા નહીં એટલા-મા પેલા નાના છોકરાએ પોતાની બધી પુંછ રામેટી કરીને દેશાવર ન્યો, અને તાં ઉગાળીપણા-માં બધું ખોઈ નાખ્યું. અને ઝારે હના-કને-થી બધું ખલાસ થયું તારે એ મુલક-માં ભારે દકાળ પડ્યો, અને હને ખાધા-પિધાના હાંહાં પડવા માંડ્યા. અને હેણે જતે-કને એ દેશના એક રહેવાશીનો આશરો લીધો. એણે હેને લુંડ ચારવા છેતર-માં મોકલ્યો. કુકર જે છાંં ખાતાં તે મધ્યાં હોત તો ખુશી-થી ખાત, પણ એ એને દોષએ આપ્યા નહી. ઝારે એને ભાન આવ્યું તારે એ મોલ્યો કે, મારા બાપના એટલા બધા નોકર-ચાકરોને ખાતાં પિતાં વધે એટલું છે; ને મારે ચઢી ભુજે મરવું પડે-છે. હવે તો હું મારા બાપ-કને જઈ ને કંદુ કે, બાપા, મે પરમેશરનો ને તમારો ધનો ક્યો છે, ને તમારો ઈયો કહેવરાવાને લાયક નથી; મને પમાર આપી ચાકર રાખો. આમ કહીને એ હેના બાપ-કને ન્યો. પણ એના બાપાએ એને આથે-થી જોયો, એટલે દયા આઈ, તે-થી હડીકડીને એની દોટે બાઝી-પડ્યો, અને બચી કરી. છોકરાએ બાપને કહ્યું, બાપા, મે તમારો ને પરમેશરનો ધનો કર્યો-છે, ને તમારો દિયરો કેવરાવાને લાયક રહ્યો નથી. બાપે એના નોકરોને કહ્યું કે, હારા-માં હારાં વસતર લાઈને હને પેરાઓ, એને હાથે વેટી ધાસો ને પન્ને જોડા પેરાઓ; અને ખમ્મ-પીને ખુશી થઈએ; શા-થી કે આ મારો દિયરો જાણે મુએલો નિવતો થયો-છે; એ જોવાયો, તે જડ્યો-છે. એમ કરીને બધા રાજ થયા.

આ વખતે એનો મોટો છોકરો છેતર-માં હતો, તે ઝારે ધરબણી આવ્યો તારે ગાણ ને નાચ હામરયા. એક ચાકરને બોલાઈને પુછ્યું કે, આ બધી ધામધુમ રોની છે? ચાકરે કહ્યું કે, તમારો ભધ આવ્યો-છે. એ હેમ-જેમ પાછો આવ્યો તે-થી તમારા બાપાએ ઉત્તણી કરી-છે. આ હામરીને એ તપી-ન્યો ને ઘર-માં પેટો નહી. હેનો બાપ ધર-માર આવ્યો ને માંય આવવાને હમજવા માંડ્યો. પણ હેણે જ્યાં આવ્યો કે, ચાટલાં વરહથી હું તમારી રોવા કઈ-છું; તમારે કહ્યું દોષ દોડો ઉઘામ્યું નથી, તોય તમે મને એક બકરીના વચ્ચાં હરખુ-ય મારા ભધબંદ જોડે ગંગત કરવા નથી આલ્યું. પણ આ તમારો છોકરો જેણે બધી પુંછ રોડો-માં ધુળ મેળવી-નાંછી તે આવ્યો કે તરતા-જ તમે એના-હારે ઉત્તણી કરી. બાપે કહ્યું, દિયરા, તુ તો નીત મારી પાંદે હતો, ને જે મારી કને છે એ બધું તાર-જ છે કને? આપણે ખુશી થઈને ગંગત કરવી એ લાજ છે; શા-થી કે આ તારો ભધ જાણે મુએલો જીવતો છે : તે જોવાયો-તો, તે જડ્યો છે.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

CHARŌTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk māṇah'nē he tshōk'rā hatā. Anē hē-mō-nā nānāē hēnā
A-certain to-man two sons were. And them-in-of by-younger his
 bāp'nē kahyū kē, 'bāppā, tamārī puñjī-mō-thī jē mārē bhāgē
to-father it-was-said that, 'father, your property-in-from what my in-share
 āvē tē manē āpō.' Anē hēpē pōtānī mal'kat hem'nē
may-come that to-me give.' And by-him his-own property to-them
 vētsī āpī. Anē thōdā dādā thyū nahi ē'lā-mō pēlā nānā
having-divided was-given. And a-few days became not meanwhile that younger
 tshōk'rāē pōtānī badhī puñjī śamēti karīnē dēsāwar dzyō,
by-son his-own whole wealth together having-made to-a-far-country he-went,
 ane tš udāūpanā-mō badhū khōi-nūtsyū. Anē dzhārē hanā-kanē-thī
and there riotous-living-in all was-squandered-away. And when him-near-from
 badhu khalās thayu tārē ē mulak-mō bhārē dakāl paḍyō,
all expended became then that country-in a-mighty famine fell,
 anē hanē khādā-pidhānā hāhā paḍ'wā māḍyā. Anē hēpē
and to-him eating-and-drinking-of difficulties to-fall began. And by-him
 dzatē-kanē ē dēs'nā ēk rēh'wāsīnō ās'rō lidhō. Enē hēnē
going that of-country one of-resident shelter was-taken. By-him to-him
 bbund tsār'wā tshētar-mō mōk'lyō. Dukkar dzē tshōḍā khātā tē
swine to-feed field-in he-was-sent. Swine which husks (are-)eating that
 malyā hōt tō khuśī-sī khāt; paṇ ēya ēnē
if-available had-been then pleasure-with he-would-have-eaten; but those-too to-him
 kōis āpyā nahi Dzhārē ēnē bhān āyu tārē ē bōlyō kē,
by-anyone were-given not. When to-him sense came then he said that,
 'mārā bāp'nā tsēt'lā badhā nōkar-tsāk'rōnē khātā-pitā wadhē
'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above
 ē'lū tshe; nē mārē ahī bhutshē mar'wu paḍē-tshe. Havē
so-much there-is; and to-me here hunger-with to-die fallen-is. Now
 tō hēd mārā bāp-kanē dzaū nē kahu kē, "bāpā, mē
indeed walk my father-near I-go and I-say that, "father, by-me

Par'mēsār'nō nē tamārō ghanō karyō-tshe; nē tamārō tshaiyō
of-God and your sin done-is; and your son
 kahēw'rāwānē layak nathī; manē pagār āpī tsākar rākhō." 'Ām
to-be-called worthy am-not; to-me pay giving servant keep." So
 kahinē ē hēnā bāp-kanō dzyō. Paṇ ānā bāpāē ēnē āghē-thī
having-said he his to-father went. But his by-father to-him distance-from
 dzōyō ētlē dayā āi, tē-thī haḍi-kāḍinē ēnī kōtē bādzhi-padyō,
he-was-seen so-much compassion came, that-from running his on-neck embracing-fell,
 anē batsī kari. Tshōk'rāē bāp'nē kahyū, 'bāpā, mē tamārō nē
and kissing was-done. By-the-son to-father it-was-said, 'father, by-me your and
 Par'mēsār'nō ghanō karyō-tshe; nē tamārō dits'rō kēw'rāwānē layak
of-God sin done-is; and your son to-be-called worthy
 kahyō nathī.' Bāpē ēnā nōk'rōnē kahyū kē, 'hārā-mō hārā
remained not.' By-the-father his to-servants it-was-said that, 'good-among good
 was'tar lāinē hanē pērāo; anē hāthē vēfi ghālō nē
clothes having-brought to-him put-on; his on-hand a-ring put-on and
 padzē dzōdā pērāo; anē khaī-pinē khusī thaiē;
on-feet shoes put-on; and having-eaten-and-drunk merry let-us-become;
 sā-thī kē ā mārū dits'rō dzāpē muēlō dziw'tō thayō-tshe; ē
what-for that this my son as-if dead alive become-is; he
 khōwāyō, tē dzadyō tshe." Em karinō badhā rādzī thayā.
was-lost, he found is." Thus making all merry became.

Ā-wakh'tē ēnō mōtō tshōk'rō tshōtar-mō hatō; tē dzhārē ghar-bhañi
At-this-time his elder son field-in was; he when house-near
 āyō tāre gānu nē nāts hām'rā. Ēk tsākar'nō bōlāinō
came then singing and dancing were-heard. One to-servant having-called
 putshyū kē, 'ā badhī dhām-dhum sēnī tsho?' Tsāk'rē
it-was-asked that, 'this all noise-and-bustle of-what is?' By-the-servant
 kahyū kē, 'tamārō bhaī āyō tshe. Ē hēm-khēm pūtsō āyō
it-was-said that, 'your brother come is. He safe-and-sound back came
 tē-thī tamārā bāpāō udzāñi kari-tshe.' Ā hām'rinē ē
therefore your by-father a-feast made-is.' This having-heard he
 tapī-dzyō, nē ghar-mō peḥō nahī. Hēnō bāp ghar bār āyō
incensed-went, and house-in entered not. His father house out came
 nē mōy āw'wānō ham'dzāwā māndyō. Paṇ hēnē dzīwāb āpyō kē,
and in to-come to-entreat began. But by-him answer was-given that,
 'āt'lā warah-thī hū tamārī sēwā karū-tshu; tamāru kahyū kōi
'so-many years-from I your service doing-am; your word any
 dādō uthāmyū nathī; tōya tamē manē ēk bak'rīnū batstā
day was-transgressed not; still by-you to-me one of-she-goat young-one
 har'khu-ya mūrā bhaī-band-dzōdē gammāt kar'wā nathī ālyū. Paṇ ā
like-even my friends-with merriment to-do not was-given. But this

tamārō tshōk'rō dzēnē badhī puñji rādō-mō dhul-mēl'vi-nātshī,
your son by-whom all property harlots-in to-dust-reducing-was-thrown,
 tē āyō kē tar'tā-dz tamē ēnā-hāru uḍḍāñī karī.' Bāpē
he came that immediately by-you him-for a-feast was-made.' By-the-father
 kahyū, 'dits'rā, tu-tō nīt mārī pāhē hatō, nē dzē mārī-kanē
it-was-said, 'son, thou-indeed always my near art, and what my-near
 tshe ē badhu tāru-dz tshe-kanē? Āp'nē khuṣī thāinē gammat
is that all thine-alone is,-is-it-not? By-us glad becoming merriment
 kar'vī ' ē lādḡam tshe; śā-thī kē ā tārō bhai dzānē
should-be-made this proper is; what-for that this thy brother as-if
 muēlō dzāw'tō-tshe; tē khōwāyō-tō, tē dzadyō tshe.'
dead alive-is; he lost-was, he found is.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARĪTARĪ DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

ચોરો અને મરઘડો.

ચોટલાક ચોરો પેહીને ધરમાં વિચારથી ચોરી કરવાના તેમાં; એટલે તે મોહિ પેહા મરઘડા વના જેવું લેવા કશું નહિ જડ્યું, તેથી તે તેને ઉચકીને લઈ જ્યાં. પણ તે તેને ખારી નાંછવા જતા હતા, તાણે તેણે જીવને હાર બહુ કાલાવાલાં કર્યા તેમને હંભારીને ચોટલો કામનો તે હતા માણહને કુકડેકુક કરીને અને તેમના કામ હાર વહેલા જગાડીને તેમણે કીધું, હુમ્મ્યા એજ કારણ હાર તાર આયું અમે મચોડી નાંછીશું. કેમજે તું લોકોને ભડકાવોછ અને જગાડી રાખોછ, તેથી તારે લીધે નિરાંતે અમે ચોરી કરી શકતા નથી.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

CHARŌTARĪ DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TSŌRŌ ANĒ MARAGH'PŌ.
 THE-THIEVES AND THE-CKOCK.

tsēṭ'lak	tsōrō	pohinē	ghar-mō	vitsār-thī	tsōrī	kar'wānā
Some	thieves	having-entered	a-house-in	design-with	theft	to-commit
tē-mā;	ēṭ'lō	tē	mōhē	peṭhā,	maragh'dā	wanā
it-in;	in-the-meantime	they	inside	entered,	a-cock	except
lōwā	kaśū	nahi	dzadyū,	tē-thī	tē	tēnē
to-take	anything	not	was-found,	therefore	they	him
lai-dzyā.	Paṇ	tē	tēnē	māri-nāṭsh'wā	dzatā-hatā.	Tāṇē
took-away.	But	they	him	to-kill	going-were.	Then
dzīwanō	hāru	bahu	kālāwālā	karyā,	tom'nē	hambhārīnē
life	for	much	beggings	were-done,	them	having-put-in-mind
kām'nō	tō	hatō	mānāl'nō	kuk'dōkuk	karīnē,	anē
useful	he	was	to-mankind	crowing	having-made,	and
hāru	wahēlā	dzagādīnē.	Tom'nē	kidhū,	'lutstā,	
for	betimes	having-awakened.	By-them	it-was-done (i.o. said),	'villain,	
ē-dz	kāraṇ	hāru	tāru	māthū	amē	matśēdī-nāṭshīśū.
this-very	reason	for	thy	head	we	will-wring-off.
tū	lōkōnē	bhad'kāwō-tsha,	anē	dzagādī,	rākhō-tsha,	
thou	to-the-people	alarming-art,	and	having-awakened	keeping-art,	
tē-thī	tārē	lidhē	nirāntē	amē	tsōrī	kari
therefore	thee	for	in-quiet	we	theft	having-done
						able-are-not.'

FREE TRANSLATION OF THE FOREGOING.

THE THIEVES AND THE COCK.

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

'You villain,' replied they, 'it is for that very reason we will wring your head off; for you alarm and keep people waking, so that owing to you we cannot rob in peace.'

PĀṬIDĀRĪ.

The language of the rest of the Kaira District closely resembles that of the Charōtar tract. The Kuṇbis form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *pāṭidārs*. Hence the language of the cultivators of Kaira, excluding that of the Charōtar tract, is locally known as Pāṭidārī. As Charōtarī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pāṭidārī, more especially referring to those points in which it differs from Charōtarī.

Pronunciation.—We have noted how in Charōtarī the letter *ā* is sometimes pronounced with a broad tone, something like that of the *o* in the French word 'mon.' This is carried further in Pāṭidārī, in which words that in the standard dialect are written with a long *ā*, are here written with a long *ō*. Examples are *mō*, for *mā*, in; *wōṇiyō*, for *wāṇiyō*, a merchant; *mōḍō*, for *māḍō*, sick; *nōnō*, for *nānō*, younger; *pōhē*, for *pāsē*, near; *gōm'qū*, for *gām'qū*, a village; *hōmō*, for *sāmō*, opposite.

The letter *k* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *y*, as in *dich'rō*, for *dik'rō*, a son; *chidhū*, for *kidhū*, it was done. Before a *y*, the letter *g* becomes *j*, as in *mājya* for *māgya*, ask.

So far as I can judge from the specimens *ch*, *chh*, *j*, and *jh* are not pronounced *tṣ*, *tṣh*, *ḍ*, or *ḍḥ*, as is the case in Charōtarī. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *s*, as in *wasan*, for *wachan*, a promise; *wāsū*, for *wāchā*, speech. *Chh* is regularly changed to *s*, as in *sōk'rō*, for *chhōk'rō*, a son; *pasē*, for *pachhē*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *s*, when that is the proper letter. The instance is *chhū*, written instead of *sū*, for *śū*, what?

As in Charōtarī, the letter *kh* follows the analogy of *k*. While *k* becomes *ch* as shown above, *kh* becomes *chh*. Thus, *rāchh'wū*, for *rākh'wū*, to keep; *dēchhinē*, for *dēkhinē*, having seen. In the word *sētar*, for *khētar*, a field, *kh* has first become *chh* and that, in its turn, has become *s*.

The letter *s* regularly becomes *h*. Thus, *hāt*, for *sāt*, seven; *hō*, for *sō*, a hundred; *vīh*, for *vīs*, twenty; *hāp*, for *sāp*, a snake.

An *h* is itself often elided, as in *āthī*, for *hāthī*, an elephant.

In dealing with the village dialect of Surāt, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Pāṭidārī. Here the pronoun of the second person is written with a cerebral *ṭ*. Thus, *ṭū*, thou. Similarly, we have *ṭō*, then, for the standard *tō*.

The letters *q*, *r*, *l*, and *ḷ*, are interchangeable. Thus, we have *āgar*, for *āgal*, before; *kalyō*, for *karyō*, done; *ghaḍ*, for *ghar*, a house; and *mārō*, *mālō*, or *māḍō*, my.

The vowel scale is not very definitely fixed. We have *i* changed to *a* in *wachār*, for *vichār*, consideration; and *u* changed to *a*, in *kal* for *kuḷ*, a family, and *hakhī*, for *sukhi*, happy.

Nouns.—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition *nē* seems to form the agent case. The

sentence is *Bhag^ovān-nē kar^ovū*, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful.

Pronouns.—*Mē* or *mē* is 'by me.' As already said, 'my' is *mārō*, *mālō*, or *māḍō*. *Mārē* seems to be used as the agent case in the phrase *mārē dēvō nathī*, by me he is not to be given, *i.e.*, I cannot give him.

The following forms of the pronoun of the second person occur in the specimen,—*tū*, thou; *tē*, by thee; *tāḍē*, to thee. Note the cerebralisation of the *t*.

Sū, written *chhū*, is 'what?' *Ohīyā gōm^onō* is 'of what village?' With *chīyā* we may compare the Sindhī *chhā*, what? We may also remember that, as shown above *ch* sometimes may represent a *k*, so that the original form was *kīyā*. Compare Hindūs-tānī, *kyā*, what.

Verbs.—The conjugation of verbs closely follows that of Charōtarī, and calls for no remarks. The verb substantive is *se*, he is, the *chh* being regularly changed to *s*. The past tense is *tō*, was. An irregular past participle of a finite verb is *kalyō*, done. If correctly translated, *kar^ovū*, in *Bhag^ovān-nē kar^ovū*, also means 'done.'

As a specimen of Pāṭidārī, I give a folktale received from Kaira.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀṬIDĀRĪ.

(DISTRICT KAIRA).

એક ધારાળાની વાન.

એક વેણીયો તો; તેના ચાર સોકરા તા, ને એનો બાપ મોદિ પડ્યો. એણે વચાર કર્યો કે, હું મરેશ ત્યારે સોકરા વડી મરશે. તેથી તે પસે જીવતા જીવે મોટા તૈણને બહે બહે રૂપીઆ આણ્યા, અને હૈથી નોંનાને પાંચ રૂપીઆ આણ્યા. ભગવાંનને કરતું કે એમને બાપ હાલો થયો. દુકાને બેઠું એવો થયો. નોંના સોકરાએ વચાર કર્યો કે હું હો ગડ કરવા જઈ ત્યારે છેલે વણીવરાને કૂતરો દેછ્યો. પેલા સોકરાએ કહ્યું કે એતું જ માગું તે આપું. તું માલમ માલમ. વણીઆરે હો રૂપીઆ માલ્યા. તે વરતી એણે તો કૂતરો રાખ્યો. તે પસે મોંમડામાં ધારાળાને ઘેર પોપટ તો, તે પણ રાખ્યો. પસે પસે મલાડી રાખી. પસે આગર જતો તો. ત્યારે તેને એક વાધરી તેની સોડીને હાહરે વરાવતો તો, તે મળ્યો. તે કહેતો તો કે રાતી સોંચનો મરગડો આણ્યો કાળીઆ કૂતરો આણ્યો, તોયે સોડી ઝહઝહતી ને ઝહઝહતી રહી. પસે એ સોકરા તો આગર હેડ્યો. હેડતાં હેડતાં મદારી હોંમો મળ્યો. એનો બધો વેહ તુમડી મ્હેર, બધુય હો રૂપીઆ રાખ્યું. મ્હેર વળડી જોઈ તો ચીધું બરાબર વાણ. પસે આગર હેડ્યો. હેડતાં હેડતાં વચાર્યું કે મારા મોટા ભાઈ પોંહે જઈ, તાં જ્યો અને તૈણે ભાઈ પોંહે હાપ કાડ્યો. તેથી તૈણે ભાઈ દેખી દેખીને નાહા. મોટા ભાઈએ ચીધું ટે આ છું કહ્યું. ટે બાપનું કલ્ જોજ્યું, જતો રહે માલા હાહદા ધેદ. પસે બાપ પોંહે જ્યો. બાપને બાપા કયા. તારે બાપે ઓલછ્યો, પસે બાપે ચીધું માડો ડીચડો શાંનો, હું ટાંચે કાંચે તાં જા. હું માણ ધડ માં નહ. બાપે કહ્યું કે હું માણ ધડ માં આયો ટો ટાંડું જોયું વાડી નાંછીશ. તેથી શેમારે તલાવડી ઉપર જઈ બેઠો. તાં એક હાપ ડાહુ કાઢીને જોઈ રયો-તો. તારે કંડીઆના હાપે બાર કાડવાનું કહ્યું ને ચીધું કે પેલા હાપ ડાહુ કાઢી રયો સે; તે મારો મોંમો સે. હાપ પસે પાસ આવવાનું વસન આપી જ્યો. વરતી એના મોંમા મોંમીયોએ ના જ્યા કહ્યું. પસે કહ્યું કે મોંમા અને એક વાર જઈ આવવા દો, નાગ દેવતાને વાસા ધઈ. પસે પોતાના ધણી પોંહે આવીને કહે કે, મારો મોંમો આવે તે

એમ કહેલે કે મારે જવા દેવો નથી. પસે મણી માગલો. ને વરતી મોંમે આયો ને ચીધું માન્ય માન્ય ને મોંશું તે આપું. પસે પેલે સોડરે કયું કે મણી આપું તો ભોંણીયાને સુટો કરી આવવા દેલો. મણી મોંમે કાઢી આપી. પસે એવો એ ટેકરે ભીડી બેઠો. પસે તો હોનાનો મહેલ, ઘોડાની પાયગા થૈ જાઓ, એમ કયું. તેથી મહેલ ને પાયગાને ચોરેર કોટ બંધયો. હવાર થયું. હૈ લોક કહે કે વગડો તો, ને આ શું થયું. હોનાનો મહેલ શો આ. વરતી કહે ચીયા ગોંમનો રાજા આઈને વસ્યો સે. વોણીયા દીચરીઓ પર્છણાવવા તૈયાર થ્યા. પસે વોણીયા ચ્યાંચ રયા ને રાજે સોડી પર્છણાઈ દીધી ને નગારાં આપી ને ડણકા આપ્યા ને એપીને હખી થયા.

[No. 12.]

INDO-ARYAN FAMILY,

CENTRAL GROUP.

GUJARĀTĪ.

PAṬIDĀRĪ.

(DISTRICT KAIRA).

TRANSLITERATION AND TRANSLATION.

EK DHĀRĀLĀNĪ WĀT.
A OF-DHĀRĀLĀNĪ STORY.

Ek wōṇīyō tō; tēnā ohār sōk'rā tā, nē ēnō bāp mōdō
A merchant was; of-him four sons were, and their father sick
 padyō. Eṇē wachār karyō kē, 'hū marēs, tyārō sōk'rā
fell. By-him thought was-made that, 'I shall-die, then sons
waḍhī-mar'sē.' Tē-thī tē pasē jiw'tā-jivē mōtā
having-quarrelled-will-die.' Therefore that after while-yet-alive elder
 tain'nē bahē bahē rupiā ālyā, anō hau-thī
to-three two-hundred two-hundred rupees were-given, and all-than
 nōnānē pāchchhē rupiā ālyā. Bhag'wān'nō kar'wū kē
to-younger five-hundred rupees were-given. By-God it-was-done that
 em'nō bāp hājō thayō. Dukānē behē ēwō thyō.
their father well became. In-the-shop he-sits such he-became.
 Nōnā sōk'rāē wachār karyō kē, 'hū hō-hō gaū
The-youngest by-son consideration was-made that, 'I hundreds miles
 phar'wā jau.' Tyārō ohbētē wan'jārānō kūtrō dēchhyō. Pēlā
to-travel may-go.' Then on-a-field of-a-IVan'jārō a-dog was-seen. That
 sōk'rāē kahyū kē, 'ēnū jō māgū, tē āpū. Tū mājya
by-boy it-was-said that, 'of-this what you-ask, that I-give. Thou ask
 mājya.' Wan'jārē hō rupiā mājyā. Tē wartī
ask.' By-the-IVan'jārō hundred rupees were-asked. That after
 ēnō tō kūtrō rāchhyō. Tē pasē ' gōm'dā-mā
by-him on-the-other-hand the-dog was-kept. That after a-village-in
 dhārālāne gher pōpaṭ tō, tē paṇ rāchhyō. Pasē
in-of-a-Dhārālō in-the-house a-parrot was, that also was-kept. Afterwards
 pasē malāḍī rāohlī. Pasē āgar jatō-tō. Tyārē tēnē,
afterwards a-cat was-kept. Afterwards further going-he-was. Then to-him,
 ek wāgh'rī tēnī sōḍinē hāh'rē warāw'tō-tō, tē mālyō. Tō
a fowler his daughter in-husband's-house sending-was, he was-met. He
 kahētō-tō kē, 'rūtī sōch'nō mar'gaḍō ālyō, kālīō kūtrō ālyō.
telling-was that, 'red of-beak cock was-given, black dog was-given.

Tò-yē sōdī dah'dah'ti nē dah'dah'ti iahī.' Pasē ē
Nevertheless the-girl sobbing and sobbing remained.' Afterwards this
 sōk'rō tō āgar hēdyō. Hēd'tā hēd'tā
boy on-the-other-hand further walked. In-walking in-walking
 madārī hōmō malyō. Ēnō badhō vēh, tum'dī, mhōr,
a-snake-charmer opposite was-mel. His all costume, gourd, pipe,
 badhū-y hō rupīe rāohhyu. Mhōr wajādī
all-even hundred on-rupee was-kept. The-pipe having caused to-sound
 jōi tō chīdhū, 'barōbar wājī.' Pasē
having-seen then it-was made (i.e. said), 'correctly it-sounded.' Afterwards
 āgar hēdyō. Hēd'tā hēd'tā wachāryū kē, 'mārā
further he-walked. In-walking in-walking it-was-thought that, 'my
 mōtā bhai pōhē jāū.' Tā jyō anē tainē bhai
elder brothers near I-may-go.' There he-went and the-three brothers
 pōhē hāp kādyō. Tē-thī tainē bhai dēchhī-
near a-snake was-produced. Thereon the-three brothers having seen
 dēchhīnē nāthā. Mōtā bhāiā chīdhū, 'tē ā
having-seen ran-away. The-elder by-brothers it-was-said, 'by-thee this
 chhū 'kalyū? Tē bāp'nū kal bōlyū, jatō
what was-done? By-thee of-the-father the-family was-disgraced, going
 rēhē mālā hāh'dā dhēd.' Pasē bāp pōhē jyō.
remain my father-in-law Dhēd.' Afterwards the-father near he-went.
 Bāp'nē, 'bāpā,' kayā. Tārē bāpē ōlahhyō.
To-the-father, 'O-father,' was-said. Then by-the-father he-was-recognized.
 Pasē bāpē chīdhū, 'mādō dīoh'dō sānō? Tū tāde
Afterwards by-the-father it-was-said, 'my son how? Thou to thee
 phāvē, tē ja. Tū mādā ghaḍ-mā nāi.' Bāpē kayū
it-pleases, there go. Thou my house-th not.' By-the-father it-was-said
 kē, 'tū mādā ghaḍ-mā āyō, tō tādū bhōthū wādī-nāchhēs.' Tē-thī
that, 'thou my house-in came, then thy head I-will-cut-off.' Therefore
 sēmādē talāv'dī upar jai beṭhō. Tā ēk hāp dōkū
in-the-field a-tank on having-gone he-sat. 'There a snake head
 kādhīnē jōi ryō-tō. Tārē kaṇḍiānā hāpē
putting-forth having-looked remaining-was. Then of-the-basket by-a-snake
 bār kāḍ'wānū kayū, nē chīdhū kē, 'pēlō hāp dōkū
out of-taking-out it-was-said, and it-was-said that, 'that snake head
 kādhī r'yō-se, tē mārō mōmō se.' Hāp
having-put-forth remaining-is, he my maternal-uncle is.' The-snake
 pasē pāsu āw'wānū wasan āpī jyō. War'tī ēnā
afterwards back of-coming promise having-given went. Thereupon his
 mōmā mōmīyōē, 'nā jāwā,' kayū. Pasē
(by) maternal-uncle by-maternal-aunts, 'not go,' it-was-said. Afterwards

kayū kē, 'mōmā, manē ēk wār jāī āw'wā
it-was-said that, 'O-maternal-uncle, me one time having-gone to-come
 dō.' Nāg Dēw'tānē wāsā thai. Pasē pōtānā dhaṇi pōhē
allow.' Snake to-God speech became. Afterwards his-own master near
 āvinē kahē kē, 'mārō mōmō āvē, tō em
having-come he-says that, 'my maternal-uncle (if)-comes, then thus
 kahējō kē, "mārē jawā dēwō nathī." Pasē
please-say that, "by-me to-go to-be-allowed he-is-not." Afterwards
 maṇi māg'jō. Nō war'ti mōmō āyō, nē
a-snake-stone demand.' And afterwards the-maternal-uncle came, and
 ohīdhī, 'mājya mājya, jē mōgū, tē āpū.' Pasē pēlē sōk'rē
it-was-said, 'ask ask, what you-ask, that I-give.' Then by-that by-boy
 kayū kē, 'maṇi āpū, tō bhōṇiyānē sutō karī
it-was-said that, 'a-snake-stone give, then nephew free having-made
 āw'wā dēū. Maṇi mōmē kūḍi āpi.
to-come I-allow.' Snake-stone by-the-maternal-uncle having-produced was-given.
 Pasē ēwō ē tēk'rē ūthī beṭhō. Pasē tō,
Afterwards such he on-a-hill having-gone-up sat. Afterwards vocally,
 'hōnānō mbēl, ghōḍānī pāy'gā thai-jāō,' em kayū; tō-thī mbēl
'of-gold palace, of-horses troops let-become,' thus it-was-said; thereon palace
 nē pāy'gānē chōphēr kōṭ bādhayō (for bādhāyō). Hawār thayū.
and -troops on-four-sides battlements was-made. Morning became.
 Hīu lōk kahē kē, 'wag'dō tō, nē ā sū thayū? Hōnānō
All people say that, 'open-land it-was, and this what became? Of-gold
 mbēl sō ā?' War'ti kahē, 'chīyā gōm'nō rājā ānē
a-palace what this?' Then they-say, 'what of-village king having-come
 wasyō-se?' Wōṇiyā diēh'rīō paīnāw'wā taiyyār thayā.
settled-is?' The-merchants (their-)daughters to-marry ready became.
 Pasē wōṇiyā chyāy rayā? nē rājō sōḍi paīnāi-
Afterwards merchants where were? and by-a-king a-daughter in-marriage-
 diḍhī, nē nagārāñ āthī nē ḍaṇ'kā ālyā, nō
was-given, and royal-drums elephants and tom-toms were-given, and
 khai-pīnē hakhī thayā.
having-eaten-and-drunk happy they-became.

FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A DHĀRĀJĀ.¹

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

¹ Di āṇāṇe are a tribe of farmers and wandering labourers. They are quite uneducated; and are a sept of the Kōḷi caste.

themselves and come to grief.' So while he had yet strength, he sent for them, and gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one. By the mercy of God he recovered, and became well enough to sit in his shop and do his business. Then the youngest son made up his mind to go on a journey of a hundred miles. So he started off, and on a field met a Banjārā, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjārā asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharālā, which he also bought. Then he went on and bought a cat. Then he met a fowler who was sending off his daughter to her husband's house. The fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying.' Then the boy went on and met a snake-charmer. From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees. He tried the pipe, and found that he could play it all right. Then he went on again, and, as he walked, it struck him that he might go and visit his elder brothers. So he went to his elder brothers and pulled out a snake. When they saw it they ran away, and said to him,—'what is this that you have done? You have disgraced your family. Go away, you father-in-law Dhēd.' So then he went to his father, and said 'hullo, dad,' and then his father recognized him. Said his father, 'you're not my son. Be off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkey dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said, 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone.'¹ So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, 'give me a snake-stone, and I'll let your nephew go home with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

¹ A Dhēd is a low-caste scavenger. The expression is a term of abuse.

² In Indian folklore, snakes have magic powers, and, like the English toad, each bear a precious jewel, the snake-stone, in its head. The snake stone grants its possessor his every wish.

VAḌŌDARI.

From Bombay City a dialect of Gujarātī has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda State. This state consists of four divisions, *viz.*, Amreli, in Kathiawar; Kadi, north of Ahmedabad, in which Paṭṭaṇī Gujarātī is spoken; Baroda proper, on the east bank of the Mahī; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhīl languages which are described elsewhere.¹ The 79,544 persons returned as speaking Gujarātī in this division, speak either standard Gujarātī, if they are educated, or Anāw'lā similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarātī. As usual those who are educated speak the standard dialect. The rest speak Vaḍōdari. Vaḍōdari does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Pāṭidārī) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a version of the Parable received from this locality.

The vowel *ā* often becomes *ō*, as in *mō*, in; *kōn*, the ear; for *mā* and *kān*, respectively.

ā is shortened before *ī*, as in *bhāī*, a brother; *khaīnē*, having eaten. *ī* often becomes *ch* under the influence of a neighbouring *e* or *i* (*chēl'ālā*, for *kēl'ālā*, how many; *chēvaḍāw'wū*, for *kēvaḍāw'wū*, to be called); and *kh* similarly becomes *chh* (*chhētar* for *khetar*, a field; *bhuchhē* for *bhukhē*, by hunger).

Medial consonants are doubled as in Surātī; thus, *pōltānō*, own; *badhḍhū* for *badhū*, all.

S often becomes *h*, as in *hābh'ī*, for *sābh'ī*, having heard; *ham'jāwū*, for *sam'jāwū*, to conciliate. *ś*, however, seems to be preserved, and is sounded as an English *sh*, as in *dēś*, a country; *hōś*, I shall be.

Chh is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mārē*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *mārū-chhū*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarātī spoken by cultivators of the Panch Mahals district who do not speak Bhīli.

¹ See Vol. IX, Part III., pp. 198 and ff.

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The ordinary village dialect, or Gāmaḍiā of the centre and north-west Ahmedabad district does not differ materially from the Pāṭidārī of Kaira. A short extract from the Parable of the Prodigal Son will be a sufficient example. The only points worth noting in the specimen are that *kh* is sometimes retained and not changed to *chh*, although *k* becomes *ch*, and that *hat* is used for *hót* in *bharyũ-hat*, would have been filled.

These remarks do not apply to the dialect of the north-east of the district round Parantij, or to that of the detached Taluka of Gogo on the Gulf of Cambay. These will all be considered separately. The educated people of Ahmedabad speak standard Gujarāṭī.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

GĀMADĪĀ OF AHMEDABAD.

(DISTRICT AHMEDABAD).

એક માણસને બે દિવસ હતા. ને તેમોના નોનાએ બાપને ચીધું કે બાપા માલમતાનો મારો ભાગ મને આલો. અને બાપે માલમતાની વેહચણી કરી. ને યોગ દી કંડે નોનો હૈયો સધળું બેળું કરી પરદેશ ગયો, ને ત્યાં મોજ-મજામાં પૈસો ખરચી નાંખ્યો. ને તે પછી તે દેશમાં મોટો કાળ પડ્યો, ને તેને તોણ પડવા લાગી. તે દેશના એક રોકને ત્યાં જ્યા રહ્યો; જ્યાં પોતાકા છેતરમાં ભુંડ ચારવા મોકલ્યો, ને જો શેંગો ભુંડ ખાઈ રહેતા, તેમોથી પોતાનું પેટ ખુશીથી ભરતું હત, તે પણ દોષએ તેને આલી નધ.

TRANSLITERATION AND TRANSLATION.

Ēk mānas⁴nē be diol⁴rā hatā. Nē tē-mō-nā nōnāē
One to-man two sons were. And them-in-of by-the-younger
 bāp⁴nē chidhū kē, 'bāpā, māl-matānō mārō bhāg
to-the-father it-was-made (i.e. said) that, 'father, of-the-property my share
 manē ālō.' Anē bāpē māl-matānī vēh⁴chapī kari. Nē
to-me give.' And by-the-father of-the-property division was-made. And
 thōdā dī kaḍē nōnō ohhaiyō sagh⁴lū bhēlū kari
a-few days after the-younger son everything together having-made
 par-dēs gayō, nē tyā mōj-majā-mō paisō khar⁴chi-nōkhyō.
a-far-country went, and there debauchery-in money entirely-expended.
 Nē tē paohhī tē dēs-mō mōṭō kāl padyō, nē tēnē
And that after that 'country-in a-mighty famine fell, and to-him
 tōṇ pad⁴wā lāgī. Tē dēs-nā ēk śēṭh⁴nē tyā jayī
want to-fall began. That of-country a to-rich-man there having-gone

rahyō,	jēṇē	pōtīkā	chhētar-mō	bhūṇḍā	chār-wā	mōkalyō.	Nē
<i>he-remained,</i>	<i>by-whom</i>	<i>his-own</i>	<i>field-in</i>	<i>swine</i>	<i>to-feed</i>	<i>he-was-sent.</i>	<i>And</i>
jē	sēgō	bhūṇḍā	khaī-rahētā	tē-mō-thī	pōtānū	pēt	
<i>what</i>	<i>husks</i>	<i>the-wine</i>	<i>eating-were</i>	<i>them-in-from</i>	<i>his-own</i>	<i>belly</i>	
khuśī-thī	bharyū-hat,	tē	paṇ	kōiē	tēnē	ālī	
<i>happiness-will</i>	<i>would-have-been-filled,</i>	<i>that</i>	<i>even</i>	<i>by-anyone</i>	<i>to-him</i>	<i>was-given</i>	
naī.							
<i>not.</i>							

PAṬṬANĪ GUJARĀTĪ.

The city of Paṭṭan or Pāṭan, the capital of the ancient state of Anahilawāḍa, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarātī spoken by the villagers of this tract and of the neighbourhood is called Paṭṭanī. This Paṭṭanī dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-cum-Modasa sub-division of the Ahmedabad district and in the greater part of the state of Palanpur. In the north of Palanpur it merges into Mārwarī through an intermediate dialect which has been dealt with under the head of Rājasthānī.¹ On the east it has the various Bhil dialects of Mahikantha,² and on the south it has the village dialect of Ahmedabad, with which it is closely connected. On its west it is bounded by the Great and Little Ranns of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarātī.

Paṭṭanī possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

Pronunciation.—As usual in northern Gujarātī, the *ā* in the word *bhāī*, a brother, is shortened, and we have *bhaī*. The vowel *a* is changed to *ī* in *diyā* for *dayā*, compassion.

As usual, *ā* is often pronounced as a broad *ō*, and is written, in the Gujarātī character ઔ. Thus, ઔ *chōdō*, for *chādō*, the moon. This broad *o*-sound I represent in transliteration by *ō*. Other examples are *nōnō* for *nānō*, small; *mōḍḍō* for *māḍḍō*, to place. So firmly established is this custom that we sometimes even find words which have an *ō* in them by right of origin, written with an *ā*, i.e., the writer has attempted to spell according to the rules of standard Gujarātī, and has blundered in doing so. Thus, in the first specimen *mōj*, joy, is written *māj*. Following the principle of the change of *ā* to *ō*, in the word *paṭyōl*, a *paṭēl* or village headman, *ē* has been changed to *yō*.

A long *ī* is regularly changed to *ē* as is also common in northern Gujarātī. Thus, *nēchē*, for *nichē*, below; *kēmat*, for *kīmat*, price; *vēṭī*, for *vēṭi*, a ring; *wāt-chēṭ*, for *wāt-chit*, conversation; *mārīs* or *mārēh*, I shall strike.

In *dakh*, for *dukḥ*, grief, *u* has been changed to *a*.

A final unaccented *ē* often becomes *a* or *ā*. Thus, *ana*, for *anē*, and; *ka* for *kē*, that (conjunction); *hama* or *hamā*, for *hamē*, now; *tamā*, for *tamē*, you.

Nasalization at the end of a word is omitted or introduced *ad libitum*. Numerous examples will be found in the specimens. Such are *hama* or *hamā*, now; *karyu* for *karyū*, it was done; *nē* or *nē*, the sign of the dative; *khātā-lā*, they (masculine) were eating. The oblique plural is often nasalized as in *gharā*, houses; *nōk-rā*, servants, instead of the standard *gharō*, *nōk-rō*.

The letters *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. Indeed so entirely identical are the sounds represented by the Gujarātī letters ષ, ષ્, and ષ્ that they are

¹ See *ante*, p. 106.

² See Vol. IX, Part III, pp. 11 and ff.

written for each other *ad libitum* and are all pronounced *s*. Thus the standard word સુચેત *sāw'chēt*, conscious, is actually written સુચેત *chhāw'sēt* in the first specimen, and similarly સિંચેત *sābhalyō*, he heard, is written સિંચેત. Other examples of the pronunciation of these letters are *sāk'rī*, for *chāk'rī*, service; *chyār* or *sār*, four; *pās*, for *pāch*, five; *usō*, for *ūchō*, high; *vēsāwū*, for *vēchāwū*, to be sold; *vēsī*, for *vēchī*, having distributed; *khar'sī*, for *khar'chī*, having spent; *sār'wū*, for *chār'wū*, to feed cattle; *sālē*, for *chālē*, he goes; *chhōr'ū* or *sōr'ū*, a child; *pasī*, for *pachhē*, after; *pusyu*, for *puchhyū*, it was asked; *nāsya*, for *nāchhyā*, i.e. *nākhyā*, on being thrown. On the other hand, *s* and *ś* are usually pronounced *h*, and are then, as explained below, written *h*.

As elsewhere in north Gujarat, *kh* is pronounced (and written) as *chh*, i.e. is pronounced as *s* (and sometimes written so). Thus, *khēḍū*, or *chhēḍū*, a cultivator, *chhētar*, for *khētar*, a field; *nāsya*, for *nāchhyā*, i.e. *nākhyā*, on being thrown.

Very similarly, when the letter *g* is followed by *i*, *ē*, or *y*, it is pronounced (and written) *j*. Thus, *lāg'wū*, to begin; but *lājī*, she began; *lājyā*, they began; *war'jyō*, for *waḷ'gyō*, he embraced; *pajē*, for *pagē*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *mātē*, for *māṭē*, for; *kōṭī*, for *kōṭē*, on the neck; *āḥ* or *āth*, eight; *ēk'tu*, for *ēk'thū*, in one place; *dīthō*, for *dīthō*, seen; *tēnē*, for *tēṇē*, by him, as well as 'to him'; *ḍakār*, for *dukāl*, a famine. *ḍ* and *ḍh*, however, usually become *r*. Thus, *ghōḍō* or *ghōrō*, a horse; *thōrā dārā* for *thōḍā dahāḍā*, a few days; *urārī*, for *uḍāḍī*, having squandered; *par'wū*, for *paḍ'wū*, to fall; *warō*, for *waḍō*, great; *jarō*, for *jaḍyō*, found; *lōḍhū* or *lōr'ū*, iron.

The letters *s* and *ś* regularly become *h*. Thus, *hō*, for *śō*, a hundred; *māṇah*, for *māṇas*, a man; *hūraj*, for *sūraj*, the sun; *hū* for *śū*, what; *hīd*, for *śīd*, why? *dēh*, for *dēs*, a country; *khukī*, for *khusī*, happiness; *kah'mīr*, for *kāśmīr*, Kashmir; *ham'jāyō*, for *sam'jāyō*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ēk'tu*, for *ēk'thū*, in one place; *hātī*, for *hāthē*, on the hand.

The cerebral *ḷ*, like *ḍ*, regularly becomes *r*. Thus, *mar'wū*, for *maḷ'wū*, to mingle; *saghr'u*, for *saghr'lū*, entire; *āgar* or *āqal*, before; *dhōrō*, for *dhōḷō*, white; *hāt-wārō*, for *hāt-wāḷō*, a shop-keeper; *war'jyō*, for *waḷ'gyō*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhāl*, for *nyāl*, satisfied (cf. Hindi *nihāl*).

Nouns.—The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in *u*, instead of *ū*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *nē* or *nē*.

Nouns ending in a consonant, even when masculine, have a plural in *ā*. Thus, *gharā*, houses; *nōk'rā*, servants.

The agent-locative ends in *i*, instead of *ē*. Thus, *hātī* for *hāthē*, on the hand; *kōṭī*, for *kōṭē*, on the neck; *hāthī* or *hāthē*, for *sāthē*, with; *bhā*, a father; *mōṭā-bhā*, by the grandfather.

Pronouns.—The agent case of the first person singular is *mī* or *mī*. Similarly, we have *tī*, *tī*, or *tīē*, by thee.

Other pronominal forms are *amī* or *amē*, we; *āp'ḍē*, we (including the person addressed); *amārō*, *āp'ḍō*, our; *tamā*, for *tamē*, you; *tēnō*, of him; *tēnē* (not *tēṇē*),

by him, to him; *i* or *ī*, he (declined regularly, thus, *inō* or *īnō*, of him); *kuṇ*, who? *hū*, what?

Verbs.—The verb substantive is thus conjugated in the present,—

	Sing.	Plur.
1	<i>sū.</i>	<i>saīyē, sīyē, sa.</i>
2	<i>sē, sā.</i>	<i>sō.</i>
3	<i>sē.</i>	<i>sī, sō.</i>

The negative verb substantive is *nathī*, is not.

The past is *hatō* (as in standard Gujarātī), often contracted to *lō*. The negative past is *natō*, was not, as in *natū āpyu*, was not given. 'I shall be' is *hōis* or *hēh*.

The Definite Present of the finite verb is thus conjugated. The varieties of form are mainly due to the lax use of the final nasal.

I am striking.

	Sing.	Plur.
1	<i>mārū-sū, mārusu</i>	<i>māriyē-saīyē, etc.</i>
2	<i>mārē-sā, mārēsē.</i>	<i>mārō-sō.</i>
3	<i>mārē-sē</i>	<i>mārē-sē, etc.</i>

The future, I shall strike, is thus conjugated,—

	Sing.	Plur.
1	<i>mārīś, mārēh.</i>	<i>mār^asū, mār^ahū.</i>
2	<i>mārīś, mār^asē, mārēh</i>	<i>mār^asō, mār^ahō.</i>
3	<i>mār^asē, mār^ahē.</i>	<i>mār^asī, mār^ahē.</i>

The Present and Past Participles are as in standard Gujarātī, with a few irregularities. The past participle of *jawū*, to go, is *jyō*, *gyō*, or *jēlō*. That of *āw^awū*, to come, is *āyō*. Instead of *jad^ayō*, got, we have *jarō*.

Lēwū, to take, has its conjunctive participle *lī*, for *luī*.

I give two specimens of Pattaṇī Gujarātī, both of which come from the Parantij-Modasa sub-division of Ahmedabad. The first is a version of the Parable of the Prodigal Son, received from the Collector of the district. For the second, an admirable conversation between two villagers, I am indebted to the Rev. G. P. Taylor, the author of the well-known Gujarātī Grammar.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTAṆĪ.

(MODASA, DISTRICT AHMEDABAD).

એક મનેખને બે સોરા હતા. તેઓએના નેનાએ બાપને ક્યુ બાપ માલમતાને જે ભાગ મને મરવાને હોય તે મને આપ. તેને તેઓને પુંછ વેસી આપી ચોરા દારા પસી નેને સોરે સધર એકતુ કર્યુ અન વેગરા દેહમેં બ્યો અન તાં માંજ-મજમેં પોતાની પુંછ ઉરારી દીધી. સધર ખરસી નાસ્યા પસી એ દેહમેં મોટો કકાર પચો ને તેને ખેટ પરવા લાજ. તે જઈને તે દેહના એક રેવાહીને તાં રયો. તેને પોતાના છેતરમેં છુડા સારવાને તેને મોકલ્યો. જે હુકાં છુડે આતાં તાં તેવતી પોતાનું પેટ ભરવાની તેને મરજ થઈ, પન કોઈએ તેને આખ્યાં નહીં. અન જાને તે છાવસેત થયો તાને તેને ક્યુ, મારા બાપને ચેરલા મજુરોને પુહકર ચેરલા સે, પન હુતો જુએ મરજું. હુ ઉઠીને મારા બાપ કને જોહ ને તેને કેહ કે બાપ મી પરમેહર હામા ને તારી આગર પાપ કીધું સે ને હમ હુ તારો સોરો કહેવાવા જોગ નથી. મને તારા તોકરોમેંના એક જોવો ગન. તે ઉઠ્યો અન બાપ કને જ્યો, ને તે હજી ધનો વેગરો હુતો તાને તેને બાપે દીધો ને તેને દીધા આઈ ને તે કોરીને તેને કોતી વરજ્યો ને તેને ખસી કીધી. સોરે તેને ક્યુ બાપ મી પરમેહર હામા ને તારી આગર પાપ કીધું સે હમ તારો સોરો કહેવાવા જોગ નથી. પન બાપે પોતાના સાકરાંને ક્યુ કે હૈથી હારાં હુગરાં લીઆઓ ને તે એને પેરાઓ; ને એને કાતી વેઠી ધાલો; ને પજે જોરા પેરાઓ ને આપડે ખાઈને આનંદ કરીએ, કેમકે આ મારો સોરો મુઓ તો ને પાસો જીવતો થયો સે; ને ખોવાયલો તો ને જ્યો સે. ને તેઓ આનંદ કરવા લાગ્યા.

હમ તેનો વરો સોરો છેતરમેં હતો. ને તે આવતોં ઘર કને આયો; તાને તેને રાગ અન નાસ હાંભર્યો. તેને સાકરાંમેંના એકને ખોલાવીને પુચ્યુ, આ હુ સે. તેને તેને ક્યુ તારો ભઈ આયો સે, ને તારા બાપે એક વરી ઉળની આપી સે, કેમકે તે હેમખેમ પાસો મર્યો સે. પન તેને કશો કચો ને માઈ આયાને રાજી નતો. માતે તેના બાપે બાર આઈને તેને હમજયો પન તેને જબાપ દેતોં બાપને ક્યુ ને આરલાં વરહથી તારી સાકરી કંઈ સું, ને મી કધી તારો હુકમ આતર્યો નથી, તોપન મારા મીત્રો હાથે ખુહી કરવાને તીં મને બોકર પન કધી નહું આપ્યુ. આ તારો સોરો જેને તારે ધરખ સેનારો હાથે ઉરારી દીધુ તે જ્યો આયો કે તીએ તેને માને વરી ઉળની આપી. તેને તેને ક્યુ, સોરો રોજ છુ મારા હાથી સે અન મારે સધર તારે સે. આપડે ખુહી થવું જોઈવું હવ તથા હરખાવું જોઈવું હવ; કેમકે આ તારો ભઈ મુઓ તો ને પાસો જીવતો થયો સે; ને ખોવાયલો તો જ્યો સે.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(MODASA, DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ēk mānekh'nē be sōrā hatā. Tēō-mō-nā nōnāē bāp'nē
A to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū, 'bāp, māl-matānō jē bhāg manē mar'wānō hōy, tē manē
it-was-said, 'father, of-the-property what share to-me to-be-got is, that to-me
 āp.' Tēnē tēōnē puñji vēsī āpi. Thōrā dārā pasī
give.' By-him to-them the-property having-divided was-given. A-few days after
 nōnē sōrē sagh'ru ēk'tu karyu, ana vēg'rā dēh-mō jyō,
by-the-younger by-son everything together was-made, and a-distant country-in he-went,
 ana tē māj-majhā-mō pātānī puñji urārī-didhi. Sagh'ru
and there debauchery-in his-own property was-squandered-away. Everything
 khar'si-nūsyā-pasi ē dēh-mō mōṭṭō dakār paryō, nē tēnē
having-spent-completely-after that country-in a-mighty famine fell, and to-him
 khōt par'wā lāji. Tē jāinē tē dēh'nā ēk rēwāhīnē tē rayō.
want to-fall began. He having-gone that of-country an of-inhabitant there remained
 Tēnē pōtānā chhētar-mō bhundō sār'wānē tēnē mōkalyō. Jē
By-him his-own field-in swine for-feeding as-for-him he-was-sent. What
 dhundhā bhundō khātā-tā, tē-watī pōtānū pēt bhar'wānī tēnē mā'ji
husks the-swine eating-were, those-with his-own belly of-filling to-him desire
 thāi, pan kōiē tēnē āpyā nahī. Ana jānē tē chhāw'sēt thayō,
was, but by-anyone to-him they-were-given not. And when he conscious became,
 tānē tēnē kayu, 'mārā bāp'nē chēṭ'lā majurōnē puh'kar rōṭ'lā sē,
then by-him it-was-said, 'my to-father how-many to-servants sufficient loaves are,
 pan hu-tō bhūkhē maru-sū. Hu uthinē mārā bāp kanē
but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near
 jēh, nē tēnē kēh 'kē, "bāp, mī Par'mēhar hāmā rē tāri
will-go, and to-him I-will-say that, "father, by-me God against and of-thee
 āgar pāp kidhū-sē, nē hama hu tārō sōrō kahēwāwā jōg nathī. Manē
before sin done-is, and now I thy son to-be-called worthy am-not. Me
 tārā nōkarō-mō-nā ēk jēwō gan." Tē uthyō ana bāp kanē jyō. Nē tē
thy servants-in-of one like count." He arose and the-father near went. And he
 hajī ghanō vēg'rō hatō, tānē tēnē bāpē dithō, nē tēnē
still great distant was, then as-for-him by-the-father he-was-seen, and to-him

diyā āi, nē tē dōrinē tēnē kōti war^ajyō, nē tēnē basī
compassion came, and he having-run on-his on-neck hung, and to-him kiss
 kidhī. Sōrē tēnē kayu, 'būp, mī Par^amēhar hāmā
was-made. By-the-son to-him it-was-said, 'father, by-me God against
 nē tārī āgar pāp kīdhū-sē; hama tārō sōrō kahēwāwā jōg
and of-thee before sin done-is; now thy son to-be-called worthy
 nathī.' Pan bāpē pōtānā sāk^arānē kayu kē, 'hau-thī
I-am-not.' But by-the-father his-own to-servants it-was-said that, 'all-than
 hārā lug^arā lī-āō, nē tē ēnē pērāō; nē ēnē hāti
good robes bring, and those to-him put-on; and to-this-one on-hand
 vēti ghālō, nē pajē jōrā pērāō; nē āp^adē khāinē ānand
a-ring put, and on-feet shoes put-on; and we-all having-eaten rejoicing
 karīē, kem-kē ā mārō sōrō muō-tō, nē pāsō jīw^atō thayō-sē;
may-do, because-that this my son dead-was, and again living become-is;
 nē khōwāy^alō-tō, nē jarō-sē. Nē tēō ānand kar^awā lājvā.
and lost-was, and found-is.' And they rejoicing to-make began.

Hama tēnō warō sōrō ohbētar-mō hatō. Nē tē āw^atō ghar
Now his great son the-field-in was. And he in-coming the-house
 kanē āyō, tēnē tēnē rāg ana nās chhābharyō. Tēnē
near came, then by-him music and dancing was-heard. By-him

sāk^arā-mō-nā ēk^anē bōlāvinē pusyu, 'ā hū sō? Tēnē
the-servants-in-of to-one having-called it-was-asked, 'this what is?' By-him
 tēnē kayu, 'tārō bhaī āyō-sē, nē tārā bāpē ēk wari
to-him it-was-said, 'thy brother come-is, and thy by-father a great
 ujānī āpī-sē kom-kē tē hēm-khēm pāsō maryō-sē.' Pan
feast given-is because-that he safe-sound back-again got-is.' But
 tēnē karōdh karyō, nē māi āyānē rāji natō.
by-him anger was-made, and within for-going willing he-was-not.

Mātē tēnā bāpē bār āinē tēnē ham^ajāyō.
Therefore his by-father outside having-come as-for-him he-was-persuaded.

Pan tēnē jabāp dētō bāp^anē kayu, 'jō, āp^alā
But by-him reply in-giving to-the-father it-was-said, 'see, so-many

warah-thī tārī sāk^arī karū-sū, nē mī kadhī tārō hukam
year-from thy service doing-I-am, and by-me ever thy order

otaryō-nathī, tō-pan mārā mitrō-hāthē khuhī kar^awūnē
disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making

tī manē bōk^aru pan kadhī natū-āpyu. Ā tārō sōrō jēnē
by-thee to-me a-goat even ever not-was-given. This thy son by-whom

tārū gharab sēnārō-hāthē urārī-didhu, tē jēō āyō kē tīē
thy living harlots-in-company was-casted-away, he as came that by-thee

tēnē mātū wari ujānī āp^al. Tēnē tēnē kayu, 'sōrō,
of-him for a-great feast was-given.' By-him to-him it-was-said, 'son,

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rōj	tu	mārā	hāthī	sē,	ana	māru	sagh ^{ru}	tāru	sē.
daily	thou	of-me	in-company	art,	and	mine	everything	thine	is.
Āp ^{dē}	khuhī	thavū	jōitu	hatu,	tathā	har ^{khāwū}			
To-us-all	rejoicing	to-become	being-proper	it-icas,	also	to-rejoice			
jōitu	hatu;	kem-kē	ā	tārū	bhai	muō-tō,	tē	pāsō	
being-proper	it-us;	because-that	this	thy	brother	dead-was,	he	again	
jīw ^{tō}	thayō-sē;	nē	khōwāy ^{lō-tō} ,	jaryō-sē.					
living	become-is;	and	lost-icas,	found-is.					

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

A VILLAGE DIALOGUE.

DRAMATIS PERSONÆ.

દેવકણુ પટયોલ અને માટયમ બારોટ

Scene: પલાયરની ભાગીણ.

માટયમ—(ધોટા પાડીને) એ દેવકણુદા આવો તો ખરા.

દેવકણુ—(પાસું જોઈને) ઓહોહો, બારોટ, તમે આંહીં વ્યાંથી ?

માટયમ—આંહીં આવે એ દાડા થ્યા, જણોજ સો તો ક શમો ફરી ન્યો સેં, નકર ભાટ ભરાંમણુને દેહાવર તે હીદ જવું પડે ? તમં હરખા બાપા પાહે આઈને શકન નાંખતા ક ન્હાલ થઈ જતા. હમં તો મજુરી કરી કરીને ઇંમલીઅ વુટી જાય સેં. ઈંતું હયાનાહ જાય, મેંમઈમાં માતા કાળકાતું ખપ્પર સાલે સેં. ઈંતું હાંરં થન્ને ક મારગમાં પહોરના જેવું દખ નથી.

દેવકણુ—હ્યો હીક વ્યું તમે આયા તો. ગામમાં સો તે બે ઘડી વાતચેત પુસ્વા થહે, ભઈ, જરા મારે ઉતાવળ સેં ગામમાં ચેટલાં ધમહાણુ પડ્યાં સેં. ભઈ શા, જરા મંદરમાં જાઓ ને બાવાજીને કહો ક, ઠાકોરજીનો થાળ કરવા અને કાલે આઈ સેં એ બધી મુરત્યોને જમાડવા કાળી રોટીનો વેત થાય ઈમ નથી. ગામમાં ફરી ફરીને હરધા પરમાણુ લોક આલે એ લે જો.

માટયમ—હાંરં, હું જઈ સું, પણ જરા ઘરની કહોળશમની તો વાત કહો.

દેવકણુ—હો કહોળશમ સેં. ભઈ શા, વીધોટીનું ધમહાણું સાલે સેં. ઈમાં વળી પેલા ભવૈયા આયા સેં, ગામમાં રહેલીઆ તો ચેટલા, ફચીર તો ચેટલા, ચેટલાનું પુરં કરિઅ ?

માટયમ—ભા, કણુળી તો રાજ સેં. ભવૈયાનો વેત તો પહેલો કરવો પડે, વ્યમક બે વરહાં ઉપર ઈચાંનો રાજપો નતો ચેટલં ગામમાં દોરાં માણુહાંતો હુખાટો વળી ન્યો તો.

દેવકણુ—અરં કહો સો, એ તો ખરે લેખે સેં, ખીજનું તો થલું અહે ઈમ થહે, પણ આંયાંનું તો કરવું પડે.

માટયમ—ભા, ભાટ ભરાંમણુ ગહ પરતીપાળ સો ; કહે સેં ક નહિ ક કણુળી આંહે કરોડ ; મોર સેં, ચોર સેં, અતિતસેં, ફચીર સેં, મહેતો સેં, મશંદી સેં, કુણુ ન્હે ? હો તમારે વાહે.

દેવકણુ—હાચી કહો સો, બારોટ ; પણ આમળ્યા દાડા ન્યા, પહેલાં તો ગામના ધણીચણુ હમે હતા.

માટયમ—હેલે, બાપા, મારો ઈને મારો, ને જવાડો ઈને જવાડો તમારા મોટાભાઈ અમેને પહેલાં ભાટાંવાળાં આલ્યાં તાં તે અજીએ અમારા સૈયા આશી જોલે સેં.

દેવકણુ—હ્યો પટયોલ, રામ રામ, પાસા ભેગા થન્ને.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE.

Dramatis Personæ—

Dēw'kaṇ Patyōl anē Mātyam Bārōṭ.
Dēw-kṛishṇa Paṭēl and Mātyam Bard.

Scene—

Palāchar'nī bhāgōḷ.
Of-the-Palāchar the-precincts.

Mātyam.—(Ghāṭō pādīnē) E Dēw'kaṇ-dā, āwō
Mātyam.—(Voice having-caused-to-fall) Here Dēw-kṛishṇa-dās come
 tō, kharā.
indeed, in-truth.

Dēw'kaṇ.—(Pāsū jōinē) Ohōhō, bārōṭ, tamē āhī ohyā-thī ?
Dēw-kaṇ.—(Back having-looked) Ho ! Bard, you here where-from ?
 Mātyam.—Āhī āyē be dādā thyā. Jāpō-j-sō
Mātyam.—Here on-the-having-come two days became. Knowing-veryly-you-are
 tō ka śamō pharī jyō-sē, nakar
indeed that the-time having-turned gone-is, otherwise
 bhāṭ bh'rāmaṇ'nē dēhāwar tē hīd
(to)-the-Bard to-the-Brāhmaṇ (into)-a-foreign-country that why
 jawū paḍē ? Tamē har'khā bāpā pābē āinē
to-go falls ? You like gentleman near having-come
 śakan nākh'tā, ka nhāl thāi
a-request (we-)used-to-throw, that satisfied having-become
 jatā. Hamā tō majuri kari
(we-)used-to-go. Now on-the-other-hand labour having-done
 karīnē tūm'li-a tuṭī jāy-sē. Īnū
having-done the-head-even being-broken going-is. Of-this
 hītyānāh jāy. Mēmai-mā Mātā Kāl'kānti
destruction may-go. Bombay-in (of-)mother of-Kālīkā

khappar sālē-sē. Īnū hārū thajō ka
the-sacrificial-dish going-is. Of-it good be that
mār'g-mā p'hōr'nā jēwū dakh nathī.
the-way-in of-last-year the-like pain is-not.
Dēw'kaṇ.— Lyō, thīk thyū tamē āyā tē. Gām-mā
Dēw-kaṇ.—Take (i.e., well), nice it-was you came that. The-village-in
sō tē he ghaḍī wāt-chēt puswā thahē.
you-are (for-)that two ghaḍīs conversation the-asking will-be.
Bhai, jarā mārō utāwal sē. Gām-mā
Brother, a-little to-me hurry is. The-village-in
chēt-lā gham'hāṇ paḍyā-sē. Bhai Śā,
how-many crowds fallen-are. Brother Sir,
jarā mandar-mā jāō, nē bāwā-jinē k'hō
for-a-little the-temple-in go, and to-the-holy-person say
ka, 'thākōr-jinō thāl kar'wā anē kālē
that, 'of-the-idol the-dish to-make and yesterday
āī sē ē badhī mur'tyōnē jamād'wā
having-come are those all to-holy-men to-cause-to-eat
kāli rōṭinō vēt thāy īm nathī.
black of-bread the-opportunity may-be so not.'
Gām-mā pharī-pharīnē har'dhā par'māṇē
The-village-in having-gone-round (their-)faith according-to
lōk ālē, ē lē-jō.
people give, that having-taken-go.

Māṭyam.—Hārū, hū jāū-sū, paṇ jarā ghar'nī
Māṭyam.—Good, I going-am, but for-a-little of-the-house

k'hōl-sam'nī tō wāt k'hō.
of-the-peace-welfare on-the-other-hand the-story tell.
Dēw'kaṇ.— Hau k'hōl-sam sē. Bhai Śā, vīghōṭinū
Dēw-kaṇ.—(We-)all peaceful-well are. Brother Sir, of-the-land-assessment

dham'hāṇū sālē-sē. Ī-mā wāḷī
the-disturbance going-on-is. This-in-(i.e., in-addition-to) also
pēlā bhawaiyā āyā-sē. Gām-mā ṭ'hēlīā
those players come-are. The-village-in beggars
tō ēṭ'lā, phachīr tō ēṭ'lā,
on-the-one-hand so-many, mendicants on-the-other-hand so-many,
chēṭ'lānū purū karia ?
of-how-much full may-we-make ?

Māṭyam.— Bhā, kaṇ'bī tō rājā sē. Bhawaiyānō
Māṭyam.—Father, the-cultivator on-the-other-hand king is. Of-the-players
vēt tō p'hēlō kar'wō paḍ'hē, ohyam-ka
opportunity , indeed first to-make will-fall, because-that

be waralāṅ upar īñnō rājipō natō.
two years above (i.e., past) of-them satisfaction was-not.
 Et'lā gām-mū dhōrñ mām'ññnō
In-so-much(-time) the-village-in the-cattle of-the-men
 hubātō wali jyo tō.
a-heavy-blow having-turned went indeed.

Dēw'kan.—Kharū k'hō-sō. E tō kharē lēkhē
Dēw-kan.—True saying-you-are. That indeed in-truth in-writing
 sē, bijānū tō thatū ahē, īm
is, (that-)of-others on-the-one-hand being may-be, so
 thahē; pan ā,ññnū tō kar'wū
it-will-be; but (that-)of-these on-the-other-hand to-make
 pad'hē.
it-will-fall.

Mātyam.—Bhū, bhūt bh'rāman gaū par'tipāl sō, k'hē-sō
Mātya n.—Father, Bard Brāhman cow protector you-are, saying-they-are
 ka nahi ka, 'kan'bī āhē karōḍ' ?
or not that, 'the-cultivator at-the-back ten-millions' ?
 Mōr sē, chōr sē, atit sē, phachīr
Peacock there-is, thief there-is, devotee there-is, mendicant
 sē, m'hētō sē, maśandi sē. Kun nhē ?
there-is, accountant there-is, clerk there-is. Who is-not ?
 Hau tamārē wāhē.
All at-your at-the-back.

Dēw'kan.—Hūohi k'hō-sō, bārōt; paṇ āgaḷyā dādā
Dēw-kan.—A-tru(-story) saying-you-are, Bard; but former days
 jyā, p'helā tō gām'nā dhapi-ranī
are-gone, at-first on-the-other-hand of-the-village masters
 hamē hatā.
we were.

Mātyam.—Hōwē, bāpā, mārō īñē mārō, nē
Mātyam.—Yes, Sir, you-may-kill him you-may-kill, and
 jīwādō īñē jīwādō. Tamārā
you-may-cause-to-live him you-may-cause-to-live. Your
 mōṭā-bhāñ amōñē p'helā bhāṭā-wāḷā āḷyā-tā,
by-grandfather to-us formerly the-bards'(-fields) given-were,
 tē aji-ē amārā saiyā āśī bōlē-sē.
(for-)that still-even our sons 'blessing saying-are.

Dēw'kan.—Lyō, paṭyol, Rām Rām, pāsā bhēgā
Dēw-kan.—Take (i.e., well), Paṭel, Rām Rām, again met(-with-me)
 thajō.
become-please.

FREE TRANSLATION OF THE FOREGOING.

Speakers :—Dēw-kṛishṇa-dās, the village headman.

Mātyam, a bard.

Scene :—A gate of the village Palāchar.

Mātyam (in a loud voice)—This is Dēw-kṛishṇa-dās I see, isn't it ?

Dēw-kṛishṇa-dās (looking round)—O ! ho ! ho ! where have you come from, bard ? (or when did you come, bard ?)

Māṭ.—I came here two days ago : but it is plain that times are changed indeed, else why must bards and Brāhmanas travel so far from home ? Time was when we used to come to good folk like you and after making our requests would leave with our wants all supplied : but now we're just killed with constant hard work. Bad luck to it all ! In Bombay Mātā Kālikā's bowl is going round (*i.e.*, death, or the plague, is now raging in Bombay) : but, thank goodness, there isn't as much annoyance in travelling now as there was last year.

Dēw.—I'm glad you're come, and as you're in the village we can have a bit of a chat together, though I am in a little hurry. What a crowd of pests are in the village ! But, friend, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the idol or feed all the holy persons who came here yesterday. Go you your round of the village and collect what the people give as alms.

Māṭ.—All right. I'll go ; but first let me hear that at home you're flourishing.

Dēw.—All are flourishing. But, my good fellow, there's this confounded land-assessment going on. Then too those tumbler-folk have come, and the village shows crowds of street beggars and mendicants galore. Whence are the demands of all these to be met ?

Māṭ.—Friend, the farmer is a king. You'll have to satisfy first of all those tumblers, for, a couple of years ago, when they left discontented, immediately blow upon blow came upon the cattle and the men in the village.

Dēw.—It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

Māṭ.—Friend, you're the protector of bards and Brāhmanas and cows. Doesn't the saying run, 'Millions follow the farmer' (*i.e.*, the farmer can support millions of folk). The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not ? All follow you (for support).

Dēw.—You speak truly, bard ; but the former days are gone. Once we were lords of the village.

Māṭ.—Yes, friend, life and death were in your hand. Of old your grandfather gave us 'the bards' fields' and to the present day our sons bless him.

Dēw.—So, Paṭēl, Good day and may we meet again.

GUJARĀTĪ OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarātī in the extreme south of the Sind district of Thar and Parkar, which is separated from Northern Gujarat by the Great Rann of Cutch. They are evidently immigrants from Gujarat, but I have not ascertained what dialect of Gujarātī they speak. Specimens of Gujarātī received from Thar and Parkar are in the ordinary literary form of standard Gujarātī employed by educated people. The language of the uneducated is probably a form of Paṭaṇī Gujarātī, mixed with Mārwarī.

GUJARĀTĪ OF CUTCH.

In the Peninsula of Cutch the following languages are reported to be vernaculars :—

Kachchhī	spoken by	311,000 people
Kāyasthī	"	500 "
Gujarātī	"	205,500 "
Āyari or Āhīri	"	30,500 ,
Hindōstānī	"	3,000 "
TOTAL		<u>550,500</u>

Of these Kachchhī will be dealt with under the head of Sindhī. Kāyasthī,—a mixture of Rājasthānī, Gujarātī, and Kachchhī,—will be dealt with under the head of Kachchhī.

The Hindōstānī of Cutch has been dealt with under the head of Western Hindi,¹ and Āyari or Āhīri under the Bhil languages.²

There remains Gujarātī. It is the home tongue of most Brāhman and Vāṇiās, and is, in Cutch, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarat, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

¹ Vol. IX, Pt. I

² Vol. IX, Pt. III., pp. 63 and ff.

KĀṬHIYĀWĀḌĪ.

The Gujarātī spoken by the educated classes of the Peninsula of Kathiawar is, as usual, the standard dialect. The uneducated Hindus, on the other hand, speak a well defined dialect, known as Kāṭhiyāwāḍī or Kāṭhiāwāḍī. Most of the Musalmāns speak Hindōstānī, but some of them, especially the sailors for whom Kathiawar is famous, speak a broken kind of Gujarātī which will be dealt with separately.

Local authorities divide Kāṭhiyāwāḍī into four sub-dialects,—Jhālāwāḍī spoken in the north-east, Sōraṭhī in the south-west, Hālāḍī in the north-west and centre, and Gōhilwāḍī or Bhāwnagarī in the south-east of the peninsula. These do not, however, differ to any serious extent among themselves. Hālāḍī, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kaohelī, such as the use of *paṇḍ'nō*, to mean 'of oneself,' but these are not sufficiently numerous to demand separate consideration. I therefore deal with Kāṭhiyāwāḍī as a whole, and give two specimens of it, selecting those which have come from Jhalawad, as they are the most complete that I have received.

The following may be taken as the approximate number of speakers of Kāṭhiyāwāḍī :—

Where spoken .	Number of speakers.
Bombay Town and Island . .	25 000
Kathiawar—	
Jhālāwāḍī	437,000
Sōraṭhī	733,000
Hālāḍī	770,000
Gōhilwāḍī	631,000
	2,571,000
TOTAL .	2,596,000

Kāṭhiyāwāḍī has most of the peculiarities of northern Gujarātī, and also has some of its own. These will be evident from the following grammatical sketch.

There is the usual uncertain vowel scale. Thus, *wachārī* for *cihārī*, having considered; *kapātar* for *kupātra*, a bad person. As usual *ā* is shortened before *i*. Thus, *bhai* for *bhāi*, a brother; *khainō*, for *khāinē*, having eaten. So we have the change of *ī* to *ē* in *kēmat*, price. *Ē* is sometimes changed to *ya* as in *gāmya* for *gāmē*, in a village. The broad sound of *o*, which I transliterate as *ō*, is rather common. We have even *ghōḍō*, a horse. The past participle of *jauṣī*, to go, is always written *jīyō*, although the *ō* in other past participles is written as in the standard; thus, *hatō* (not *hatō*), was; *paḍyō* (not *paḍyō*), fallen.

The change of *ch* and *chh* to *s* is very common. *Chh* is often preserved in writing, but the pronunciation is always that of *s*, not *chh*. Thus although *paḍāhā*, back-again, is written with *chh*, it is pronounced *pāsā*. Before *i*, *e*, and *y*, however, the *chh* often becomes *ś*, not *s*. The following are examples of these changes: *sādō* for *chādō*, the

moon; *sār'wū*, for *chār'wū*, to graze cattle; *sākar*, for *chākar*, a servant; *saḍ'wū*, for *chaḍ'wū*, to mount; *pās*, for *pāch*, five; *pasā*, for *pachās*, fifty; *sō*, for *chha*, six; *sōk'rō*, for *chhōk'rō*, a son; *pasē*, also spelt *pachhē*, after; *sū*, also spelt *chhū*, I am; *sōḍāwū*, for *chhōḍāwū*, to release; *māras*, for *mārē-chhe*, thou strikest (so *rūwachh*, thou weepst, here written with *chh*); *se*, often written *chhe*, he is; *śēlē*, for *chhēlē*, far; *śēḍu*, also spelt *chhēḍu*, a cultivator; *pūśyū*, for *pūchhyū*, it was asked.

K becomes *ch*, and *kh* becomes *chh*, under the influence of a neighbouring *i* or *e*. Thus, *dich'rō*, for *dīk'rō*, a son; *chē'lā*, for *kē'lā*, how many? *cham*, for *kem*, why? *chēḍē*, for *kēḍē*, after; *chhētar*, for *khētar*, a field; *khēḍu*, *chhēḍu*, or *śēḍu*, a cultivator.

Jh is pronounced as *z*, as in *jhōḍ*, pronounced *zōḍ*, a devil.

S or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s'hāhā*, for *sāsā*, want; *dah*, ten; *tih*, twenty; *dēh*, for *dēs*, a country; *par-dēh*, a foreign country; *mānah*, for *mānas*, a man; *warah*, for *waras*, a year; *jah*, for *jaś*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular *ś* which bears the same relation to *s*, that *kh* does to *k*. The same sound is common in the languages of Burmah, and is there transliterated *hs*. I cannot here transliterate *ś* by *sh*, as this would be confused with the *sh* representing the sound of *sh* in 'shun.' I therefore transliterate it *s'h* for want of a better sign. Examples are, *s'hāt*, for *sāt*, seven; *s'hō*, for *sō*, a hundred; *s'hūraj*, for *sūraj*, the sun; *s'hāhā*, for *sāsā*, want; *s'hārō*, for *gārō*, good; *s'hābharyū*, for *sābharyū*, he came to his senses; *s'hāb'dō*, standing up; *s'hāthi*, for *sāthi*, a servant; *s'hapar'mō*, for *sapar'mō*, festive.

An initial *ś* seems to be preserved. Thus, *śū*, what? *śyā-thi*, why.

The letter *h*, when medial, is elided. Thus, *kañ*, let me say; *wañ*, a wife; *rē*, for *rahē*, he remains. The letter *l* usually becomes *r*. Thus, *sārya*, for *chhālā*, husks. A final vowel is optionally nasalized. Thus, *ā'lē*, thereupon; *pachhē* or *pachhē*, after; *kōyē*, by anyone; *nē* or *nē*, and.

Declension.—There are a good many irregularities in the declension of nouns. As in Surtī, nouns ending in consonants take *ā* in the oblique form singular and in the plural (in the plural also *ā*). Thus, *janānē*, to a man (*jan*); *bāp'nē* or *bāpānē*, to a father; *gāyā*, songs; *bhūḍ'ā*, swine; *ghōḍā* or *ghōḍā*, horses.

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sārya*, husks; *gōthya*, feastings; *mōrya*, formerly; *gāmya*, in a village; *āḍya-mā*, on the side (of a pond). Compare *ā-bhaī*, he, oblique *ābhīyā*, below.

The plural is also indicated by the addition of *ū*. Thus, *mānahū*, men; *dich'riyū*, daughters; *gāyū*, cows; *s'hāthīyūnē*, to his servants; *rāḍūnī*, of harlots.

The *ē* of the agent-locative is often nasalized. Thus, *ā'lē*, thereon; *kōyē*, by anyone.

Pronouns.—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, *manē* or *māre*, to me.

The pronoun of the third person is *tē*, *tī*, or *ī*. All these forms are declined regularly, except that the nominative plural of *ī* may be *īwāḍāi*. The case of the agent has a dental *n*, as in *inē* by (as well as, to) him. *Im'nē* or *tem'nē* is 'to him' or 'to them.' The word *bhaī*, is also employed with a pronoun of the third person. Compare standard Gujarātī *bhāy'āḍō*, a man. Thus, *ā-bhaī*, he (*lit.* this man) (was sent to the fields); *bhāinē*, (consciousness came) to him; *ā-bhīyānū ōjh'rū*, his belly. *Kun* or *kōn* is 'who?', *kunō* is 'whose?', *sō* (fem. *śī*, neut. *śū*) or *kīyō* or *chīyō* is 'what?' Its oblique form is *śyā*.

Conjugation.—As usual in North Gujarat, the second person singular is the same as the first person. Thus, *sũ*, I am, thou art. In other respects the conjugation of the verb closely follows the standard dialect, allowing for phonetic changes.

The present tense of the verb substantive is as follows :—

	Sing.	Plur.
1	<i>sũ.</i>	<i>sayẽ.</i>
2	<i>sũ.</i>	<i>sẽ.</i>
3	<i>se.</i>	<i>se.</i>

This is often written *chhũ*, etc., but the pronunciation is always *sũ*, etc.

The past tense is *hatõ* or *tõ*, as in other northern Gujarat dialects. *Nõtũ*, it was not.

The present tense of the finite verb is :—

I strike.

	Sing.	Plur.
1	<i>mārũ-sũ.</i>	<i>mārĩẽ-sayẽ.</i>
2	<i>mārũ-sũ, mārās.</i>	<i>mārõ-sõ.</i>
3	<i>mārẽ-se.</i>	<i>mārẽ-se.</i>

The standard forms are also used. The auxiliary is often written with *ohh*. Thus, *mārachh*, for *mārās*, thou strikest. The imperfect is *mār'tõ-tõ*. The past participle is *māryõ*.

The future is as in the standard dialect. The *ś* seems to be preserved and not to be changed to *h*. Thus, *mārĩś*, I shall strike.

The imperative ends in *ya*. Thus, *mārya*, strike.

The past participle of verbs the roots of which end in *ā* (passives) takes the termination *nõ*. Thus, *bharānõ*, he was filled; *jhalānõ*, he was seized; *lūtānõ*, he was plundered; *marānõ*, he was killed.

The verb *jawũ*, to go, has its present participle *jātõ*, not *jatõ*, and its past tense *jīyõ*. In this word the final *o* is always written in the specimens as *õ*, not as *o*. So also its infinitive is *jāwũ*, not *jawũ*. Similarly, *thawũ*, to be, has its infinitive *thāwũ*, and its present participle *thātõ*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀPĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

એક જણને બે સોકરા હતા. તીમાંથી નાને ઈના બાપને કાણું કે, બાપા, આપણ મઝીઆરામાંથી અને મારો ભાગ આપો. આટલે ઈને બાપે બધી ધરવખરી વેચી દીધી. યોગ દી એકે નાને તો પોતાના ભાગનું બધું વેચીસાદી ઈના ને પૈસા આવ્યા ઈ હૈને પરદેહમાં જ્યો, ને ધ્યાંકલે પોતાનું બધું ગોઠે ઇમ ઉગ્રવા માંડ્યું. આટલે યોગ દીમાં તો બધું ખુટી રિયું. એટલામાં ઈ દેહમાં-જ ભારે કાળ પડ્યો. તારે ઈને બાવાના સ્હાંહા પડ્યા. પછે ઈ એક તે દેહના સ્હારા વભાવાળા આશામીને ધ્યાં જઈને સ્હાથી રિયો. ધ્યાં કલે આભઈ તો ઓલ્યા ધણીનાં હુંડાં વગડામાં સારવા જ્યા. પણ હુંડાં તો સાર્યે ખાય, ઈ માણુદુથી ખવાય નઈ નેકે તો ઈ ખઈને નભત. વળી ઈને કોયે કઈનો આપ્યું; આટલે આભીયાનું ઓઝડું નો ભરાણું તારે ભઈને સ્હાંભર્યું, કે મારા બાપને ધરે તો એટલા દાડિયા રજે છે, વળી ઇમને બાવા પીવા પણ મળવખ મળેછે, ને આંઈ મારે તો લાંધણું કરવી પડેછે. તો લાવને, હું સ્હાબદો થઈને મારા બાપ પાંહે જઈ, અને તેમને જઈને કઈ કે, બાપા, હું તમારો ને પરણુનો સોર સું; હું તો કપાતર જગ્યો. પણ હરો સોર કસોર થાય, પણ માવતર કમાવતર થાય નઈ, ઇમ જાણી અને તમારે ધ્યાં દાડિયો રાખો. ઇમ વચારી તે સ્હાબદો થિયો અને પોતાના બાપ પાંહે જ્યો. ઈને બાપે તો ઈને રોટથી ભાલ્યો કે અંતરમાં દયાનો ઉમળકો આવ્યો તેથી હડી કાઢી દીવ્યરાની કોટે બાઝી પડ્યો ને જગ્યું ભરવા માંડ્યો. સોકરો બોલ્યો, બાપા, હું તો તમારો ને પરણુનો એવો શુનેગાર થિયો સું કે તમારા નેવાનો દીવ્યરો કેવરાવા જોગ રિયો નથી. ઈને બાપે સ્હાથીયુંને કહ્યું કે, જગ્યો, ધરમાંથી સ્હારો સ્હવાધો લાવીને ઈને પેરાવો, ને હાથમાં વેઢવીંટી તથા પગે પગરખાં પેરાવો, વળી આજ સ્હપરમે દી ગણીને જમણુવાર કરો તથા ઘોળમંગળ ગવરાવો. સ્વાથી કે આજ એં સુવો ધારેલો દીવ્યરો સ્હજવન દેખ્યા, અને બોવાણુલો જડ્યો સે. પછે બધા લીલાલેર કરવા માંડ્યા.

અઢાણુ ઈના મોટો સોકરો તો છેતરમાં કામે જ્યો તો; ધ્યાંથી પાછો વળી ધર પાંહે તે આવ્યો તારે પોતાને ધરે નાસ થાતો ને ગાણાં ગવાતાં સ્હાંલ્યાં. પછે ઈને સાકરને સ્હાકરી પુશ્યું કે, આજ ધરે શી ધામધોમ સે? તારે સાકરે જબાપ દીધો કે, તમારો ભઈ આજ હીમખીમ પાછા આવ્યા, તેથી રાજ થઈને તમારે બાપે આજ ગોડય કરી સે. 'આથી ઈ એવો રીશ જાલ્યો કે ઘેર જ્યો-જ નઈ. એથી ઈને બાપે આવીને ફાહલાવા માંડ્યો. તારે ઈ બોલ્યો કે, બાપા, આટલાં વરહ લગણુ એ તમારી સાકરી કરી, ને તમારું એકે વેણુ વાઢ્યું નઈ; તોય અને તો મારા ભઈબંધને ગોડય દેવા સ્હાર એકે રાભર નો અપાણું; અને બ્યારે રાંડુની રમતમાં તમારી માયાને ઉગ્રાનાર દીવ્યરો ઘેર આવ્યો તારે તમે મોટી મેમાની કરી. બાપ બોલ્યો, બેટા, તું તો ચેન મારી પાંહો-જ સું, ને મારી બધી મુટી પણ તારી-જ સે. હાઈ એ કે આ'ઢાણુ તો આપણે આણુ કરવો જોયે; સ્વાથી કે, આ તારા સુવા ધારેલા ભઈને જમતો દીઢો, અને બોવાણુલો આજ જડ્યો સે.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀṬHIYĀWĀḌĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇānē be sōk'rā hatā. Tī-mā-thī nānē inā
A-certain to-man two sons were. Them-in-from by-the-younger his
 bāp'nē kīdhū kē, 'bāpā, āp'dā majhīārā-mā-thī manē mārō
to-father it-was-said that, 'father, our joint-property-in-from to-me my
 bhāg āpō.' Āṭ'lē inē bāpē badhī ghar-wakh'rī vēchī
share give. 'Thereupon by-his by-father all living having-divided
 dīdhī. Thōḍā dī ohēḍē nānē tō pōtānā
was-given. A-few days after by-the-younger on-the-other-hand his-own
 bhāg'nū badhī vēchī-sāṭī inā jē paisā āvyā i
of-share all having-disposed-of of-that what money came that
 lainē par-dēh-mā jiyō, nō iyā-kaṇē pōtānū badhī
having-taken foreign-country-in went, and there his-own 'all
 gōṭhō im udāḍ'wā māḍyū. Āṭ'lē thōḍā dī-mā tō
in-pleasure so to-squander was-begun. Thus a-few days-in on-the-one-hand
 badhū khūṭī-riyū ēṭ'lā-mā i dēh-mā-j bhārē kāl
all had-been-expended then that country-in-veryly a-mighty famine
 paḍyō. Tārē inē khāwānā s'hāhā paḍyā. Pāchhē i ēk tē
fell. Then to-him of-food want fell. Afterwards he one that
 dēh'nā s'hārā wabhāwālā āsāminē iyā jainē s'hāthī
of-country a-good respectable to-man near having-gone as-a-field-labourer
 riyo. Iyā-kaṇē ā-bhai tō ōyā dhanīnā bhūḍ'dā
remained. There-near he indeed of-his of-master swine
 wag'dā-mā sār'wā jiyā. Paṇ bhūḍ'dā tō sārya khāy, i
field-in to-graze went. But swine indeed husks eat, that
 māṇah-thī khawāy naī, nēkē tō i khaīnō
a-man-by could-be-eaten not, otherwise indeed that having-eaten
 nahhat. Wājī inē kōyē kaī nō āpyū; āṭ'lē
would-have-lived. And to-him by-anyone anything not was-given; thus
 ā-bhīyānū ōjh'rū nō bharānū. Tārē bhainē s'hābharyū kē, 'mārā
his belly not was-filled. Then to-him scuses-came that, 'my
 bāp-nē gharē tō chēṭ'lū dāḍiyā rālē-chho, wājī
in-of-father at-house indeed how-many hired-servants earning-are, again

im'nē khāwā-pīwā paṇ maḷ'lakḥ maḷē-ohhe, nē ẽĩ
to-them to-eat-and-to-drink also more-than-enough being-got-is, and here
 mārē tō lāgh'nyū kar'vi padē-ohhe. Tō lāw'nē, hū s'hāb'dō
to-me indeed fasting to-be-done falling-is. So come, I arisen

thāinē mārā bāp pāhē jāũ anē tem'nē jāinē kaũ
having-become my father near may-go and to-him having-gone I-may-say
 kē, "bāpā, hū tamārō nē Par'bhunō sōr sū; hū tō kapātar
that, "father, I your and of-God thief am; I indeed unworthy

jāgyō. Paṇ haṣē, sōru kasōru thāy, paṇ māw'tar kamāw'tar
have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents
 thāy naĩ, im jāni manē tamārē iyā dāḍiyō rākhō." Im
may-be not,¹ thus considering to-me on-your near servant keep." Thus

wachārī tē s'hāb'dō thiyō anē pōtānā bāp pāhē jiyō. Inē
having-thought he arisen became and his-own father near went. By-his
 bāpē tō inē śētē-thi bhālyō kē antar-mā
by-father on-his-part to-him distance-from he-was-seen that heart-at

dayānō uma'kō āvyō. Tē-thi haḍi-kādhī dīch'rāni kōṭē
of-compassion bursting-out came. Therefore having-run of-the-son on-the-neck

bājhi paḍyō nē bachiyū bhar'wā māḍyō. Sōk'rō bōlyō, 'bāpā,
clinging he-fell and kisses to-take began. The-son said, 'father,
 hū tō tamārō nē Par'bhunō ēwō guṇēgār thiyō'sū, kē tamārā
I indeed your and of-God so sinner become-am, that your
 jēwānō dīch'rō kēw'rūwā jōg riyō nathi.' Inē bāpē
of-like son to-be-called worthy remained not.' His by-father

s'hāthiyūnē kayū kē, 'jāō, ghar-mā-thi s'hārō s'hawāghō
to-servants it-was-said that, 'go, house-in-from good garments

lāvinē inē pērāwō; nē hāth-mā vēdh-vīti, tathā pagē
having-brought to-him put-on; and hand-in a-ring, and on-feet

pagar'khā pērāwō; wāli āj s'hapar'mō di ganīnē jamaṇ'wār
shoes put-on; and to-day festival day having-counted a-feast

karō, tathā dhōl'maṅgaḷ gaw'rāwō. Śyā-thi kē, āj mē muwō
do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dead

dhārēlō dīch'rō 'hajīwan dēkhyō; anē khōwānēlō, jadyō-se.'
considered son alive was-seen; and was-lost, found-is.'

Pachhē badhā līlā-ler kar'wā māḍyā.
Afterwards all merriment to-do began.

Ātānē inō mōtō sōk'rō tō chhētar-mā kāmē jiyō-tō; iyā-thi
Now his elder son indeed field-in on-work gone-was; there-from
 pāchhō wāli ghar pāhē tē - āvyō tāre pōtānē gharē nās
back returning house near he came then his-own in-house dancing

¹ A well-known proverb inserted to make the meaning clear.

thātō nē gāṇā gawātā s'hābhajyā. Pachlē inē sākarnē
going-on and songs being-sung heard. Then by-him a-servant-to
 ' s'hāk'rī pūśyū kē, 'āj gharē śī dhāmdhōm se ?'
having-called it-was-asked that, 'to-day in-house what noise is ?'
 'Tārē sāk'rē jabāp dīdhō kē, 'tamārō bhāi āj him'khim
Then by-servant reply was-given that, 'your brother to-day safe-and-sound
 pāolhā āvyā, tē-thī rāji thāinē tamārē bāpē āj gōthiya
back came, therefore pleased being by-your by-father to-day a-feast
 kari se.' Ā-thī i ewō rīśē balyō kē gher jīyō-j
made is.' This-upon he so with-anger burnt that in-house went-surely
 nai. Ē-thī inē bāpē āvinē phōh'lāwā mād'yō. Tārē
not. This-upon by-his by-father having-come persuasion was-begun. Then
 i bōlyō kē, 'bāpā, āt'lā varah lagan mē tamārī sāk'rī
he said that, 'father, so-many years for by-me your service
 kari, nē tamārū ōkē vōṇ wādhyū nai; tōy manō
was-done, and your any order was-disobeyed not; still to-me
 tō mārā bhāibandhīnē gōthiya dēwā s'hāru ōkē
on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even
 rābh'ru nō apāṇū; anē jyārō rādūnī ramat-mā tamārī māyānō
kid not was-given; and when of-harlots company-in your to-property
 udūḍ'nār dīch'rō gher āvyō tārē tamē mōṭī mēmānī kari.'
squanderer son to-house came then by-you a-grand feast was-made.'
 Bāp bōlyō, 'bēlā, tū tō rōj mārī pāhē-j sū; nē
The-father said, 'son, thou indeed daily my near-surely art; and
 mārī badhī muḍī paṇ tārī-j se. Hārū ē kō ā tāṇō
my all wealth even thine-alone is. Good this that this on-occasion
 tō āp'nē ānand kar'wō jōyē; śyā-thī kē, ā tārā mawā
indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead
 dhārēlā bhāinē jīw'tō dīthō; anē khōwāṇēlō, āj jadyō se.'
considered to-brother alive he-was-seen; and was-lost, to-day found is.'

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀPI.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

રળીયા ગઢવીની વાત.

મેરય ધાડાં બજી પડતાં. તારે ગામડાંનાં માણુદ રળીયા ગઢવીને ગામ્ય રાણીહરમાં પોતાનો-
માલ થાલ રાખતા; દારણુ કે સારણુનું ગામ માગણુનું જણી કોય હૂટું નઈ. પણ બોડી મોગલે
તો રાણીહર માર્યું; ને બામણુની સોડી બાન આવી. રળીયો ઈને સોગવા હ્યો; પણ જલાણો. પછે
રોવા મંડ્યો. તારે મોગલે પુર્યું કે, તું ચમ રોવજ? તારે ઈણે કાધું કે, મારી માયા ડાટી છે,
ઈતું કોઈને જોધાણુ વતાવ્યું નથી. હવે તમે આવી જવો છો, તો ઈ માયા ઇમની ઇમ પડી
રશે. મોગલે માયા નીકળે તો અધી લઈને ઈને સોડી મૂકવાનો કોલ આપ્યો. પશી રળીયો ઇમને
તેડીને એક તલાવની આડ્યમાં લઈ હ્યો, ને કાધું કે, આલ્યા ગઢરાની વાંહે રોકાત્ય છે. તેથી બધે
ધોડાં હાંડ્યાં. તે ગારામાં ખુંતી હ્યાં. રળીયો વાંહે હતો, તે સ્કટી હ્યો. પસં મુળીએ આવીને
તાંના લગધીર પરમારને શવ ખાધી કે તમારો સારણુ હૂટાણો ને બામણુની સોડી બાન જલાણી.
ઈ વાતની તમને ખોટ્ય સે. તમે ખેડાં સારણુ બામણુ હૂટારો તો પસં તમારા જહ કેવા ગવારો?
તારે લગધીરે કાધું કે, તુ વઢવાંણુ જ, ને ઇમ્યાંના રાગને પણ કહે, હું બહે ધોડાં લઈને
સડું છું. પછે રળીયો વઢવાણુ હ્યો, ને લગધીર વારે સડ્યો. મારગમાં મોટમેટીયાં થીયા ને રોળું
જામ્યું. તેમાં બોડી મોગલ સોડીને બેલાડ નાંખીને નાઠો. ઈની વાંહે લગધીર ધોડ્યો, ને આલીને
હેઠે પછાડ્યો; પણ ઊમળકો મારીને મોગલ લગધીર ઊપર સડી બેઠો. લગધીર પાંહે કઈ હથિયાર
નોલું; તેથી મોગલની પડ્યાં પડ્યાં ગળચી દાખી; એટલામાં આલી બામણુની સોડીએ મોગલની ભેટમાં
સરી હતી, તે લગધીરને વતાવી; તે લગધીરે લઈને મોગલના પેટમાં મારી. મોગલે પણ જમ્યો
હુલાંટીને લગધીરને મારી પાડ્યો. એમ બેય જણાં જાંઘીં યઈને મરાણા. તીના પાળીયા હજી છે. ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀPI.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

RAĪYĀ-GADH'VINĪ WĀT.
OF-RAĪYĀ-GADHĀVI THE-STORY.

Mōrya	dhādā	baū	paḍ'tā.	Tārē	gām'qānē	mānah
Formerly	raids	many	used-to-fall.	Then	of-villages	people
Raīyā-Gadh'vinē	gāmya	Rāṇihar-mā	pōtānō	māl-thāl	rakh'tā,	
in-Raīyā-Gadhavi's	in-village	Rāṇihar-in	their-own	property	used-to-place,	
kāraṇ-kē	Sāraṇ'nū	gām	māgaṇ'nū	jāṇī	kōy	
because-that	of-Chārans	a-village	of-beggars	having-considered	anyone	
lūṭ'tū	naī.	Paṇ	Bōḍī-Mōgalē	tō	Rāṇihar	
used-to-plunder	not.	But	by-Bōḍī-Mughul	on-the-other-hand	Rāṇihar	
māryū,	nē	Bāmaṇ'ni	sōḍī	bān	jhālī.	Raīyō inē
was-conquered,	and	a-Brāhmaṇ's	daughter	hostage	was-seized.	Raīyā her
sōḍāwā	jīyō,	paṇ	jhalānō.	Pachhē	rōwā	maṇḍyō.
to-release	went,	but	was-(himself)-seized.	Then	to-weep	he-began.
Mōgalē	puṣyū	kē,	'tū	cham	rōwachh ?	Tārē inē
by-the-Mughul	it-was-asked	that,	'thou	why	weepest ?	Then by-him
kidhū	kē,	'māri	māyā	ḍāṭī-chhe,	inū	kōinē
it-was-done(i.e., said)	that,	'my	wealth	buried-is,	of-it	to-anyone
watāvyū	nathī.	Harē	tamē	jhālī	jāwō-chhō,	tō
explained	is-not.	Now	you	having-seized(-me)	going-are,	then
māyā	im'ni-im	paḍī	rēṣē.	Mōgalē,	māyā	nik'lē,
wealth	where-it-is	fallen	will-remain.	By-the-Mughul,	wealth (if)-it-comes-out,	
tō	aḍ'dhī	lainē	inē	sōḍī-muk'wānō	kōl	āpyō.
then	half	having-taken	him	of-releasing	promise	was-made.
Raīyō	im'nē	tēḍinē	ēk	talāw'nī	āḍya-mā	lai-jīyō,
Raīyā	them	having-invited	a	of-pond	the-side-on	took-away,
kidhū	kē,	'ōlyā	gad'rāni	wāḷhē	rōkātya	ohhe.
it-was-said	that,	'that	of-muddy-place	behind	the-wealth	is.
badhē	ghōḍā	hākyā.	Tē	gārā-mā	khuntī-jīyā.	Raīyō wāhē
by-all	horses	were-urged-on.	They	the-mud-in	stuck.	Raīyā behind

hatō, tō s'hatī-jīyō. Pasē Muḷiō āvinē tānā Lag'dhīr-Par'mār'nē
was, he decamped. Then in-Muḷi having-come of-there to-Lagadhīr-Parmār
 rāw khādhī kō, 'tamārō Sāraṇ lūtānō, nē Bāmaṇ'nī
complaint was-eaten that, 'your Chāraṇ was-plundered, and a-Brāhmaṇ's
 sōdī bān jhalānī. I wāt'nī tam'nē khōṭya se.
daughter hostage was-seized. This of-occurrence to-you a-disgrace is.
 Tamē bothā Sāraṇ Bāmaṇ lūtāsō, tō pasē
You while-sitting Chāraṇ Brāhmaṇ (if-)they-will-be-plundered, then afterwards
 tamārā jah kōwā gawāsō? ' Tārō Lag'dhīrē kīdhū kō,
your fames how will-be-sung? ' Then by-Lagadhīr it-was-said that,
 'tū Wadh'wāṇ jā, nē iḍḍā rājānē pan kabē. Hū
'thou Wadhwaṇ go, and of-there to-the-king on-the-one-hand tell. I
 bahē ghōḍā lānē saḍū-ohhū.' Pachhē Raliyō Wadh'wān
two-hundred horses having-taken mounting-am.' Afterwards Raliyā Wadhwaṇ
 jīyō nē Lag'dhīr wārē saḍyō. Mārag-mā bhēt-bhētīyā
went and Lagadhīr in-assistance mounted. The-road-on meetings
 thiyā, nē rōḷū jāmyū. Tē-mā Bōḍī-Mōgal sōḍinē
became, and a-scuffle ensued. That-in Bōḍī-Mughul the-(Brāhmaṇ's)daughter
 bēlād-nākhinē nāthō. Īnī wāhē Lag'dhīr dhōdyō, nē
seated-behind-having-thrown fled. Of-him behind Lagadhīr ran, and
 jhālīnē hēthē pachhādyō. Paṇ ūmaḷ'kō mārīnē Mōgal
having-seized down he-was-pulled. But effort having-struck the-Mughul
 Lag'dhīr ūpar saḍī bothō. Lag'dhīr pāhē kaī hathiyār
Lagadhīr above having-mounted sat. Lagadhīr near any weapon
 nōtū; tē-thī Mōgal'nī paḍyū-paḍyā gaḷ'chī dābi.
was-not; therefore of-the-Mughul as-he-lay the-throat was-pressed.
 Bēlā-mā ōlī Bāmaṇ-nī sōḍīe Mōgal'nī bhēt-mā
The-meantime-in that Brāhmaṇ's by-daughter of-the-Mughul the-waist-in
 sarī hatī, tō Lag'dhīr'nē wātāvi. Tō Lag'dhīrē lānē
a-poniard was, that to-Lagadhīr was-shown. That by-Lagadhīr having-taken
 Mōgal'nā pēt-mā mārī. Mōgalē pan jamaiyō
of-the-Mughul the-belly-in was-struck. By-the-Mughul but a-scimitar
 hulāṭīnē Lag'dhīr'nē mārī pādyō. Em bey
having-drawn to-Lagadhīr having-struck he-was-caused-to-fall. Thus both
 jāṇū jhāñī thainē marānū. Tinā pāliyā haji chhe.
persons wounded having-become were-killed. Their memorial-stones still are.

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF RALIYA GADHAVI.

In times gone by there were frequent raids made into Kathiawar, and so people used to deposit their goods and chattels in Ranihar, the village of the Bard named Raliya

Gadhavi in the belief that no one would think of raiding a village of bards, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Ranihar, and carried off a Brahman's daughter as a hostage. Raliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so. 'Because,' replied Raliya, 'all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good.' So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy piece of ground said 'the money is buried on the far side of this slough. So they all urged on their horses, which stuck in the morass, and Raliya, who was going behind them, took to his heels.

He went to the village of Muli, and complained to its Raja, Lagadhir Parmar, saying, 'Your Bard has been plundered, and a Brahman's daughter has been carried off. This is a disgrace to you. If you let Bards and Brahmins be looted before your very eyes, who will be left to sing your praises?' Lagadhir replied, 'Go at once to Wadhwan,¹ and tell the Raja there. I am following at once with two hundred horses.' So Raliya went to Wadhwan, while Lagadhir set out on his expedition of rescue. On the way he met the freebooters. In the mêlée which ensued, Bodi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his scimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

¹ Both Muli and Wadhwan are in Jhalawad. Lagadhir was a historical character. He flourished at the end of the fifteenth century. According to tradition, the Brahman girl, in rescuing whom he lost his life, turned herself upon his funeral pyre. See *Kathiawar Gazetteer*, p. 565.

MUSALMĀN GUJARĀTĪ.

Most of the Musalmāns of Gujarat speak Hindōstānī, not Gujarātī, and specimens of their language will be found in the section devoted to Western Hindī.¹ Some tribes, however, who are by origin descended from converted Hindus, speak Gujarātī. The educated members of this class speak ordinary Gujarātī, with a free admission of Hindōstānī (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarātī-speaking Musalmāns usually employ the dialect of their uneducated Hindū neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vhōrāsāi or the language of the Bohora community, and the dialect of a certain Musalmān community of Kathiawar.

The Bohoras are a well-known trading community of Gujarat. We may take the town of Surat as their head-quarters, for there resides the chief Mullāh of one of their principal divisions. In Broach, most of them are cultivators. Vhōrāsāi has been reported for the present Survey as a definite dialect of Gujarātī from the two following localities:—

Locality.	Reported number of speakers.
Bombay Town and Island	10,000
Mahikantha	150
TOTAL	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 131,751 Bohoras were enumerated in the Bombay Presidency and Baroda, of whom 127,569 came from Gujarat (including Baroda). These Gujarat Bohoras were distributed as follows:—

Locality.	Number
Ahmedabad	10,972
Kaira	13,520
Panch Mahals	4,216
Broach	32,367
Surat	12,905
Baroda	10,880
Other Native States	42,709
TOTAL	127,569

An examination of the specimens received shows that there is no true Vhōrāsāi dialect. Everywhere it is the same as the general dialect of the uneducated natives of

¹ See Vol. IX, Pt. I.

the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their *h*'s like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vhōrāsāi has any distinguishing mark it is this last, for the Bohoras of Bombay and of Mahikantha have carried this custom with them, and call a 'son' *ḍik'rō*, not *dik'rō*, for 'was' they say *huṭō*, not *hutō*, and for 'taken' they say *liḍhō*, not *lidhō*. This peculiarity which is evidently taken from the local dialect of Surat, their head-quarters, does not entitle us to say that the Bohoras have any special dialect of their own. I therefore give no specimens of Vhōrāsāi.

The Musalmān Khār'wās of Kathiawar are skilful and intrepid seamen. 'They man the native craft that visit Zanzibar, Aden, and the whole coast of Hindostan eastward as far as Singapore; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.'¹ Their origin is obscure. They call themselves Pathāns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Piram was assigned to them by the Delhi Emperors, and they also hold rent-free lands in the detached Taluka of Gogo, belonging to the Ahmedabad district, which is geographically a part of Kathiawar. They speak a curious dialect. It does not differ materially in its grammar from standard Gujarātī, although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

Pronunciation.—The vowels *ā* and *e* and *ē* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanāē*, for *nānāē*, by the younger (son); *marō*, for *mārō*, my; *tarō*, for *tārō*, thy; *darō*, for *dārō*, a day; *saḥē*, for *sāthē*, with; *hath*, for *hāth*, a hand; *kaḍhō*, for *kāḍhō*, draw water; *tawār*, for *tēwārē*, then; *kaṭ'lā*, for *kēṭ'lā*, how many? *jam*, for *jēm*, as, like; *kam*, for *kem*, how, why? So the *ā* in the Persian termination *dār* is shortened, as in *ḍōs-ḍar*, for *dōst-dār*, a friend; *ḍukān-ḍar*, for *dukān-dār*, a shopkeeper. Similarly, *ā* is shortened before *i*, as in northern Gujarāt. Thus, *khainē*, for *khāinē*, having eaten; *bhai*, for *bhāi*, a brother.

The vowel *i* is liable to be changed to *ē*, as in northern Gujarāt. Thus, *mārēs*, for *mārīs*, I shall strike.

As regards consonants, the principal point to notice is that the sense of distinction between cerebral and dental letters is altogether lost. The two classes are absolutely interchangeable. Thus, *t* becomes *ṭ* in *huṭō*, was; *pōṭānō*, own; *sampaṭ*, wealth; *ṭē*, he; *waṭanī*, a native; *khēṭar*, a field; *chhōṭ'rā*, husks; *khāṭō*, eating; *sāv'chēṭ*, conscious; *gammaṭ*, rejoicing; *jīw'ṭō*, living; *uṭar*, an answer; *ṭū*, thou, and many others: *th* becomes *ṭh* in *ṭhī*, from; *ṭhiyō*, became; *taṭhā*, and; *laṭhī*, is not; *uṭhāpiyō*, for *uthāpiyō*, disobeyed; *saṭhē*, with; *d* becomes *ḍ* in *ḍik'rō*, a son; *ḍēs*, a country; *ḍukāl*, a famine; *Khuḍā*, God; *ḍās*, a servant; *aṇḍar*, within; *dḥ* becomes *ḍh* in *khḍhū*, for *kidhū*, done; and *liḍhō*, taken. In *ḍāṭ*, a tooth, both consonants have been cerebralized.

On the other hand, *ṭ* has become *t* in *mōṭō*, great; *pōṭ*, belly; *kaṭ'lā*, for *kēṭ'lā*, how many? *aṭ'lō*, so much; *rōṭi*, bread; *kōṭō*, on the neck; *vṭiṭi*, a ring; *ṭh* has become *th* in *ēk'thū*, in one place; and *beṭhō*, *beṭhō* or *beṭō*, seated: *ṇḍ* has become *nḍ*, in *bhūndō*,

¹ *Kathiawar Gazetteer*, p. 163.

swine. The letters *ḍ* and *ḷ*, when medial, generally become *r*, as in *thōrā*, a few; *darā*, days; *urāvī*, having caused to fly; *pariyō*, for *paḍyō*, fell; *ḍōrīnē*, for *dōḍīnē*, having run; *sagh^rrū*, for *sagh^rlū*, entire; *vēg^rrō*, for *vēg^rlō*, distant; *sābhariyō*, for *sābhalyō*, heard; *āgar*, for *āgal*, before; *pachhar*, for *pāchhal*, behind. On the other hand, *r* has become *ḍ* in *khaḍ^rchī*, expenditure; *maḍī*, having died; *chāk^rḍī*, service. Sometimes it becomes *n*, as in *lug^rnā*, for *lug^rrā*, clothes. So *n*, when standing alone, almost always becomes *n*, as in *mānas*, for *mānas*, a man; *pan*, but; *gan*, count; *ghanō*, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Sur^{tī} dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar.

An initial *n* often becomes *l*, as in *lākhī*, for *nākhī*, having thrown; *laḷhī*, for *nathī*, is not; *lāch*, for *nāch*, dancing; *lōkar*, a servant; *lāk*, a nose.

The letter *ś* becomes *s* in *mārēs* for *mārīś*, I shall strike, and other futures, and in the word *sū*, what?

In the word *khiḍhū*, for *kidhū*, not only has the *dh* been cerebralized, but the initial *k* has also been aspirated. So also in *khaḍiyō*, for *kāḍyō*, was taken out. On the other hand, *h*, or an aspiration, is elided in *darō*, a day, for *dādō*, i.e. *dahādō*; *riyō*, for *rahiyō*, i.e. *rahyō*, remained; *nai* or *nī*, for *nahī*, not; *kēs*, for *kahēs*, i.e. *kahīs*, I will say; *kērāwū*, for *kēw^rrāwū*, for *kahēw^rrāw^rwū*, to be called; *rēm*, for *rēhēm*, compassion; *pērāwō*, for *pahērāwō*, clothe; *bar* for *bāhār*, outside; *beḷō* or *beḷhō*, seated. This omission of *h* is also common in the standard dialect.

Letters are sometimes doubled under the influence of a preceding *r* or *l*. Thus, *bāṇṇū*, for *bārⁿnū*, a door; *gōwāṇṇī*, for *gōwālⁿnī*, a herd-maiden. So, we have *dōllā^r-thī*, with ropes, for *dōr^rḍā^r-thī*, in which the *ḍ* is first changed to *l*, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, *kharāvēs*, for *kha^roārēs*, i.e. *kha^roḍāvīs*, I will give to eat: so *dēl^rwā*, for *dēw^rtā*, fire.

A final nasal is sometimes dropped, as in *tamāru*, for *tamārū*, your.

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is *ihī*, not *thī*. The only dialectic peculiarity is the use of *hōn*, to form the plural. Thus, *bāpu*, a father; *bāpuhōn*, fathers. This termination *hōn* is also found in the Mālvī dialect of Rājasthānī and in some forms of Khāndēśī.

Some adjectives form their feminines in *ēi*, as in *baḍhēi khaḍ^rchī*, all expenditure. Compare *gēi*, below, under the head of participles.

The pronouns are more irregular. The pronoun of the second person is usually spelt with a cerebral *ṭ*. Thus, *ṭū*. The dental *t* also occurs. The agent cases of the first two personal pronouns are *mē*, or *hūē* and *ṭē* or *tūē*, respectively. The genitive singulars are *marō* and *tarō* or *ṭarō*. The plurals are regular (allowing for the optional cerebralization of the *ṭ* in the second person). In the singular the nominative is also used as an oblique base. Thus, *hūnē*, to me; *ṭūnē*, to thee; *hū^r-thī*, from me.

The pronoun of the third person is *tē* or *ī*, he, she, it, that: *tē* is declined regularly in the singular. *I* is shortened in the oblique cases of the singular; thus, *iē*, by him; *inō*, of him. The plural of *tē* is *tēhōn*, and of *ī*, *ēhōn*, both being declined regularly.

The relative pronoun is *jī*, who, declined like *ī*; thus, *jīnō*, whose. Similarly is declined *lōn*, who?: genitive, *kinō*, and so on; *sū*, is 'what?'

Verbs.—The present tense of the verb substantive is *chhe*, which does not change for number and person. Thus, *hũ chhe*, I am. When used as an auxiliary the *e* is dropped, and it becomes simply *chh*. Thus, *karũchh*, I do; *aviyõchh*, he has come; *khiḍhũchh*, it has been done.

The past of the auxiliary is *huḍõ*, fem. *huḍẽ*, plur. masc. *hutã*.

The finite verb has a few irregularities. The *t* of the present participle is cerebralized. Thus, *mār^aḷõ*, striking. The past participle inserts an *i* before the *y*. Thus, *māriyõ*, for *māryõ*, struck. So we have *pariyõ*, fell; *lākhiyũ*, thrown; *mõkakiyõ*, sent; *āpiyũ*, given; *waḷagiyõ*, he embraced; *lāgiyõ*, he began; *põchhiyõ*, he arrived.

The definite present is formed by adding *chh* to all persons of the simple present. Thus, *mārũchh*, I am striking; *mārẽchh*, thou art striking, and so on. So the perfect is *māriyõchh*, he has been struck; similarly, *khiḍhũchh*, it is done; *ḷhiyõchh*, he has become; *aviyõchh*, he has come. *Rẽchh*, for *rahẽchh* is a contracted form of the present definite.

An irregular simple present is *kheĩ*, he says, for *kahẽ*.

The Imperfect and Pluperfect are regularly formed with *huḍõ*. Thus, *mār^aḷõ-huḍõ*, he was striking; *iẽ māriyõ-huḍõ*, he had struck.

The future is slightly irregular, as it changes *ĩ* to *ẽ* and *ḷ* to *s*. We thus get,—

I shall strike.

	Sing.	Plur.
1	<i>mārẽs.</i>	<i>mār^aḷu.</i>
2	<i>mār^asẽ.</i>	<i>mār^asõ.</i>
3	<i>mār^asẽ.</i>	<i>mār^asẽ.</i>

Contracted forms are *hõs*, I shall be; *jãs*, I shall go; *kẽs*, I shall say; *rẽs*, I shall remain.

The verbs *ṭhawũ*, to be, and *jawũ*, to go, lengthen their first vowels. Thus, *ṭhãwũ*, to be; *ṭhãḷõ*, being; *jãḷõ*, going.

Irregular past participles are *khiḍhõ*, done, from *kar^awũ*; often used in the neuter to mean 'said' by so and so. *Rah^awũ* has its past participle *riyõ*, remained, and *jãwũ*, to go, makes *giyõ*. The feminine of *giyõ* is *gẽĩ* or *gĩ*. With *gẽĩ*, compare *baḍhẽĩ*, the feminine of *baḍhõ*, all.

The verb *lẽwũ*, to take, makes its conjunctive participle *lĩ*, for *lai*, having taken.

As specimens of Khār'wā Gujarātī I give a version of the Parable, and an amusing, if slightly coarse, folktale.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĪNĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN I.

એક માનસને એ ડીકરા હુટા. ને ટેઓમાંના નનાએ બાપને ખીટું કે બાપુ સંપટનો પોંચટો ભાગ હુંને આપ. ને ઇએ પુંજ વેહેંચી આખી. ચોરા દરા પછી ટે નનો ડીકરો સધરૂં એકથું કરીને વેગરા ડેસમાં ગિયો. ટે તંહ રંગભોએ પોટાની સપટ ઉરાવી લાખી. ને ઇએ બટેઈ ખડ્ધી લાખિયું ઇના પછી ટે ડેસમાં મોતો હુકાલ પરિયો ને ઇને તંગી પરવા લાગી. ને ટે જઈને ટે ડેસના વટનીઓમાંના એકના તંહ રિયો ને ઇએ પોટાના બેટરમાં બદિને ચારવા સાર ઇને મોકલિયો ને જે છોટરાં બુટો ખાટા હુટા ટેમાંકી પોટાનું પેત ભરવાને ઇની ઇજા હુટી પન દોષએ ઇને આપિયું નઇ. ને ટે સાવચેટ કિયો તવાર ઇએ ખીટું કે મરા બાપના કતલા મચુરોને મસ રોતી મથેલ પન હું તો જુએ મડી બલ્લહ. હું ઉથી મરા બાપની પાસે બસ ને ઇને કેસ કે બાપુ હુંએ ખુશનું તકા તરૂં પાપ ખીટુંજ ને હવે તરો ડીકરો ફેરાવા હું જોગ લકી. હુંને તરા મચુરોમાંના એકના જમ ગન. ને ટે ઉથીને પોટાના બાપની પાસ ગિયો ને ટે હજી ઇનો વેગરો તવાર ઇના બાપે ઇને જોયો ને ઇને રેમ આતી ને ટે ડારીને ઇને દોતે વળગિયો ને ઇને જુમ્મી લીટી. ટે ડીકરાએ ઇને ખીટું કે બાપુ હુંએ ખુશનું તકા તરૂં પાપ ખીટુંજ ને હવે તરો ડીકરો ફેરાવા હું જોગ લકી. પન બાપુએ પોટાના ડસને ખીટું કે રડાં હુગથું લી આવો ને ઇને પેરાવો ને ઇના હથમાં વીંતી લાખો ને પગમાં જોરા પેરાવો ને આપને ખઈને ગમ્મટ કરિયે કમકે આ મરો ડીકરો મુઓ હુટો ને પાછો જવટો કિયોજ ને બોવાયો હુટો ને મલિયોજ. ને એહોન ગમ્મટ કરવા લાગિયા.

અને ઇનો મોતો ડીકરો બેટરમાં હુટો ને ટે આવટાં ધરની પાસ પોંચિયો તવાર ઇએ રાગ તકા લાચ સાંભરિયા. ને ઇએ લોકરોમાંના એકને ટેરીને પુછિયું કે આ સું છે. ને ઇએ ઇને ખીટું કે તરો ભઈ આવિયોજ તે તરા બાપુએ એક મોતી મીનખાની ખીટીજ કમકે ઇને સહીસલામત પાછો મલિયોજ. પન ટે ગુસ્સે કિયો ને અંડર આવવા ઇની ખુશી ની હુટી. તેડી ઇના બાપે બર આવીને સમજવિયો. પન ઇએ ઉટ્ટર આપટાં બાપને ખીટું કે જો અતલાં વરસ હું તરી ચાકડી કરૂંજ ને તરો હુકમ હુંએ કડી ઉકાપિયો લકી. ટોપન મરા ડોસરની સહે ખુશી કવાને હુંએ હુંને બોકરીયું પન કડી ની આપિયું હુટું. પન આ તરો ડીકરો જિએ કસબોનોની સહે તરી સંપટ બોઈ લાખી ઇના આવટાંજ હુંએ ઇના સાર મોતી મીનખાની ખીટી. ને ઇએ ખીટું કે ડીકરા હું મરી સહે રોજ રોજ ને રૂં સધરૂં તરૂં છે. આપને ટો ખુશી ઠાનું તકા હડખ કરવો જોયે કમકે આ તરો ભઈ મુવો હુટો ટે પાછો જવટો કિયોજ ને બોવાયો હુટો ટે મલિયોજ.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KĦĦĦR'WĦ.

Gogo (AHMEDABAD).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk mānas'nē be dīk'rā huṭā; nē tēō-mā-nā nanāē bāp'nē
A to-man two sons were; and them-in-of by-the-younger to-the-father
 khīdhū kē, 'bāpu, sampat'nō pōch'tō bhāg
it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share
 hūnē āp.' Nē iē puñji vēhēchī āpī. Thōrā darā
to-me give.' And by-him the-wealth having-divided was-given. A-few days
 pachhī, tē nanō dīk'rō sagh'rū ēk'thū karinē vēg'rā dēs-mā
after, that younger son everything together having-made a-far country-in
 giyō. Tē tūh raṅg-bhōgō pōtānī sampat
went. By-him there in-delight-enjoyment his property
 urāvi-lākhī. Nē iē baḍhēi khaḍ'chī-lākhīyū, inā
was-squandered-entirely. And by-him entire was-expended-entirely, of-that
 pachhī tē dēs-mā mōtō dukāl pariyō, nē inē taṅgī
after that country-in a-mighty famine fell, and to-him poverty
 par'wā lāgī. Nē tē jāinē tō dēs'nā wāṭanīō-mā-nā
to-fall began. And he having-gone that of-country the-natives-in-of
 ēk'nā tūh riyō, nē iē pōtānā khēṭar-mā bhundōnē ohār'wā
one-of there remained, and by-him his-own field-in the-swine feeding
 sāru inē mōkalyō. Nē jē ohhōṭ'rā bhundō khāṭā-huṭā,
for as-for-him he-was-sent. And what husks the-swine eating-were,
 tē-mā-thī pōtānū pēt bhar'wānē inī ichhā huṭī, pan kōiē
them-in-from his-own belly for-filling of-him wish was, but by-anyone
 inē āpiyū nāī. Nē tō sūw'chēṭ tīhiyō; tawār iē
to-him was-given not. And he conscious became; then by-him
 khīdhū kē, 'marā bāp'nā kat'lā majurōnē mas rōṭī
it-was-said that, 'my of-father how-many to-labourers enough bread
 malēchh, pan hū tō bhukhē maḍī-jāūchh. Hū uthī
is-got, but I on-the-other-hand by-hunger am-dying. I having-arisen
 marā bāp'nī pāsō jās, nē inē kēs kē, "bāpu,
my of-father in-vicinity will-go, and to-him I-will-say that, "father,

hūē khudānū tathā tarū pāp khīdḥūchh, nē havē tarō
by-me of-God and of-thee sin has-been-done, and now thy
 ḍik'rō kērāwā hū jōg laṭhī. Hūnē tarā majurō-mā-nā ḍk'nā jam
son to-be-called I worthy am-not. Me thy servants-in-of of-one like
gan." Nē tē uthinē pōṭānā bāp'nī pās giyō; nē tē
count." And he having-arisen his-own of-father near went; and he
 hajī ghanō vēg'rō, tawār inā bāpē inē jōyō, nē inē
still much distant, then his by-father as-for-him he-was-seen, and to-him
 rēm āvi, nē tē ḍūrīnō inē kōtā vaḷagiyō, nē
compassion came, and he having-run on-his on-neck clasped, and
 inē buchohī liḍhī. Tē ḍik'rāē inē khīdḥū kē, 'bāpu,
to-him kiss was-taken. That by-son to-him it-was-said that, 'father,
 hūē khudānū tathā tarū pāp khīdḥūchh, nē havē tarō ḍik'rō
by-me of-God and of-thee sin has-been-done, and now thy son
 kērāwā hū jōg laṭhī.' Pan bāpuē pōṭānā ḍās'nē
to-be-called I fit am-not.' But by-the-father his-own to-servant
 khīdḥū kē, 'ruḍḍā lug'nū li-āwō, nē inō pērāwō; nē
it-was-said that, 'good dresses bring, and lo-this-one put-on; and
 inā hath-mā vīṭā lākhō, nē pag-mā jōrā pērāwō; nē
of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and
 āp'nē khainē gammat kariyō, kam-kē ā marō ḍik'rō muō
we-all having-eaten rejoicing may-make, because-that this my son dead
 huṭō, nē pāchhō jīw'tō ṭhīyōchh; nē khōwāyō huṭō, nē
was, and back-again living has-become; and lost was, and
 maliyōchh.' Nē ḍhōn gammat kar'wā lāgiyā.
has-been-got.' And they rejoicing to-do began.

Ānē inō mōtō ḍik'rō khēṭar-mā huṭō. Nē tē āw'tā
And of-him the-elder son the-field-in was. And he in-coming
 ghar'nī pās pōchhiyō, tawār iē rāg tathā lāch sābhariyā.
of-the-house near arrived, then by-him music and dancing were-heard.
 Nē iē lōkarō-mā-nā ḍk'nē ṭērīnē puchhiyū kē, 'ā
And by-him the-servants-in-of to-one having-called it-was-asked that, 'this
 sū chhe?' Nē iē inē klūḍhū 'kē, 'tarō bhāi
what is?' And by-him to-him it-was-said that, 'thy brother
 aviṭōchh, tē tarā bāpuē ḍk mōṭi mījbānī khīdḥūchh,
has-come, therefore thy by-father a great feast has-been-made,
 kam-kē inē sahī-salāmat pāchhō maliyōchh.' Pan tē
because-that to-him safe-(and)-sound back-again he-has-been-got.' But he
 gussē ṭhiyō, nē aṇḍar āw'wā inī khuṣī nī huṭi.
in-anger became, and within to-go of-him willingness not was.
 Tē-ṭhī inā bāpē bar āvinē sam'jāviyō. Pan
Therefore his by-father out having-come he-was-made-to-understand. But

iē uṭṭar āp'tā bāp'nē khīdhū kē, 'jō, 'at'lā
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many
 waras hū tari chāk'dī karūehh, nē tarō hukam hūē kaḍī
years I thy service am-doing, and thy order by-me ever
 uṭhāpiyō laṭhī, ṭōpan marā dōs-dar'nī saṭhē khuṣī
was-disobeyed not, nevertheless my of-friends in-company happiness
 ṭhawānē ṭūē hūnē bōkariyū pan kaḍī nī āpiyū hutū. Pan
for-becoming by-thee to-me a-kid even ever not given was. But
 ā tarō ḍik'rō jiē kas'banōnī saṭhū tarī sampat
this thy, son by-whom of-harlots in-the-company thy wealth
 khōi-lākhī, inā āw'tā-j ṭūē inā sārū mōti mijbānī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast
 khīdhī.' Nē iē khīdhū kē, 'ḍik'rā, ṭū mari saṭhē
was-made.' And by-him it-was-said that, 'son, thou of-me in-company
 rōj rēohh, nē marū sagh'rū tarū chhe. Āp'nē ṭō
daily remainest, and my everything thine is. To-us-all on-the-other-hand
 khuṣī ṭhāvū, taṭhā haḍakh kar'wō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this
 tarō bhaī muwō huṭō, tē pāohō jiw'tō ṭhiyōchh; nē khōwāy'lō
thy brother dead was, he back-again living has-become; and lost
 huṭō, tē maliyōchh.'
was, he has-been-found.'

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

એક હુટા ચકલો ને એક હુટી ચકલી. ચકો લાવિયો ચોખાનો ડાણો ને ચકી લાવી ડાળનો ડાણો. ઇની ખીચરી પકાવી; ને ચકી પાણી ભરવા ગેઈ. ચકો ખીચરી ખઈને આંખે પાટા બાંધીને સુઈ ગિયો. અવામાં ચકી પાણી ભરીને આવી, ને ખીટું ચકારાણા બાણું ખોલો. તારે ચકો ખેંચ મરી આંખો ફેપેછ. ડે ચકીએ ધરો લાખી ડીઢો ને બાણું ખોલિયું. ટો બેપેછો, ટો ખીચરી ની મલે. એ વાત ચકાને ખીટી કે ખીચરી કોન ખઈ ગિયું. ચકલો ખેંચ કે રાળનો કુટરો ખઈ ગયો. ચકલી રાળ પાસે ગીને રાળને ખીટું કે ટમારો કુટરો મરી ખીચરી ખઈ ગિયો. ટો રાળએ કુટરાને પુછિયું કે ખીચરી ટું ખટીછ? ટો કુટરો ખેંચ કે ના, મેં લઈ ખટી. ટો રાળએ ચકલાને પુછિયું. ટો ચકલો ખેંચ કે ના. મેં ખી લઈ ખટી. ટો રાળએ સિપઈને હુકમ ડીઢો કે ચકલાને કુવામાં લાખી ડિયો. ટો સિપઈએ લાખી ડીઢો. અવામાં એક ગોવાણુ આવી. ઇને ચકલીએ ખીટું કે મરા ચકલાને કુવામાં નિકારો, ટો હું ટમને ખીર ને રોતી ખરાવેસ. ટો પેલી ગોવાણુ કુવામાં હટરી ને ચકલાને ખડિયો. ટો ગોવાણુને લઈને ચકલી ધર ગી. પેલા ચકલાએ એક લોઢી ગરમ કરીને પેલી ગોવાણુને ખીટું કે આ સુનાના પાટલાપર બેટો. ટો પેલી બેટી; જ્યો બેટી અવી બડીને હતી. ટો એ ખેંચ હમે ખીર ન ખટી ને કુલે બડી.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KHAR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk huṭō , chak'lo, nē ēk huṭi chak'li. Chakō
One was cock-sparrow, and one was hen-sparrow. The-cock-sparrow
 lāviyō chōkhānō ḍāṇō nē chakī lāvi ḍāl'nō ḍāṇō.
brought of-rice grain and the-hen-sparrow brought of-peas grain.
 Inī khīoh'ri pakāvi ; nē chakī pāṇi bhar'wā gēi.
Of-these pottage was-cooked ; and the-hen-sparrow water to-draw went.
 Ohakō khīch'ri khāinē ākhē pāṭā bāḍhinē
The-cock-sparrow the-pottage having-eaten on-eyes a-bandage having-tied
 suī-giyō. Awā-mā chakī pāṇi bharinē āvi,
went-to-sleep. The-meantime-in the-hen-sparrow water having-drawn came,
 nē khīḍhū, 'chakā-rāṇā, bāṇṇū khōlō.' Tārē chakō
and it-was-said, 'cock-sparrow-king, the-door open.' Then the-cock-sparrow
 khēi, 'marī ākhō dukhēchh.' Tō chakīē gharō
says, 'of-me the-eyes are paining.' Then by-the-hen-sparrow the-pitcher
 lākhi-ḍiḍhō, nē bāṇṇū khōliyū. Tō jōy'ohh, tō khīch'ri
was-put-down, and the-door was-opened. Then she-sees, verily the-pottage
 nī malē. Ē wāt chakānē khīḍhi kē, 'khīoh'ri
not is-found. This fact to-the-cock-sparrow was-said that, 'the-pottage
 kōn khai-giyō ?' Chak'lo khēi kē, 'rājānō kuṭ'rō khai-giyō.'
who ate-up ?' The-cock-sparrow says that, 'the-king's dog ate-up.'
 Chak'li rājā pāsē gī, nē rājānē khīḍhū kē,
The-hen-sparrow the-king near went, and to-the-king it-was-said that,
 'ṣamārō kuṭ'rō marī khīoh'ri khai-giyō.' Tō rājāē kuṭ'rānē
'your dog my pottage ate-up.' Then by-the-king to-the-dog
 puchhiyū kē, 'khīch'ri - ṭē khāḍhihch ?' Tō kuṭ'rō khēi
it-was-asked that, 'the-pottage by-thee has-been-eaten ?' Then the-dog says
 kē, 'nā, mē laṭhi khāḍhi.' Tō rājāē chak'lānē
that, 'no, by-me is-not eaten.' Then by-the-king to-the-cock-sparrow
 puchhiyū, tō chak'lo khēi kē, 'nā, mē bī laṭhi
it-was-asked, then the-cock-sparrow says, that, 'no, by-me also it-is-not
 khāḍhi.' Tō rājāē sipānē hukam ḍiḍhō kē,
eaten.' Then by-the-king to-a-soldier order was-given that,

'chak'lānē kuwā-mā lākhi-diyō.' Tō sipaiē
'the-cock-sparrow the-well-in throw-away.' Then by-the-soldier
 lākhi-didhō. Awā-mā ek gōwāṇṇī āvī. Inē
he-was-thrown-away. The-meantime-in a herd-maiden came. To-her
 chak'liē khidhū kē, 'marā chak'lānē kuwā-mā-thī
by-the-hen-sparrow it-was-said that, 'my cock-sparrow the-well-in-from
 nikārō, tō hū tam'nē khīr nē rōṭī kharāvēs.
(if-)you-take-out, then I to-you rice-milk and bread will-cause-to-eat.'
 Tō pēli gōwāṇṇī kuwā-mā uṭ'ri, nē chak'lānē
Then that herd-maiden the-well-in descended, and the-cock-sparrow
 khaḍiyō. Tō gōwāṇṇīnē lānē chak'li ghar
brought-out. Then the-herd-maiden having-brought the-hen-sparrow home
 gī. Pālā ohak'lāē ek lōḍhi garam karīnē pēli
went. That by-cock-sparrow a griddle hot having-been-made that
 gōwāṇṇīnē khidhū kē, 'ā sunānā pāṭ'lā-par beṭō.' Tō pēli beṭhī.
to-cow-herdess was-said that, 'this golden seat-on sit.' So she sat.
 Javī beṭhī avī baḍīnē uthī. Tō ē khēi
As-soon-as she-sat so-soon being-burnt she-got-up. Then she says
 'hamē khīr na khaḍhī, nē kulē baḍī.'
'by-us (i.e. by-me) rice-milk not was-eaten, and on-my-seat I-am-burnt.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a cock-sparrow and a hen-sparrow. The cock-sparrow brought some rice grains, and the hen-sparrow brought some peas, and with them they cooked a mess of pottage. Then the hen went off to draw water, and, as soon as she was gone, the cock ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, 'cock-sparrow, my king, open the door.' 'I can't,' said he, 'my eyes are hurting me.' So she put the pitcher down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. 'The king's dog,' said he, 'came and ate it up.'

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd-girl came by, and to her the hen-sparrow said, 'if you will take my cock-sparrow out of the well, I will give you rice-milk and bread to eat.' So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, 'sit down, please, on this golden chair.' So she sat down on the griddle, and as soon as she did so it burnt her and she jumped up again, saying, 'I didn't get any rice milk, and I am burnt on the part of me on which I sit down.'

PAṬṆULI.

Paṭṇūli, also called Saurāshṭrī (or the language of Surat) and Khatrī, is the language of the silk-weavers of the Deccan and Madras. Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them :—

'The migrations of this class have not been clearly traced, but probably it was first brought above the ghāts through one of the many local centres of old time in the Deccan.' The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed, and is at present mainly Telugu, whereby it has lost its northern tinge. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurāshṭrī weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or depreciate their former tongue. There are, nevertheless, over 77,000 Paṭṇūli in the Madras Province who still retain their language as of yore'

Paṭṇūli was returned in the census of 1891 from the Presidencies of Madras and Bombay, and from the state of Mysore. The following are the figures. Speakers are also found in Hyderabad, but no figures are available :—

BOMBAY—

Bombay City	2
Sholapur	587
Dharwar	651
Bijapur	56
Fendatories	301
	<hr/> 1,600

MADRAS—

Kistna	1
Nellore	2
Madras	989
Chingleput	87
North Arcot	2,793
Salem	7,548
Coimbatore	19
South Arcot	311
Tanjore	18,069
Trichinopoly	4,523
Madura	35,197
Tinnevely	3,811
South Canara	2
	<hr/> 73,352

MYSORE (Bangalore)

	5
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TOTAL . 74,957

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Paṭṇūli have been received from that province or from Mysore. From Bombay, only 300 speakers of Paṭṇūli have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

¹ Hofrath Dr. Bühler has directed my attention, since this was first written, to the Gupta Inscription, translated at page 79, vol. iii, of the *Corpus Inscriptionum*. In this, the colony of silk-weavers, which immigrated to Dasapor (Mandesar) from central and southern Gujārat, are praised for their industry and piety; the latter being shown by the erection of a temple to the sun in the time of Kāmāra Gupta.—J. A. B.

KĀKARĪ.

The Kākars are Pathān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned :—

United Provinces	25,386
Panjab	4,386
Hyderabad	4,193
Bombay	122
TOTAL	<u>34,087</u>

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākari. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhiṇī Hindōstānī. Kākars belong to the Kākarzāhī tribe of Afghans, and their forefathers are said to have come from Afghanistan with Aḥmad Shāh Durrānī about 1718. On his return from India, after having conquered the Marāṭhās at the battle of Panipat in 1761, these Kākars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarat, they found their way to Haidar 'Alī of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujarātī. I give a version of the Parable of the Prodigal Son into Kākari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarātī basis. The Gujarātī on which it is founded is that of North Gujarat, and is mixed with Rājasthānī. Among special peculiarities we may mention,—

The tendency (also existing in Rājasthānī) to weaken a final *e* to a short *a*. Thus the Gujarātī *hamē*, we, becomes *hama*; the Rājasthānī dative suffix *kē*, becomes *ka* (this is the usual suffix of the dative); the Gujarātī suffix *uē* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarātī). Thus, *chhē*, is, becomes *chē* or *cha*, and we have *uḥisna* for *uḥisanē*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *ō*, with an oblique form in *ā*. Thus, *bēḷō*, a son; plural, *bēḷā*. The suffix of the genitive is the Gujarātī *nō*. That of the dative is the Rājasthānī *ka* (for *kē*). The agent case does not seem to be used.

The word for 'two' is *dī*, as in Labhānī.

The present tense of the verb substantive is *chhē* or *chē* (*cha*), he is. Thus, *miḷacha* for *maḷē-chhē*, it is got. The past is *haṭō* or *tō* as in Northern Gujarātī.

There are some curious forms of the finite verb in the specimen. Such are *kariṣēndō*, he did; a doubled *tt* in the present participle as in *āvatṭē*, in 'going. The conjunctive participle ends in *isna*, *isuō*, or *isnā*. Thus, *jayisna*, having gone; *bharisna*, having filled; *vāḷisnō*, having divided; *uḥisna* or *uḥisna*, having arisen. This form is probably borrowed from Dravidian languages. So also the *ir* in *marirōcha*, (I) am dying. Compare Tamil *iru*, be.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KĀKARĪ.

(DISTRICT BELGAUM).

Kōṇēk śākh's-ka di bētā hatā. Tis-ma nhānō bētō
A-certain person-to two sons were. Them-among younger son
 āpanō bā-ka kayō, 'bā, tārī jin'gī-ma majē ūwattē
his-own father-to said, 'father, your property-in to-me that-may-come
 wātō majē dē.' Bā tis-ma āpanō māl wāṭisnō-didō.
share to-me give.' Father them-among his-own property having-divided-gave.
 Nhānō bētō āpanō wātō lisna dūr mulūk jayisna
Younger son his-own share having-taken a-far country having-gone
 bahut din nāī hōyā-tā, tit'lā-ma tyō dundhuyī āpanō māl
many days not had-been, meantime he luxury-with his-own property
 sam'dyō hāl-kariśēndō. Tyō aśyō karyō bād tē mulūk-ma mottū
all squandered. He thus had-done after that country-in a-great
 dukāl paḍisna ti-ka garibī āyī. Tyō tē mulūknō ēk
famine having-fallen him-to poverty came. He that of-country one
 śākh'snō juḷ nauk'rī rhayō. Tyō śākh's ti-ka suwar charāwan-ka
of-person near service remained. That person him-to swine grazing-for
 āpanō khēt-ka mōkhal-didō. Whā bhukē-ti tal'malisna suwar
his-own field-to sent. There hunger-with being-overcome swine
 khātē bhūsō suddā khāyisna pēt bharalī-rhatō. Lēkhin ti-ka
eating husks also having-eaten belly could-have-filled. But him-to
 kis-ti 'kāy-bi nāī millā-tō. Aśyā thōḍā din gayā, āpanō
anybody-from anything-even not obtained-was. So some days went, his-own
 picchl'lyānganī wāt yūd āyisna tyō āpanō dill-ma kayō,
of-former state (in-)memory having-come he his-own mind-in said,
 'mārā bānō juḷ rhanū kitt'lā nauk'ran-ka pēt bharisna jāsti
'my of-father near living how-many servants-to belly having-filled more
 hōyitlū kūḷ milacha. Lēkhin hyā hau bhukkyō mari-rōcha. Hau
become food is-obtained. But here I hunger-by am-dying. I
 utisna mārā bā-na juḷ jayisna, "bā, hau Allānō pāp
having-arisen my father-of near having-gone, "father. I of-God sin
 bānō pāp bhānd-lidō. Hau tārō bētō-kan-ka lāyakh nāī. Majē
of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me
 tārō juḷ nauk'ar sar'kyū mukh'le," kaisna whā-ti tyō
your near a-servant like keep," (so)-saying there-from he

utisna āpanō bānō jūl āwatab bā ti-ka
having-arisen his-own of-father near while-coming father him-to
 dūr-ti dēkhisna, rhām āyisna, nhāṭi-jayisna, kawafō
distance-from having-seen, pity having-come, having-gone-running, embrace
 mārīsna, mukko didō. Tabā bēṭō bā-ka kayō, 'bā,
having-struck, a-kiss gave. Then the-son father-to said, 'father,
 hau Allānō sām'na tārō sām'na chūk karyō; majē tārō
I of-God before your before sin did; me your,
 bēṭō-karī bulāwū nakō.' I-ka bā āpanō nauk'ran-ka kayō,
son-as (you-)call do-not.' This-to father his-own servants-to said,
 'chōkū pōśāk layisna mārā bēṭā-ka pūrāw; aṅḡlī-ma mundi
'best a-dress having-brought my son-to put-on; finger-in a-ring
 ghālō, pāy-ma jōḍō ghālō; khān-ka tayāri karō; hama
put, feet-in shoes put; eating-for preparation make; we
 khayisna khuśī-hōwūṅā. Kā-ka-ta yō mārō bēṭō maryō-tō,
having-eaten happy-let-us-become. Why-for-then this my son that-dead-was,
 phirisna wāchyo; chukailidō-tō, miḡyō.' Yū sām'lisna sam'dyā
again is-alive; lost-was, is-found.' This having-heard all
 khuśī hōyā.
glad became.

E-bakhat-ka tinō mōḷō bēṭō khēt-ma hatō. Tyō gharna jul
At-this-time his elder son field-in was. He to-house near
 āyat bakhat-ka ti-ka gāvannū nūchannū sām'lyō. Tyō tō
coming at-the-time him-to singing dancing heard. He that
 naukar-ma ēk janā-ka bulāyisna, 'ti kasū chālīcha' puchhyō.
servants-in one man-to having-called, 'that what is-going-on' asked.
 Ti-ka tyō kayō, 'tārō bhāyī āyōcha; tyō chōkō āyisna
Him-to he said, 'your brother is-come; he safe-and-sound having-come
 pōhachētē sabab tārō bā khānū tayār karisna
on-reaching on-account-of your father a-feast ready having-made
 mukhyō.' Yū sām'lisna tyō mōḷō bēṭō ghus-hōyisna
has-kept.' This having-heard that elder son angry-having-become
 mada-ma naī gayō. Sabab ti-nō bā bhair āyisna mada-ma
in not went. Therefore his father out having-come in
 ākar knisna ti-ka balut kailidō. Ti-ka tyō āpanō bā-ka
to-come saying him-to much entreated. That-to he his-own father-to
 kayō, 'hau ittalā waris taka tāri nauk'ri karisna kaba tāri
said, 'I. so-many years till your service having-made ever your
 wāt tōḍyō-naī. Lēkhin hau mārā dōsān-ka miḡelisna
word broke-not. But I my friends having-gathered-together
 khānū khavāḍān-ka tū majē kaba ēk bak'rū-bi naī-didō. Kas'bin
feast to-make thou to-me ever one goat-even not-gavest. Harlots

saṅgāt paḍisna tārū māl sam'dyō ning'isna yō tārō
in-company having-fallen yōur property all having-devoured this your
 bēṭō ghar-ko āyō barābar-ka tū tinā-wāstī khānū karyō.
son house-to come as-soon-as thou of-him-for a-feast hast-made.'
 , Bā bēṭā-ka kayō, 'tū sārī wakhat mūrā saṅgāt rhacha. Mārā
Father son-to said, 'thou all the-time my with art. My
 jūl ohhē tē sam'dyō tārū chhē. Marē-tō tārō bhāyī,
near is that all thine is. That-dead-ias thy brother,
 phirisna wāchyō; chukaili-gayō, tē miḷyō. Aśyō , hama khuṣī
again is-alive; that-lost-gone-ias, he is-found. So we happy
 hōnū barābar chhē.
to-be proper is.'

TĀRĪMUKĪ OR GHISĀDĪ.

The Ghisāḍī are a tribe of blacksmiths who wander, like our tinkers, over Southern India. The following numbers have been reported from that part of India to which the Survey extends:—

BERAR—										200	
Amraoti	.	.	.	.	.	.	.	.	.	4	
Akola	.	.	.	.	.	.	.	.	.	200	
Buldana	.	.	.	.	.	.	.	.	.		404
BOMBAY—										1,000	
Poona	.	.	.	.	.	.	.	.	.	165	
Satara	.	.	.	.	.	.	.	.	.	100	
Belgaum	.	.	.	.	.	.	.	.	.		1,265
TOTAL											1,669

The Ghisāḍī call themselves Tārīmūk. They are called Ghisāḍī (*i.e.* polishers) by their Hindū neighbours. Their tradition is that they originally came from Gujarat and this is borne out by their language. The fullest account of the tribe will be found in the *Poona Gazetteer*, as quoted below.

The earliest account will be found in an article entitled *On the Migratory Tribes of Natives in Central India*, by Edward Balfour, in Vol. xiii, Part I. (1844,) of the *Journal of the Asiatic Society of Bengal*. Account of the *Taremook or Wandering Blacksmith*, on pp. 8 and ff. *Taremookee Vocabulary* on pp. 17 and 18.

The following works may also be consulted:—

BOMBAY GAZETTEER,—Vol. xviii, Poona, Pt. I. (1885), pp. 333 & ff.

Id.,—Vol. xix (1885), Satara, p. 83.

Id.,—Vol. xxi (1884), Belgaum, pp. 135, 136.

AHRAKOTAD GAZETTEER,—p. 272.

CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh*. Calcutta, 1896. Vol. iii, pp. 373 & ff.

I give two excellent specimens and a list of words in Tārīmūkī, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Berar specimens is identical, and they need not be printed.

An examination of the specimens will show that the language closely agrees with ordinary colloquial Gujarātī. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarat). Thus, *pāchal* for *pāchhal*, after; *uṭina*, for *uṭhīnē*, having arisen; *cha* or *ch*, for *chhe*, is, when used as an auxiliary.

A final *e* or *ē* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne*, becomes *na*, as in *manuṣyā-na*, to a man; *uṭina*, having arisen; *chha* for *chhe*, is; *hama* for *hamē*, we. This *a* is sometimes dropped, so that we have forms such as *karin*, having done; *lēwā-n*, to take; *huwā-n*, to become; *āyōch* for *āyō-chhe*, he has come; and *karyōcha*, for *karyō-chhe*, he has done, in the same sentence.

As in the Marāṭhī of Berar, an initial *v* before *ē* becomes *y*, and before *i* is dropped. Thus, *yal*, for *vēl*, time; *ichāryō*, for *vichāryō*, asked. A final *ū* is dropped in *bakryān* (for *bakryā-nū*) *bachchū*, the young of a goat.

In the declension of nouns, there is no agent case. As in Dakhinī Hindūstānī, the subject of a transitive verb in the past tense remains in the nominative. Thus, *nhānō bēlō kayō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarātī, except that its neuter is *nū*, not *nū̃*. Similarly, all strong neuter nouns end in *ū*, as in *bachchū*, a young one.

The pronouns, as a rule, are regular. But 'you' is *tuma*, not *tama* (for *tamē*). 'They' is *ōy*.

The verb substantive is thus conjugated in the Present:—

Sing.	Plur.
1. <i>chha.</i>	<i>chha.</i>
2. <i>chha.</i>	<i>chha.</i>
3. <i>chha.</i>	<i>chha.</i>

When used as an auxiliary, it becomes *cha* or *ch* for all persons and both numbers Thus—

I am striking, etc.

Sing.	Plur.
1. <i>mārūcha.</i>	<i>mārēcha.</i>
2. <i>māracha.</i>	<i>mārōcha.</i>
3. <i>māracha.</i>	<i>māracha.</i>

In all the above the final *a* may be dropped. Thus, *mārūch*.

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarātī.

The simple present of the finite verb is practically regular, allowance being made for the change of final *ē* to *a*. Thus,—

I strike, etc.

Sing.	Plur.
1. <i>mārū.</i>	<i>mārē, mārā.</i>
2. <i>mārā.</i>	<i>mārō.</i>
3. <i>mārā.</i>	<i>mārā.</i>

The future is irregular. It takes the form *mārōs*, and does not change for number or person.

Other forms are regular. Thus,—

mārōwū, to strike.
mārōtō, striking.
māryō, struck.
māryōch, has struck.
māryōtō, had struck.

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TĀRĪMŪKĪ OR GHISĀDĪ.

(DISTRICT BELGAUM).

SPECIMEN I.

Kōn'tā manuśyāna bē pōryā hotā. Wanā-ma nhānō bēṭō
A-certain to-man two sons were. Them-among younger son
 āp'lō bāna kayō, 'bā, tārī sampadā-ma mana awāni
his-own to-father said, 'father, your property-in to-me that-may-come
 wātō mana da.' Bā ōnā-mhāyī āp'lō sampadā wātō-karin
share to-me give.' Father them-among his-own property having-divided
 didō. Nhānō bēṭō āp'lō wātō lēna dūr dēsna
gave. Younger son his-own share having-taken a-far to-country
 jāyina ghanā dis huyā naī, owaḍā-ma ō dund
having-gone many days had-been not, meantime he debauched
 hōyina āp'lō sampadā sag'lō hāl-karyō. Ō im
having-become his-own property all squandered. He so
 karyā-par wō dēs-ma mōḥi mōh'gāyī paḍina wana
having-done-after that country-in a-mighty famine having-fallen to-him
 garībī āvī. Ō wō dēs-ma ēk mānūs-kan . tsāk'rī rhaṇō.
poverty came. He that country-in one man-near service(-in) remained.
 E manuśyā wana ḍukkar cħrāwā āp'lō khētarna lag'di-didō.
This man him swine to-feed his-own to-field sent.
 Wā bhukkē-ti kaḥ'wālina ḍukkar khāwānō kōṇḍō suddā khāyina
There hunger-with being-overcome swine of-food husks also having-enten
 pēt bhar'tō-tō. Pan-ta wana kē-maṅgā-ti kāya-ch miḥ'tū
belly he-filling-was. But to-him anybody-near-from anything-even being-obtained
 nau tū. Im thōḍā dis gayā, āp'lō pūchali wāt yād-kāḍina
not was. So some days passed, his-own former state having-remembered
 ō āp'lō man-ma kayō, 'mārū bā-kan rhaṇēl ghanā tsākarna
he his-own mind-in said, 'my father-near remaining many to-servants
 pēt bharina jyāstī an miḥ'tū-tū. Hī hyī bhukkē
belly having-filled more food being-got-was. I here with-hunger
 marūcha. Hī uḥina mārū bā-kan jāyina kahōs, 'bā,
am-dying. I having-arisen my father-near having-gone will-say, "father,
 hī Dēvnū pāp bānū pāp bāndi-lidō. Hī tārō bēṭō kmi-lēwān
'I of-God sin of-father sin have-lied-got. I your son for-being-called
 lyāk naī. Mana ēk tsāk'ar par'mān tārā-kan mukil." 'Im
worthy am-not. Me one servant like of-you-near keep.'" So

kain whā-ti uṭina āp'lō bā-maṅgō jātāna
having-said there-from having-arisen his-own father-near when-going
 bā ōna dūr-ti jōyina dayā āvina nḥāsīn-jāyina
father him distance-from having-seen pity having-come running-having-gone
 mitti-mārīna mukkō-didō. Tawā bēṭō bāna kayō, 'bā, hū
having-embraced a-kiss-gave. Then the-son to-father said, 'father, I
 Dērnū agal bānū agal chūk karyō. Mana tārō bēṭō karīna
of-God before of-father before sin did. To-me your son as
 bolāwō nakō.' Bā āp'lō tsākarna kayō, 'uttam dzhagō
call not.' Father his-own to-servants said, 'best dress
 lāyina mārā bēṭāna ghālō, bōṭ-ma aṅ'ti ghālō, pag-ma
having-brought my to-son put-on, finger-in a-ring put, feet-in
 jūdō ghālō, khāwānā tayārī karō. Hama khāyina sant
shoes put, of-eating preparation make. We having-eaten happy
 huwāsū. Kākaitō ē mārō bēṭō maryō-tō, phirin jittō huyō;
let-us-become. Because that my son dead-was, again alive became;
 gamāyī-gayō-tō, milyō.' Yē aikina sag'lō sant huyā.
lost-gone-was, is-found.' This having-heard all happy became.

Yē-yal ōnō waḍō bēṭō khētar-ma hotō. Ō ghar-kan āw'tāna
At-this-time his elder son field-in was. He house-near when-came
 wana gāṇū nāchanū aikū-āyū. Wō tsākar-ma ēk'lān bolāyina
to-him singing dancing came-to-hear. He servants-in one having-called
 sū huwā-lāgyō-karī ichāryō. Ōna ō kayō, 'tārō bhāyī
what was-going-on-as-to inquired. To-him he said, 'your brother
 āyōch, ō suk'sim āyō pōchyō karīna tārō bā jamūn
is-come, he safe-and-sound came reached on-account-of your father a-feast
 karyōcha.' Yē aikin waḍō bēṭō rāg-ti mḥāyī gayō naī,
has-made.' This having-heard elder son anger-with in went not,
 manin ōnō bā bāhēr āvina mḥāyī āw karīna wana
therefore his father out having-come in come in-order-to' to-him
 ghanyō kayō. Ō āp'lō bāna kayō, 'hū it'lā waras parint
much said. He his-own to-father said, 'I so-many years till
 tāri tsāk'ri karīna kandi tāri wāt bhāgyō naī. Tārī hū
your service having-done ever your word broke not. However I
 mārā dōstā milāin khāwā karā sāti tū manā kandi
my friends having-gathered a-feast to-make for thou to-me ever
 ēk bak'ryān bachchū didō-naī. Pantū rāṇḍānā saṅgat paḍina,
one of-goat young-one gavest-not. But of-harlots company(-in) having-fallen
 tāri sampadā sag'lī gilē-tō. Yē tārō bēṭō ghārā āyō
your wealth all devoured-had. This your son to-house come
 barābar tū wō-sāṭi jamūn karyō.' Bā bēṭāna kayō, 'tū
as-soon-as thou him-for feast made.' Father to-son said, 'thou

hamēsā ma-kan rhach. Ma-kan jēw'dē . ohha tā tārū-ch.
always me-near art. Me-near whatever is that, thine-alone.

Marēl tārō bhāyī, jittō huyō; chukāy-gayō-tō, milyō; manīn
That-was-dead thy brother, alive became; lost-gone-was, is-found; therefore

hama khuśī huwān barābar ohha.
we happy to-become proper is.'

[No. 22.]

INDO-ARYAN FAMILY.

TĀRIMŪKĪ OR GHISĀDĪ.

CENTRAL GROUP.

(DISTRICT BELGAUM.)

SPECIMEN II.

UKĀN.

RIDDLE.

Pand'rā ohāṅg'lā mānūs dūr dēsna jāwā-lāgyā-tā, wāt-ma sānnā-pāri
 Fifteen good men a-far to-country going-icere, road-in in-the-evening
 ghanō pāni pad'yō. Tawā ō hāyihuyi jōtāna ēk dharm'sālā
 plentiful rain fell. Then they round-about when-seeing one inn
 jōyīn whā jāyīn garam baisi-rhayā. Thōdi rāt
 having-seen there having-gone comfortably sat-down. A-little night
 huyā-par dūsar wāt-ti pand'rā chōr'tā ō-ch dharm'sālāna
 having-become-after another road-from fifteen thieves the-same to-inn
 āyā. Im chōr'tā chāṅg'lā mānūs tis lōk milina
 came. So thieves good people thirty people having-gathered-together
 whā dhuṇi karina ās'pīs gōlākari baisyā-tā. Whā
 there fire having-prepared round-about in-a-circle were-sitting. There
 ēk sāv'kārō āp'lyō barōbar pāoh mānūs lēna ekāēki āyō.
 one rich-man his-own with five men having-brought suddenly came.
 Ō wari onā sūngā āyēl manūsyā bhārī bhukkyā huyā-tā
 He and his with that-had-come people very hungry become-were
 karan ō tis mānūsna, 'dayā, karina, tuma-kan kā
 on-account-of he thirty to-men, 'pity having-made, your-need something
 hachchitō khāwāna dēw, kari ichāryō. Tawā chāṅg'lā mānūs-ma kāyī
 if-be to-eat give, as-to asked. Then good men-in some
 lōk phir'ti nik'lyō. Tawā ghār-ma-ti bāndī-lāyēl butti
 people walking set-out. When house-in-from that-was-tied-and-brought food
 ōna didō. Then that sāv'kārō khāyina sant huyina kayō,
 'hū tumārā-ma pand'rā rupayā bak'shis dēwōs. Pantū tuma
 'I of-you-among fifteen rupees reward will-give. But you
 ima-ch bais'tānā hū āt mānūs mējina pauna didō
 in-this-way-only when-sitting I eight men having-counted to-ninth given
 'barōbar ō utina jāwā-pājē, manin kayō. Ōnō ō kabul
 as-soon-as he having-arisen must-go, so said. Of-that they consent

huyō karīna śāw'kāryō ō-par'mān wāṭi-didō. Pand'rā
became on-account-of the-rich-man in-that-way having-divided gave. Fifteen
 chāṅg'lā manuśyāna bak'shīs milyō. Ō tis lōk kim
good to-men reward was-obtained. These thirty people how
 b'isyā-tā ?
were-sitting ?

FREE TRANSLATION OF THE FOREGOING.

A PUZZLE.

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road; and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, 'I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again.' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 6th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated ?

[The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th.]

LIST OF STANDARD WORDS AND

English.	Gujarātī (Standard).	Sarvātī	Charāterī.	Pāṇī.
1. One . . .	Ēk	Ēk	Ēk, lābh	Ēk.
2. Two . . .	Be	Be	Be, bannē	Be
3. Three . . .	Tran	Tan	Tain	Tain
4. Four . . .	Chār	Chār	Tsyār	Chyār, sār
5. Five . . .	Pāch	Pfch	Pāta	Pās
6. Six . . .	Chha	Chha	Taha, taho, so	So
7. Seven . . .	Sāt	Sāt	Hāt	Hāt
8. Eight . . .	Ath	Āth	Āth	Āth, āth
9. Nine . . .	Naw	Naw	Naū	Naw
10. Ten . . .	Das	Dah	Dah	Dah
11. Twenty . . .	Vīs	Vih	Vih	Vih ^a
12. Fifty . . .	Pachās	Pachāh	Pachāh	Pachāh ^a
13 Hundred . . .	So	Ho	So, ho	Ho, hō
14 I . . .	Hū	Ū	Hū, ū	Hū, hu
15. Of me . . .	Mārō	Mārō, mmārō	Mārō	Mārō
16. Mine . . .	Mārō	Mārō, mmārō	Mārō	Mārō
17. We . . .	Amē	Hamē, ammē, ammō	Amē, ambē	Amē, aml, āp ^a qō
18. Of us . . .	Amarō	Hamārō, ammārō	Ām ^a nō, amārō, ahmārō	Amārō, āp ^a qō
19. Our . . .	Amārō	Hamārō, ammārō	Ām ^a nō, amārō, ahmārō	Āmārō, āp ^a qō
20. Thou . . .	Tū	Tū	Tu, tū	Tū, tu
21. Of thee . . .	Tārō	Tārō	Tah ^a rō, tārō	Tārō
22. Thine . . .	Tārō	Tārō	Tah ^a rō, tārō	Tārō
23. You . . .	Tamē	Tamē, tammē, tammō	Tamē, tamō	Tamē
24. Of you . . .	Tamārō	Tamārō, tammārō	Tamārō	Tamārō
25. Your . . .	Tamārō	Tamārō, tammārō	Tamārō	Tamārō

NTENOCES IN GUJARĀTĪ.

Kāthiyāwāḍī (Jhālāwāḍī).	Khārwa.	Ghṛisāḍī (Belgaam).	English.
Ek	Ek	Ek	1. One.
Be	Be	Be	2. Two.
Tan	Tan	Tin	3. Three.
Chār	Chār	Ohyār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chha	Chha	Ohhō	6. Six.
Sāt	Sāt	Sāt	7. Seven.
Āth	Āth	Āt	8. Eight.
Law	Law	Nau	9. Nine.
Das	Das	Das	10. Ten.
Vis	Vis	Is	11. Twenty.
Pachā	Pachā	Pannās	12. Fifty.
Sō	Sō	Sau	13. Hundred.
Hū	Hū	Hū	14. I.
Mārō	Mārō	Mārō	15. Of me.
Mārō	Mārō	Mārō	16. Mine.
Amō	Hamō, hamōhōn	Hama	17. We.
Amārō	Hamārō	Hamārō	18. Of us.
Amārō	Hamārō	Hamārō	19. Our.
Tū	Tū	Tā	20. Thou.
Tārō	Tārō, tarō	Tārō	21. Of thee.
Tārō	Tārō, tarō	Tārō	22. Thine.
Tārō	Tamō, tamō, tamōhōn	Tuma	23. You.
Tamārō	Tamārō, tamārō	Tumārō	24. Of you.
Tamārō	Tamārō, tamārō	Tumārō	25. Your.

English.	Gujarātī (Standard.)	Sur'tī.	Charōtari.	Patani.
26. He	Tē	Tē	Tē, ē, yē	Tē, ē
27. Of him	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
28. His	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
29. They	Tēo	Tē, tēo, tēwāp, tēu	Tēo, ēo, tē	Tēo, ē
30. Of them	Tēonō, temnō	Tem'nō	Tem'no, tēono	Tēonō, im'nō, tem'nō
31. Their	Tēonō, temnō	Tem'nō	Tem'nō, tēonō	Tēonō, im'nō, tem'nō
32. Hand	Hāth	Hāth	Hāth	Panuohō, hāth
33. Foot	Pag	Pag	Pag	Pag
34. Nose	Nak	Nāk	Nak	Nak
35. Eye	Ākh	Ākh	Ākh, ās, ātcha	Ākh, ōkh, ākha, āchh. ās
36. Mouth	Mō	Mō, moh'āñ	Mō, modhū	Mhō, mandhū, mudhū
37. Tooth	Dāt	Dāt	Dāt, dat	Dāt, dōt
38. Ear	Kān	Kān	Kōn, kān	Kān, lōn
39. Hair	Wāl	Wāl, nimājs	Wāl, mōwālā	Wār. wāl
40. Head	Māthū	Māthū	Māthū	Māthū, bhodhū
41. Tongue	Jīb	Jīb	Dzīb, driv	Jīb
42. Belly	Pēt	Pēt	Pēt, hodz'rū, dōdzryū	Pēt
43. Back	Wāso	Bar'dō, wāso, pīth	Pīth, boy'dō, wāso	Bay'dō, wāso
44. Iron	Lōdhū	Lōdhū, lodhū	Lōdhū	Lorū, lodhū
45. Gold	Sōnū	Sōnū	Honū	Honū
46. Silver	Rūpū	Rūpū	Rupū, isāndi	Rūpū
47. Father	Bāp	Bāp	Bāp, bāpā, bhā	Bāp, bāpā, bhā
48. Mother	Mā	Mā	Mā, bā, jī	Mā, mādi, bā, jī
49. Brother	Bhāi	Bhāi, bhai	Bhāi, bhai	Bhai
50. Sister	Ben, bahen	Ben	Ben, bōn, bun	Bhun, ben
51. Man	Mānas, bhāy'dō	Mānah	Mānah; manās; manakh	Mānah, māhan, mānakh
52. Woman	Bāy'dī	Bairī	Bāy'dī, baīrū, baīrī	Bay'rī

Kathiyawadi (Jhalawadi).	Kharwa.	Chishti (Belgaum).	English.
Tō, i	Tō, i	Ō	26. He.
Tēnō, inō	Inō	Ōnō, wōnō	27. Of him.
Tōnō, inō	Inō	Ōnō, wōnō	28. His.
Tō, i, lwaḍai	Tōhōn, ḍhōn, ṭō	Ōy	29. They.
Tem'nō, im'nō	Ḍhōnnō	Wannō, onō	30. Of them.
Tem'nō, im'nō	Ḍhōnnō	Wannō, onō	31. Their.
Hāth, bāw'ḍū	Hath	Hāt	32. Hand.
Pag, tūṭiyā, ṭūḡā, gada	Pag	Pag	33. Foot.
Nak	Lak	Nak	34. Nose.
Ākhya	Ākh	Ḍoḷa	35. Eye.
Mōṭhū, mō	Mū	Mupḍū	36. Month.
Dāt	Dit	Dat	37. Tooth.
Kān	Kan	Kan	38. Ear.
Mō-wālā	Bāl	Kē	39. Hair.
Mathū, tōlō	Mathū	Mātō	40. Head.
Jil'h, lull	Jilh	Jib	41. Tongue.
Pēt, ḍjhrū, ḍdar	Pēt	Pēt	42. Belly.
Wāl'ē, baw'ḍō	Bālō	Pātō	43. Back.
Lāl'hū	Lāl'hū	Lhōdō	44. Iron.
S'Lonū	Sunu	Sōnū	45. Gold.
Rūḷū	Rupu	Chāndī	46. Silver.
Bāp'ā, patyā	Bāpu	Bā	47. Father.
Mā, mādi	Mā	Āyī	48. Mother.
Bhāl	Bhal	Bhāyī	49. Brother.
Bhō	Bon	Bhēr	50. Sister.
Mānab, jāt	Mānab	Mānab	51. Man.
Bāy'ā, baw'ḍī, bāl	Bāyī	Bāyī	52. Woman.

English.	Gujarati (Standard).	Sorli.	Charotari.	Pajani.
53. Wife . . .	Wāhu . . .	Wahū . . .	Astri, bātrū, bāyādī, wahu .	Bāyādī, wahn . . .
54. Child . . .	Chhōkārū . . .	Chhōkārū, bachchū .	Tahnayū, tahnadyū, tahnōkārū	Chhōrū, sōrū . . .
55. Son . . .	Dikārō, chhōkārō .	Chhōkārō, pōyārō .	Tahnayō, tahnōkārō, mōtār, dīgārō	Chhōkārō, sōkārō, sūyō, sōkō
56. Daughter . . .	Dikārī, chhōdī . . .	Chhōkārī, pōrī . . .	Tahōdī, tahnōkārī, dīgārī .	Chhōkārī, sōkārī, sōrī .
57. Slave . . .	Gulām . . .	Chīlār, gulām . . .	Gulim, lūqdā . . .	Dāhō, lundō . . .
58. Cultivator . . .	Khēdūt . . .	Khēdūt, khēdānār .	Tēhēdūt, khēdā, tahnēdā .	Khēdū, chhēdū . . .
59. Shepherd . . .	Bhar-wād . . .	Bhar-wād . . .	Bhar-wād . . .	Bhar-wād . . .
60. God . . .	Īswar . . .	Paramthar . . .	Par-mēsar, Īswar . . .	Paramthar . . .
61. Devil . . .	Bhūt, sētān . . .	Bhūt . . .	Sētān, dayit, rākshab .	Bhūt . . .
62. Sun . . .	Sūraj . . .	Sūraj . . .	Huraj . . .	Hūraj . . .
63. Moon . . .	Chandar-mā . . .	Chandar-mā, chēdō-māmō .	Tārdā, tsandar-mā . . .	Chōdō . . .
64. Star . . .	Tārō . . .	Tārō . . .	Tārō . . .	Tārō . . .
65. Fire . . .	Dēwātā . . .	Āg, dēwātā . . .	Dēwātā, āg, bhē . . .	Dēwātā . . .
66. Water . . .	Pānī . . .	Pānī . . .	Pōnī . . .	Pānī . . .
67. House . . .	Ghar . . .	Ghar . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōḍō . . .	Ghōḍō . . .	Ghōḍō, ghōḍū . . .	Ghōḍō . . .
69. Cow . . .	Gāy . . .	Gāī . . .	Gāy . . .	Gāy . . .
70. Dog . . .	Kutārō . . .	Kutārō . . .	Kutārō, kutārū . . .	Kutārū . . .
71. Cat . . .	Bilādī . . .	Bilādī . . .	Bilādī, mānī, mānādī .	Bilādū, minārī . . .
72. Cock . . .	Kukārō . . .	Mār'ghō . . .	Mār'ghō, kukārō . . .	Kukārō, mār'ghō .
73. Duck . . .	Batak . . .	Batak . . .	Batak . . .	Batak . . .
74. Ass . . .	Gadhēdū . . .	Gadhēdō . . .	Gadhēdō . . .	Gadhādū . . .
75. Camel . . .	Ūt . . .	Ūt . . .	Ūt . . .	Ūt . . .
76. Bird . . .	Pankhī, pakehī . . .	Pankhī . . .	Pankhī, pan'ghī . . .	Pañchhī . . .
77. Go . . .	Jā . . .	Jā . . .	Ḍā . . .	Jā . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Beṣ . . .	Beh . . .	Beh . . .	Beh . . .

Kāṣṭhāwādī (Jhalāwādī).	Khārāwā.	Ghīsādī (Belgaum).	English.
Wāṇ	Bāiri	Bāyako	53. Wife.
Sokaro	Chhokadu	Poryo	54. Child.
Sokaro, diharo, putar, beto, bajo, chiko, gago, bilako.	Chhokado	Poryo	55. Son.
Sodi, dihari, chichi, gagi, baki.	Chhokadi	Porai	56. Daughter.
Galām, kafar	Gulām	Gulām	57. Slave.
Khedu, sedu, ohedu	Khēru	Kunhi	58. Cultivator.
Bhar-wad, gokli, pidiar	Bharwar	Kurboryo	59. Shepherd.
Parbhū, Bhagwān Parmesar.	Khudā	Dow	60. God.
Jhod (zod), wal'gad, karan, balā. lap.	Jin	Bhut	61. Devil.
S'hōraj, di	Suraj	Suraj	62. Sun.
Sādō, sandar'mā	Chādo	Chānd	63. Moon.
S'idardū, tāi	Tiro	Chāanyo	64. Star.
Dutwā, khotāw'ro, āgarū	Āg. detwā	Āg	65. Fire.
Pāni	Pāni	Pāni	66. Water.
Ghar, khōr'dū	Ghar	Ghar	67. House.
Ghōḷo	Ghoro	Ghōdo	68. Horse.
Gā	Gāy	Gāyi	69. Cow.
Kutro	Kutro	Kutro	70. Dog.
Malādi, lalādi, mīdādi, manī, marādi.	Mīd'ro, mīn'ro	Mānjār	71. Cat.
Kuk'do, mar'gho, maraghdō	Mar'gho	Kuk'dā	72. Cock.
Batak	Batak	Bado	73. Duck.
Gadhido, khar	Gadhīru	Gāy'dū	74. Ass.
S'hōḷyō, ūḥlyō	Unt	Hūt	75. Camel.
Paṅkhi	Paṅkhi	Pakhi	76. Bird.
Jā, w'hatak, p'hāyak	Jā	Jā	77. Go.
Khā, ghā, galach, jam	Khā	Khā	78. Eat.
Beth	Beth	Bais	79. Sit.

English.	Gujarātī (Standard).	Surtī.	Charotarī.	Patanī.
80. Come . . .	Āw	Āw	Āw	Āw
81. Beat . . .	Mār	Mār	Mār, thok . . .	Mār, jhnd, thok . . .
82. Stand . . .	Ūbho thā	Ūbho rōh	Ubu-reh	Ūbhū rhō
83. Die . . .	Mar	Mar	Mar (mēr imp. 2nd sing.) .	Mar
84. Give . . .	Āp	Āp, dō	Āl, āp	Āpy*, āly*
85. Run . . .	Dod	Dod	Dod, nāh, hadi-muk .	Dod
86. Up . . .	Upar	Upar	Upar	Upar
87. Near . . .	Pāsō	Pāhē, sōdō, hōdō .	Pāhē, pābō	Pāhō
88. Down . . .	Nichō	Nichhē, cīhō	Nīgō, hīthā	Nēchē
89. Far . . .	Dūr, chhētō	Āghō	Vīg*ū, āghu, īghītyū, sētyū	Āghō, sētō
90. Before . . .	Āgal	Agādī, āgal	Āga	Āgar
91. Behind . . .	Pāchhal	Pachhādī, pachhal .	Pāghal, paup, īgēdē, paigh-wādō.	Pāsar, pūthē
92. Who . . .	Kōn	Kōn	Kōp, kup	Kup
93. What . . .	Śū	Hū	Śn	Hū
94. Why . . .	Śā māṭō	Hā-māṭō	Teyam, śā-harū . . .	Chem, sid, hā-kājō . . .
95. And . . .	Anō	Anō, anuō	Anō, nō	Nō, anō
96. But . . .	Pan	Pan	Pan	Pan
97. If . . .	Jo	Jo	Drō	Jo
98. Yes . . .	Hā	Hovō, hā	Hā, hōvō	Hā, hōvō
99. No . . .	Nā	Nā	Nā	Nā
100. Alas . . .	Arō	Arō	Arō, hāy	Hāy, cō
101. A father . . .	Bāp	Bāp	Bāp, bapā	Bāp
102. Of a father . . .	Bāpnō	Bāp'nō	Bāp'nō, bāpnō	Bāp'nō
103. To a father . . .	Bāpnō	Bāp'nō, bāpnō	Bāp'nō, bāpnō	Bāp'nō, -nō
104. From a father . . .	Bāp-thī	Bāp-thī, bāp-thī, -thakī .	Bāp-pāhē-thī, bāp-kānē-thī .	Bāp-thī
105. Two fathers . . .	Be bāp	Be bāp	Be bāp, bo bāpā . . .	Be bāp
106. Fathers . . .	Bāp(ō)	Bāpō, bāpnō	Bāpā	Bāp

Kāthiyāwāḍī (Jhālāwāḍī).	Khārṇā.	Ghṛāḍī (Bolgāum).	English.
Āw	Āw	Āw	80. Come.
Mār, lagāw, pad ^a tāl, jhāpāṭ dō, ram ^a kāw, thōk .	Mār	Mār	81. Bent.
Kham, khōbh, khōbbhal, ubhaw	Ubbō rō	Hubar	82. Stand.
Mar, pāsō thā, ūsō jā, mēr, uhar.	Mar	Mar	83. Die.
Dō, āl, ūp	Dō	Da	84. Give.
Dhōd, nās, bhāg, hau ^a kāw, bañjēd.	Dōr	Nhā	85. Run.
Upar, mātḥē, ūchō . . .	Upar	Upra	86. Up.
Pāñḥē, kanḥē, thuk ^a dō, ōrō .	Pāsō	Kauna	87. Near.
Hēthō, nīsō, hēthē . . .	Hēthō	Hittā	88. Down.
Sētḥē, āghō, āghē . . .	Vēg ^a rō	Dār	89. Far.
Mōrya, modhūgalya . . .	Āgar	Agā	90. Before.
Wāñḥē, pas ^a nāḍō . . .	Pachhar	Pāchal	91. Behind.
Kuṇ, lōn	Kōn	Kōn	92. Who.
Chlyō, cū, klyō	Sū	Sā	93. What.
Chyam, chiu, kim . . .	Kam	Kā	94. Why.
Anē, uñ	Nē, taṭhā	Wari	95. And.
Pan	ṭPan	Panta	96. But.
Jō	Jō	To	97. If.
Hā, hañ	Hā	Hōy	98. Yes.
Nā, nhū	Nā	Nañ	99. No.
Arō, rō	Arō	Ayy ^a yyō	100. Alas.
Bāpō	Bāpn	Bā	101. A father.
Bāp ^a nō	Bāpuno	Bāno	102. Of a father.
Bāp ^a nō, hāp ^a nō	Bāpuno	Bāna	103. To a father.
Bāp ^a -thi	Bāpn-p ^a -thi	Bā-thi	104. From a father.
Be hāp	Be bāpn	Bō hā	105. Two fathers
Bāpō	Bāpuhōn	Bā	106. Fathers

English	Gujarati (Standard)	Spoken	Character	Persian
107. Of fathers	Bap(ə)nə	Bāpanə, bāpānə	Bāpānə	Bāpānə
108. To fathers	Bāp(ə)nə	Bāpanə, bāpānə	Bāpānə	Bāpānə
109. From fathers	Bāp(ə)-thi	Bāpə-thi, bāpā-thi, -thakl	Bāpā-thi	Bāpā-thi
110. A daughter	Chhəli	Chhəli	Təhəli, dāhəli	Səhli
111. Of a daughter	Chhəlinə	Chhəli-nə	Təhəli-nə	Səhli-nə
112. To a daughter	Chhəlinə	Chhəli-nə	Təhəli-nə	Səhli-nə
113. From a daughter	Chhəli-thi	Chhəli-thi, -thakl	Təhəli-thi	Səhli-thi
114. Two daughters	Be chhə	Be chhəli	Be chhəli	Be chhəli
115. Daughters	Chhəli	Chhəli	Təhəli	Səhli
116. Of daughters	Chhəli-nə	Chhəli-nə	Təhəli-nə	Səhli-nə
117. To daughters	Chhəli-nə	Chhəli-nə	Təhəli-nə	Səhli-nə
118. From daughters	Chhəli-thi	Chhəli-thi, -thakl	Təhəli-thi	Səhli-thi
119. A good man	Sārā mātā	Hārā mātā	Hārā mātā	Hārā mātā
120. Of a good man	Sārā mātā-nə	Hārā mātā-nə	Hārā mātā-nə	Hārā mātā-nə
121. To a good man	Sārā mātā-nə	Hārā mātā-nə	Hārā mātā-nə	Hārā mātā-nə
122. From a good man	Sārā mātā-thi	Hārā mātā-thi, -thakl	Hārā mātā-thi	Hārā mātā-thi
123. Two good men	Be sārā mātā	Be sārā mātā	Be sārā mātā	Be sārā mātā
124. Good men	Sārā mātā	Hārā mātā	Hārā mātā	Hārā mātā
125. Of good men	Sārā mātā(ə)nə	Hārā mātā-nə	Hārā mātā-nə	Hārā mātā-nə
126. To good men	Sārā mātā(ə)nə	Hārā mātā-nə	Hārā mātā-nə	Hārā mātā-nə
127. From good men	Sārā mātā(ə)-thi	Hārā mātā-thi, -thakl	Hārā mātā-thi	Hārā mātā-thi
128. A good woman	Sārī bāyādi	Hārī bāyādi	Hārī bāyādi	Hārī bāyādi
129. A bad boy	Nāthārā chhākārā	Khārāb chhākārā	Nāthārā chhākārā	Nāthārā sārā
130. Good women	Sārī bāyādi	Hārī bāyādi	Hārī bāyādi	Hārī bāyādi
131. A bad girl	Nāthārā chhādi	Khārāb chhākārā	Nāthārā chhādi	Nāthārā sārī
132. Good	Sārā	Sārā, hārā	Hārā, thil, kē	Hārā
133. Better	-thi sārā (better than)	Ghārā sārā, ghārā hārā	Wadhārā hārā	-kārā sārā (better than)

Kāṭhīyāwādī (Jhalāwādī).	Khārā.	Ghīṣādī (Belgaum).	English.
Bāp'nō	Bāpuhōnnō	Bānō	107. Of fathers.
Bāp'nē	Bāpuhōnnē	Bāna	108. To fathers.
Bāp-thī	Bāpuhōn-pās-thī	Bā-tī	109. From fathers.
Dich'ri	Chhōk'ḍi	Pōr'nī	110. A daughter.
Dich'rinō	Chhōk'ḍinō	Pōr'ninō	111. Of a daughter.
Dich'rinē	Chhōk'ḍinē	Pōr'nina	112. To a daughter.
Dich'ri-thī	Chhōk'ḍi-pās-thī	Pōr'nī-tī	113. From a daughter.
Be dich'riyū	Be chhōk'ḍi, be chhōk'ḍiō	Bē bētyō	114. Two daughters.
Dich'riyū	Chhōk'ḍiō	Bētyō	115. Daughters.
Dich'riyūnō	Chhōk'ḍiōnō	Bētyōnō	116. Of daughters.
Dich'riyūnē	Chhōk'ḍiōnē	Bētyōna	117. To daughters.
Dich'riyū-thī	Chhōk'ḍiō-pās-thī	Bētyō-tī	118. From daughters.
S'hārō mānah	Ruḍō ād'mī	Chāṅg'lō mānūs	119. A good man.
S'hārā mānah'nō	Ruḍā ād'mīnō	Chāṅg'lō mānūsnō	120. Of a good man.
S'hārā mānah'nē	Ruḍā ād'mīnē	Chāṅg'lō mānūsna	121. To a good man.
S'hārā māpah-thī	Ruḍā ād'mī-pās-thī	Chāṅg'lō mānūs-tī	122. From a good man.
Be s'hārā mānahū	Be ruḍā ād'mī, be ruḍā ād'miō	Bē chāṅg'lā mānūs	123. Two good men.
S'hārā mānahū	Ruḍā ād'miō	Chāṅg'lā mānūs	124. Good men.
S'hārā mānah'nō	Ruḍā ād'miōnō	Chāṅg'lā mānūsnō	125. Of good men.
S'hārā māpah'nē	Ruḍā ād'miōnē	Chāṅg'lā mānūsna	126. To good men.
S'hārā māpah-thī	Ruḍā ād'miō-pās-thī	Chāṅg'lā mānūs-tī	127. From good men.
S'hārī bai	Majānī bāiri	Chāṅg'lī bāy'ko	128. A good woman.
Bhūndō sōk'rō	Naṭhādō chhōk'ḍō	Wāṅgāl pōryō	129. A bad boy.
S'hārī bāiyū	Majānī bāiō	Chāṅg'lō bāy'kyō	130. Good women.
Bhūndī sōḍī	Naṭhādī chhōk'ḍī	Wāṅgāl pōr'nī	131. A bad girl.
S'hārō	Ruḍō, majānō	Chāṅg'lī	132. Good.
Baī s'hārō	Baīn ruḍō, baīn majānō	Wāt-tī chāṅg'lī (? better than that).	133. Better.

English.	Gujarātī (Standard).	Surātī.	Charotarī	Paṭanl.
134. Best . . .	Sau-thi sārō . . .	Hau-thi sārō, hau-thi bārō	Hārī-mā hārī	Hau-thi hārō . . .
135. High . . .	Ūcho . . .	Ūchō . . .	Ūtū . . .	Uso . . .
136. Higher . . .	-thi ūchō . . .	Ghanō ūchō . . .	Wadhārō ūtū . . .	-thi uso . . .
137. Highest . . .	Sau-thi ūchō . . .	Ūchā-mā ūchō . . .	Ūtā-mā ūtū . . .	Hau-thi uso . . .
138. A horse . . .	Ghōḍō . . .	Ghōḍō . . .	Ghōḍū, tāj'dū . . .	Ghōḍō, ghōrō . . .
139. A mare . . .	Ghōḍī . . .	Ghōḍī . . .	Ghōḍī . . .	Ghōḍī, ghāī . . .
140. Horses . . .	Ghōḍā(o) . . .	Ghōḍā . . .	Ghōḍā . . .	Ghōḍā, ghōrā . . .
141. Mares . . .	Ghōḍiō . . .	Ghōḍiō . . .	Ghōḍiō . . .	Ghōḍiō, ghōrīō . . .
142. A bull . . .	Goḍhō . . .	Goḍhō . . .	Goḍhō, ākh'lo, hōdh, hōḍhiyō.	Ākh'lo, goḍhō, hōdh . . .
143. A cow . . .	Gāy . . .	Gāī . . .	Gāy, gā . . .	Gāy . . .
144. Bulls . . .	Goḍhā(o) . . .	Goḍhā . . .	Goḍhā, ākh'la, hōḍhiya . . .	Ākh'la, goḍhā, hōdh . . .
145. Cows . . .	Gāyō . . .	Gāiō . . .	Gāyō . . .	Gāyō . . .
146. A dog . . .	Kut'rō . . .	Kut'rō . . .	Kut'rō . . .	Kut'rō . . .
147. A bitch . . .	Kut'ri . . .	Kut'ri . . .	Kut'ri . . .	Kut'ri . . .
148. Dogs . . .	Kut'rā(o) . . .	Kut'rā . . .	Kut'rā . . .	Kut'rā . . .
149. Bitches . . .	Kut'riō . . .	Kut'riō . . .	Kut'riō . . .	Kut'riō . . .
150. A he goat . . .	Bak'rō . . .	Bak'rō . . .	Bak'rō, bok'ḍō . . .	Bak'rō, bok'ḍō . . .
151. A female goat . . .	Bak'ri . . .	Bak'ri . . .	Bak'ri . . .	Bak'ri, bok'ḍī . . .
152. Goats . . .	Bak'rāō . . .	Bak'rā . . .	Bak'rā . . .	Bak'rā, bok'ḍā . . .
153. A male deer . . .	Harān . . .	Harān . . .	Harān . . .	Harān . . .
154. A female deer . . .	Har'ni . . .	Har'ni . . .	Har'ni . . .	Har'ni . . .
155. Deer . . .	Harān . . .	Har'nā . . .	Har'nā . . .	Har'nā . . .
156. I am . . .	Hū chhū . . .	Ū chhawū, chhū . . .	Hū tshū . . .	Hū sū . . .
157. Thou art . . .	Tū chhe . . .	Tū chhe, chha . . .	Tū tshū . . .	Tū sū, sē . . .
158. He is . . .	Tē chhe . . .	Tē chhe, chha . . .	Tē tshē, se . . .	ē sē . . .
159. We are . . .	Amō chhāis . . .	Hamō chhāiyē, chhīō . . .	Amō tshē . . .	Amō sāiyē, siyē, ea . . .
160. You are . . .	Tamō chhō . . .	Tamō chhō . . .	Tamō tshō, sō . . .	Tamō sō . . .

Kābbiyāwāḍī (Jhalāwāḍī).	Khārwa.	Ghāsālī (Belgaum).	English.
Ghaṇḍo-j s'hārō . . .	Baḍhō-ṭhī ruḍō (majāno) .	Sagaṇā-tī ohāṅg'li . . .	134. Best.
Usō	Ūcho	Uchohi	135. High.
Baū usō	Baṇu ūcho	Wat-tī uchohi (? <i>higher than that</i>).	136. Higher.
Ghaṇḍo-j usō	Baḍhō-tī ūcho	Sagaṇā-tī uchohi	137. Highest.
Ghōḍo, ṭar'ḍō, ṭay'ḍō .	Ghōrō	Ghōḍō	138. A horse.
Ghōḍī, ṭar'ḍī, ṭay'ḍī .	Ghōrī	Ghōḍī	139. A mare.
Ghōḍā, ghōḍū	Ghōrā, ghōrāo	Ghōḍā	140. Horses.
Ghōḍiyū	Ghōrī, ghōrīo	Ghōḍī	141. Mares.
S'hāḍh	Sandh	Pāḍo	142. A bull.
Gā	Gāy	Gāyī	143. A cow.
S'hāḍho	Sandho	Pāḍā	144. Bulls.
Gāyū	Gāyō	Gāy	145. Cows.
Kuṭ'rō	Kuṭ'rō	Kuṭ'rō	146. A dog.
Kuṭ'ri	Kuṭ'ri	Kuṭ'ri	147. A bitch
Kuṭ'rā, kuṭ'rā	Kuṭ'rā, kuṭ'rāo	Kuṭ'rā	148. Dogs.
Kuṭ'riyū	Kuṭ'ri, kuṭ'rīo	Kuṭ'ri	149. Bitches.
Bōk'ḍō	Bak'ḍō	Pal'wō	150. A he goat.
Bōk'ḍī	Bak'ḍī	Śeṭī	151. A female goat.
Bōk'ḍā	Bak'ḍā	Śeṭī	152. Goats.
Harḍā	Kaliyār	Harḍ	153. A male deer.
Hannī	Har'nī	Har'ḍī	154. A female deer.
Harḍā	Har'nū	Harḍ	155. Deer.
Hū sū	Hū chho	Hū chhau	156. I am.
Tū sū	Tū chho	Tū chha	157. Thou art.
I re	I, ṭō, chho	O chho	158. He is.
Am' sayō	Hamō chho	Hamā chha	159. We are.
Tamō sō	Tamō chho	Tamā chha	160. You are.

English.	Gujarātī (Standard).	Sinh.	Charōtari.	Patañi
161. They are . . .	Teō chhe . . .	Teō chhe, chha . . .	Teō ighe, se . . .	Ē sī, sē . . .
162. I was . . .	Hū hatō . . .	Ū ntō, hutō . . .	Hū hatō, ntō . . .	Hū hatō . . .
163. Thou wast . . .	Tū hatō . . .	Tū ntō, hutō . . .	Tū hatō, ntō . . .	Tū hatō . . .
164. He was . . .	Tē hatō . . .	Tē ntō, hutō . . .	Tē hatō, ntō . . .	Ē hatō . . .
165. We were . . .	Amē hatā . . .	Hamē ntā, hutā . . .	Amē hatā . . .	Amē hatā . . .
166. You were . . .	Tamē hatā . . .	Tamē ntā, hutā . . .	Tamē hatā, ntā . . .	Tamē hatā . . .
167. They were . . .	Teō hatā . . .	Teō ntā, hutā . . .	Teō hatā, ntā . . .	Ē hatā . . .
168. Be . . .	Hō, thā . . .	Hō, thā . . .	Thā, hō . . .	Hō, thaū . . .
169. To be . . .	Hōwū, thawū . . .	Hōwū, thawū . . .	Thawū, hōwū . . .	Hawū . . .
170. Being . . .	Hōtō, thatō . . .	Hōtō, thatō . . .	Thatō, hōtō . . .	Hatō . . .
171. Having been . . .	Hōinē, thainē . . .	Hōinē, thainē . . .	Thainē, hōinē . . .	Hōinē . . .
172. I may be . . .	Hū hōū . . .	Ū hōū . . .	Hū thawū, hōwū . . .	Hū haū, thaū . . .
173. I shall be . . .	Hū hōis, hais . . .	Ū hōis . . .	Hū thayā, hayā . . .	Hū hōis, beh . . .
174. I should be . . .	.....	Ū hōt . . .	.....	.....
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār-wū . . .	Mār-wū . . .	Mār-wū . . .	Mār-wū . . .
177. Beating . . .	Mār-to . . .	Mār-to . . .	Mār-to . . .	Mār-to . . .
178. Having beaten . . .	Mārinē . . .	Mārinē . . .	Mārinē . . .	Mārinē . . .
179. I beat . . .	Hū mārū . . .	Ū mārū-chhū, mārū-chha . . .	Hū mārū-ghū, -ghu . . .	Hū mārū-sū, mārusu . . .
180. Thou beatest . . .	Tū mārē . . .	Tū mārē-chhe, mārē-chha . . .	Tū mārū-ghū, -ghu . . .	Tū mārē-sā, mārēsē . . .
181. He beats . . .	Tē mārē . . .	Tē mārē-chhe, mārē-chha . . .	Tē mārē-ighe . . .	Ē mārē-sē . . .
182. We beat . . .	Amē mārē . . .	Hamē mārē-chhē, mārē-chha . . .	Amē mārē-ighē . . .	Amē mārē-saiye, mārē-siyē . . .
183. You beat . . .	Tamē mārē . . .	Tamē mārē-chhē, mārē-chha . . .	Tamē mārē-ighē . . .	Tamē mārē-sō . . .
184. They beat . . .	Teō mārē . . .	Teō mārē-chhe, mārē-chha . . .	Tē mārē ighe . . .	Ē mārē sī, mārē-sē . . .
185. I beat (<i>Past Tense</i>) . . .	Mē mārō . . .	Mē mārū . . .	Mē mārō . . .	Mīf mārō . . .
186. Thou beatest (<i>Past Tense</i>) . . .	Tē mārō . . .	Tē mārū . . .	Tē mārō . . .	Tī, or tīē, mārō . . .
187. He beat (<i>Past Tense</i>) . . .	Tēpē mārō . . .	Tēnē mārū . . .	Hēnē mārō . . .	Īnē mārō . . .

Kāthiyāwādi (Jhālāwādi).	Khārṇā.	Ghīsādi (Belgaum).	English.
Īvaḍāi so	Ēhōn ohhe	Ōy chha	161. They are.
Hū hato	Hū huṭo	Hū hoṭo	162. I was.
Tū hato	Tū huṭo	Tū hoṭo	163. Thou wast.
Ī hato	Ī huṭo	Ō hoṭo	164. He was.
Amō hatā	Hamō hutā	Hama hoṭā	165. We were.
Tamō hatā	Tamō huṭā	Tuma hoṭā	166. You were.
Īvaḍāi hatā	Ēhōn huṭā	Ōy hoṭā	167. They were.
Thā	Thāw	Rha	168. Be.
Thāwū	Thāwū	Rhawān	169. To be.
Thātō	Thāṭū	Rhatō	170. Being.
Thāinō	Thāinō	Rhain	171. Having been.
Hū thaū . . . .	....	Hū rhawōs	172. I may be.
Hū thaīs	Hū hos	Hū rhawōs	173. I shall be.
....	.....	.....	174. I should be.
Mār, mārya	Marō	Mār	175. Beat.
Mār-wū	Mār-wū	Mār-wū	176. To beat.
Mār-to	Mār-to	Mār-to	177. Beating.
Mārinē	Mārinē	Mārina	178. Having beaten.
Hū mārū-sū	Hū mārēchh	Hū mārēcha	179. I beat.
Tū mārē-so, mārū-sū, mārās	Tū mārēchh	Tū mārēcha	180. Thou beatest.
Ī mārē-so	Ṭē mārēchh	Ō mārēcha	181. He beats.
Amō māriō sayē	Hamēhōn mariyēchh	Hama mārēcha	182. We beat.
Tamō mārō-so	Tamō mārēchh	Tuma mārēcha	183. You beat.
Īvaḍāi mārē-so	Ṭēo mārēchh	Ōy mārēcha	184. They beat.
Mē mārīyō	Hūe mārīyō, mē mārīyō	Hū mārīyō	185. I beat (<i>Past Tense</i>).
Ṭē mārīyō	Ṭūe mārīyō	Tū mārīyō	186. Thou beatest (<i>Past Tense</i>).
nō mārīyō	Ṭē mārīyō	Ō mārīyō	187. He beat (<i>Past Tense</i>).

English.	Gujarātī (Standard).	Sortī.	Charotarī.	Paṇāl.
188. We beat (<i>Past Tense</i>)	Amē māryō . . .	Hamō mairū . . .	Amē māryō . . .	Amē māryō . . .
189. You beat (<i>Past Tense</i>)	Tamē māryō . . .	Tamē mairū . . .	Tamē māryō . . .	Tamē māryō . . .
190. They beat (<i>Past Tense</i>)	Tīō māryō . . .	Tīō mairū . . .	Hem ^a ō māryō . . .	Im ^a ō, or tēō, māryō . . .
191. I am beating . . .	Hū mārū- <i>chhū</i> . . .	Ū mārū- <i>chhū</i> , mātū- <i>chha</i> . . .	Hū mārū- <i>lahū</i> . . .	Hū mārū- <i>sū</i> , mārū- <i>sa</i> . . .
192. I was beating . . .	Hū mār ^{to} - <i>hato</i> . . .	Ū mār ^{to} - <i>to</i> . . .	Hū mār ^{to} - <i>ntō</i> . . .	Hū mār ^{to} - <i>to</i> . . .
193. I had beaten . . .	Mē māryō- <i>hato</i> . . .	Mē mār ^{to} - <i>to</i> . . .	Hū māryō- <i>ntō</i> . . .	.....
194. I may beat . . .	Hū mārū . . .	Ū mārū . . .	Hū mārū . . .	Mī māryō- <i>to</i> . . .
195. I shall beat . . .	Hū mārīā . . .	U mārīā, mārīh, mārā, mārānō . . .	Hū mārīā . . .	Hū mārīā, mārāh . . .
196. Thou wilt beat . . .	Tū mār ^ā ō . . .	Tū mār ^ā ō, mār ^ā hō . . .	Tū mārīā . . .	Tū mārīā, mār ^ā ō, mārāh . . .
197. He will beat . . .	Tō mār ^ā ō . . .	Tō mār ^ā ō, mār ^ā hō . . .	Tō mār ^ā ō . . .	Ē mār ^ā ō, mār ^ā hō . . .
198. We shall beat . . .	Amō mārīā . . .	Hamō mār ^ā ī, mār ^ā hū . . .	Amō mārīā . . .	Amē mār ^ā ī, mār ^ā hū . . .
199. You will beat . . .	Tamō mār ^ā ō . . .	Tamō mār ^ā ō, mār ^ā hō . . .	Tamō mār ^ā ō . . .	Tamē mār ^ā ō, mār ^ā hō . . .
200. They will beat . . .	Tōō mār ^ā ō . . .	Tōō mār ^ā ō, mār ^ā hō . . .	Tōō mār ^ā ō . . .	Ē mār ^ā ī, mār ^ā hō . . .
201. I should beat . . .	.....	.....	.....	.....
202. I am beaten . . .	Hū mārāū, manō mār ^ā vā- mā āvyō- <i>chho</i> . . .	Manō mār ^ā ō <i>chho</i> . . .	Manō māryā- <i>laho</i> . . .	Hū mār khāū- <i>sū</i> . . .
203. I was beaten . . .	Hū mārāyō, manō mār ^ā vā- mā āvyō- <i>hato</i> . . .	Manō mār ^ā ō <i>to</i> . . .	Mē mār khāū- <i>to</i> . . .	Mī mār khāū- <i>to</i> . . .
204. I shall be beaten . . .	Hū mārīā, manō mār ^ā vā- mā āvyō . . .	Ū māro jān . . .	Hū mār khāī . . .	Hū mār khāī . . .
205. I go . . .	Hū jā . . .	Ū jā- <i>chhū</i> , jā- <i>chha</i> . . .	Hū dā- <i>lahū</i> , dā- <i>lahū</i> . . .	Hū jā- <i>sū</i> . . .
206. Thou goest . . .	Tū jā . . .	Tū jā- <i>chho</i> , jā- <i>chha</i> . . .	Tū dā- <i>lahū</i> , dā- <i>lahū</i> . . .	Tū jā- <i>sū</i> , jā- <i>ē</i> . . .
207. He goes . . .	Tō jā . . .	Tō jā- <i>chho</i> , jā- <i>chha</i> . . .	Tō dā- <i>laho</i> . . .	Ē jā- <i>ē</i> . . .
208. We go . . .	Amō jā . . .	Hamō jā- <i>chhū</i> , jā- <i>chha</i> . . .	Amō dā- <i>laho</i> . . .	Amē jā- <i>sa</i> , jā- <i>ē</i> . . .
209. You go . . .	Tamō jā . . .	Tamō jā- <i>chhū</i> , jā- <i>chha</i> . . .	Tamō dā- <i>laho</i> . . .	Tamē jā- <i>sa</i> . . .
210. They go . . .	Tōō jā . . .	Tōō jā- <i>chho</i> , jā- <i>chha</i> . . .	Tō dā- <i>laho</i> . . .	Ē jā- <i>sa</i> , jā- <i>ē</i> . . .
211. I went . . .	Hū gayō . . .	Ū giyō . . .	Hū dāyō, gayō, giyō . . .	Hū iyō, giyō . . .
212. Thou wentest . . .	Tū gayō . . .	Tū giyō . . .	Tū dāyō, gayō, giyō . . .	Tū iyō, giyō . . .
213. He went . . .	Tō gayō . . .	Tō giyō . . .	Tō dāyō, gayō, giyō . . .	Ē iyō, giyō . . .
214. We went . . .	Amē gayā . . .	Hamō giyā . . .	Amē dāyō, gayā, giyā . . .	Amē iyā, giyā . . .

Kāthiyāwāḥī (Jhālāwāḥī)	Khārwā.	Ohlāhī (Belgaum).	English.
Amō māryō . . .	Hamō māryō . . .	Hama māryō . . .	188. We beat (<i>Past Tense</i>).
Tamē māryō . . .	Tamō māryō . . .	Tama māryō . . .	189. You beat (<i>Past Tense</i>).
Im'ē māryō . . .	Ēhōnō māryō . . .	Oy māryō . . .	190. They beat (<i>Past Tense</i>).
Hū māru-āṭi . . .	Hū māru-āḥh . . .	Hū māru-āḥh . . .	191. I am beating.
Hū māru-ā-tō . . .	Hū māru-ā-huṭō . . .	Hū māru-ā-hoṭō . . .	192. I was beating.
Mū māryō-tō . . .	Hūō māryō-huṭō . . .	Hū māryō-tō . . .	193. I had beaten.
Hū māru . . .	Hū māru . . .	Hū māryō . . .	194. I may beat
Hū māru . . .	Hū māru . . .	Hū māru . . .	195. I shall beat.
Tū māru . . .	Tū māru . . .	Tū māru . . .	196. Thou wilt beat
I māru . . .	I māru . . .	O māru . . .	197. He will beat.
Amō māru . . .	Hamō māru . . .	Hama māru . . .	198. We shall beat.
Tamē māru . . .	Tamō māru . . .	Tama māru . . .	199. You will beat.
Im'ē māru . . .	Ēhōnō māru . . .	Oy māru . . .	200. They will beat.
	.....	.....	201. I shall beat
Mū māru khādhā . . .	Hūō māryō-āḥh . . .	Hū māru-khādhō . . .	202. I am beating.
Mū māru khādhā-tō . . .	Hūō māryō-huṭō . . .	Hū māru-khādhō-tō . . .	203. I was beating.
Hū māru khādhā . . .	Hūō māru . . .	Hū māru-khādhō . . .	204. I shall be beating.
Hū māru . . .	Hū māru . . .	Hū māru . . .	205. I go
Tū māru . . .	Tū māru . . .	Tū māru . . .	206. Thou goest
I māru . . .	I māru . . .	O māru . . .	207. He goes
Amō māru . . .	Hamō māru . . .	Hama māru . . .	208. We go
Tamē māru . . .	Tamō māru . . .	Tama māru . . .	209. You go
Im'ē māru . . .	Ēhōnō māru . . .	Oy māru . . .	210. They go
Hū māru . . .	Hū māru . . .	Hū māru . . .	211. I went
Tū māru . . .	Tū māru . . .	Tū māru . . .	212. Thou wentest
I māru . . .	I māru . . .	O māru . . .	213. He went
Amō māru . . .	Hamō māru . . .	Hama māru . . .	214. We went

English.	Gujarati (Standard)	Surti.	Charotar.	Patanl.
215. You went	Tamē gayā	Tamē giyā	Tamē dzyā, gayā, gyā	Tamē jyā, gyā
216. They went	Tēō gayā	Tēō giyā	Tēō dzyā, gayā, gā	Tēō jyā, gyā
217. Go	Jā	Jā	Dzā	Jā
218. Going	Jatō	Jatō	Dzatō	Jatō
219. Gone	Gayō, gaōlo	Gāyō	Dzyō	Jālo
220. What is your name ?	Tamārū nām sū ?	Tamārū nām hū ohhe ?	Tamāru nām sū ?	Tamārū nām hū ?
221. How old is this horse ?	Ā ghōdāni umar kēt'ī ?	Ā ghōdō kēw'ōo oh	Ā ghōdō tset'īlā warah'no se ?	Chēt'īlā war'hāno ghōdō sē ?
222. How far is it from here to Kashmir ?	Abī-thī Kāsmīr kēt'īle chhētō ?	Abī-thī Kāsmīr kēt'īlū āghū chhe ?	Āy-thī Kāsmīr tset'īlā khētō se ?	Abī-thī Kāsmīr ohēt'īlū sētū sē ?
223. How many sons are there in your father's house ?	Tamārū bāp'nā ghar-mā dīk'rā kēt'īla chhe ?	Tamārā bāp'nā ghar-mā kēt'īlā chhōk'rā ohhe ?	Tamārā bāp'nā ghar-mā tset'īlā dīk'rā ?	Tārā bāp'nā ghar-mō chēt'īlā sōrā sē ?
224. I have walked a long way to-day.	Hū ājē ghanū chālyō-chhū	Ū āj ghanū ohālo-ohū	Ādās ū bhaū hēdyō-jhu	Hū ājē bhu āghē-thu āyō
225. The son of my uncle is married to his sister.	Mārā kākāno dīk'rō tēni bahen sāthē paranyō-chhe	Mārā kākāno chhōk'rō tēni ben sāthē painō chhe	Mārā kākāno dīk'rō ēni bōn vēsē py'nyō-se	Mārā kākāno sāyō pēlāni bhun'nē pēnyō sē
226. In the house is the saddle of the white horse.	Ghar-mā dhōlā ghōdānū jin chhe	Dhōlā ghōdānū palān ghar-mā chhe	Dhōlā ghōdāno sōman ghar-mā se	Dhōrā ghōdānū jin ghar-mō padyū sē
227. Put the saddle upon his back	Tēni pith npar jin makō	Tēni pith-par palān lasō	Ēnō par sōman mādō	Ghōdā-par jin mōdi-dō
228. I have beaten his son with many stripes	Mē tēni chhōk'rānō ghanū chāt'k'hā māryā-chhe	Mē tēni chhōk'rānō ghanū sapāt' māryā-chhe	Mē ēnā tshōk'rānō bhaū koy'dā māryā	Mē īnā sāyānō bhu hāt'k'hā māryā
229. He is grazing cattle on the top of the hill.	Tē tē tēk'īnō mathālō dhōr oharāvē-chhe	Tē tēk'īni tooh-par dhōr chārē-chhe	Yē tēk'dāni tōtōs dhōrā tsārē-se	Dungar'ni toohi ē dhōrā sārē-sē
230. He is sitting on a horse under that tree	Tē pēlā jhād nichē ghōdā upar bethēlo ūbhō chhe	Tē pēlā jhād-nichē ghōdā-par bethēlo chhe	Ghōdā-par sah'vāt thānō pēlā dzhād-ājō nō-jhē	Pēlā jhād nēphē ē ghōdā-upar bethō sē
231. His brother is taller than his sister.	Tēnō bhai tēni bahen kar'tā ūchō chhe	Tēnō bhai tēni ben-thi ūchō chhe	Ēnō bhai ēni bun-kar'tā ūgō jhē	Īni bhan kar'tā īnō bhai nō sē
232. The price of that is two rupees and a half.	Tēni kimat adhī ūpiyā chhe	Tēni kimmat adhī rūpiā chhe	Tē-nū mūl adī rūpiyā se	Īni kēmat adhī rūpiā sē
233. My father lives in that small house	Mārō bāp pēlā nānā ghar-mā rahē-chhe	Mārō bāp tē nānā ghar-mā rahē-chhe	Mārā bāp pēlā nānā ghar-mā rahē-se	Pēlā nōnā ghar-mā mārō bhī rahē-sē
234. Give this rupee to him.	Ā rūpiyō tēnō āpō	Tēnō ā rūpiō āpō	Ā rūpiyā tēnō āpō	Ā rūpiō īnō ālo
235. Take those rupees from him.	Pēlā rūpiyā tēni pāsē-thi lo	Ā rūpiū tēni pāhē-thi lo	Heni (or hani)-kamt-thi pālā rūpiyā lyō	Īni-pāhē-thi ā rūpiā lēi-lyō
236. Beat him well and bind him with ropes.	Tēnē khūb māro anō dōr'dē bādho	Tēnē hūri pēlhem māro nō dōdō bādho	Tēnē hūri-pethē phōk nō dōy'ūl-watō bād	Īnē khūb jhūdo anō rās-thi bādho
237. Draw water from the well.	Pēlā kūwā-mā-thi pāpī kādhō	Kūwā-mā-thi pāpī bharō	Kūwā-mā-thi pōni lād	Kūwā-mō-thi pāni khēcho
238. Walk before me.	Mārī āgal āgal chālō	Mārī āgal chālō	Mārī āgādī hēd	Mārī āgar hēdo
239. Whose boy comes behind you ?	Kānō chhōk'rō tamārī pāch-hal āvō-chhe ?	Kānō chhōk'rō tamārī pāch-hal āvō-chha ?	Kānō tshāyō thāi pāghādī āvō-jhē (or -se) ?	Kēnō sāyō tamārā pūthī āvō-sē ?
240. From whom did you buy that ?	Kūnt pāsē-thi tamē tō vē-chātū hūhū ?	Kōni pāhē tamē hō vēchātū hūhū	Ā tē kēal-thi vēgātū hūhū ?	Ī tamē kēni pāhē-thi vēchātū hūhū ?
241. From a shopkeeper of the village	Gām-nā ā dukāndār pāsē-thi	Tō gām'nā dūkāndār pāhē-thi	Gām'dānā hut-wālā kāmē-thi	Gām'dānā ēk hāt-wārā pāhē-thi

Kāthiyāwāqī (Jhālāwāqī).	Kharwā.	Ghislāqī (Belgaum).	English.
Tamō jiyā	Tamō giyā	Tuma gayō	215. You went.
Ṭwaḍāi jiyā	Ṭōhon giyā	Oy gayō	216. They went.
Jā	Jā	Jā	217. Go.
Jātō	Jātō	Jātā	218. Going.
Jiyō	Gayō	Gayō	219. Gone.
Tamārū nām sū so ?	Tamāru nām sū ?	Tārū nām sū ?	220. What is your name ?
Ā ghōḍō chēṭīlā waralīnō se ?	Ghōḍō katīlō mōtō chho ?	Ā ghōḍāna kewādā waras ?	221. How old is this horse ?
Āṭī-thi Kāsmīr chēṭīlū thūy- so ?	Āṭī-thi Kasmīr katīlū rōḡṭū chho ?	Hyā-ti Kāsmīr kewādī dū ?	222. How far is it from here to Kashmir ?
Tamārū bāp'nā ghar-mā chēṭīlā dīch'atī se ?	Tamārū bāp'nā ghar-mā katīlā chhōk'atī chho ?	Tārā bānō ghar-ma kewādā pōryō ?	223. How many sons are there in your father's house ?
Hū āj jābō panthō hālyō-sū	Hū āj baln chālyō	Hū āj ghauryō wāt chālyō	224. I have walked a long way to-day.
Mārū kākūnō dīch'atō nī bōn hārō pay'nō-se	Mārū chichānō dīk'atō nī ben-nā sathō paulyō.	Onī pōr'nī mārū kākūnō bēṭāna didā.	225. The son of my uncle is married to his sister.
Ghar-mā dhōlō ghōḍānō sōmān se.	Uj'rā ghorānū palān ghar- mā chho.	Ō ghar-ma pānd'atī ghōḍō khogir chho.	226. In the house is the sad- dle of the white horse.
Ghōḍō sēman nākho	Inā npar palān māḍō	Wauā pitṭā-par khogir ghāl.	227. Put the saddle upon his back.
Mē inā dīch'atānō ghar-nā phaṭ'kī māryā-se.	Hūō inā chhōk'atānō ghar-nā chhōk'atī māryā.	Onō bēṭāna ghaṭō māryō	228. I have beaten his son with many stripes.
I dhār'atī upar dhōrā sārē-se	I ṭhānū māṭhārā par dhōr chār'atī chho.	Dongar-par ō dhōr charāwā- lāgyōchho.	229. He is grazing cattle on the top of the hill.
Jhād(zād) hēṭhō ghōḍā upar bēṭhō-se.	I pēlā jhār nichō ghorā-par bēṭhōchho.	Dzhaḍnā hītā ō ghōḍā-par bēṭhōchho.	230. He is sitting on a horse under that tree.
Inō bhal inī bōn kar'atī nē- so.	Inō bhal inī ben'nā kar'atī ūchō chho.	Onū bhāyī ōnū bhōn-tī uohōtī-chho.	231. His brother is taller than his sister.
Inī kēmat aḍhī rupiyā so	Inī kīmat hari rupiyā chho.	Onī kīmmat aḍī rupayā	232. The price of that is two rupees and a half.
Mārō bāpō i jhūp'atī-mā rō-se	Mārō bāp ṭō mānak'atī ghar- mā rōchho.	Mārō bā ō mānā ghar-ma rōchho.	233. My father lives in that small house.
Ā rupiyō inō āpō	Ā rupiyō inō āp	Ā rupayā ōna dā	234. Give this rupee to him.
Inī pāḥṭī-thi ōlyā rupiyā lyō	Pēlā rupiyā inī-pās-thi liyō	Ō-kān-ti ō rupayā māṅgila	235. Take these rupees from him.
Inē khub lagāwō nō dōr'atī bēḍhō.	Inē khub māro nō dōlā-thi bēḍhō.	Ona chāḍg'atī māṅgila dōr-ti bēḍ.	236. Beat him well and bind him with ropes.
Kuṭā-mā-thi pānī lāḍhō	Kuṭā-mā-thi pānī lāḍhō	Hīt-mā-ti pānī tān	237. Draw water from the well.
Mārī āgā sālō	Mārī āgar chālō	Mārī āgā chāl	238. Walk before me.
Tamārī wāḥō kunō rōk'atī āwō-se ?	Tamārī pāchhar kīnō chhōk'atī āwōchho ?	Tārā pōchal kēnō pōryō āwōchho ?	239. Whose boy comes be- hind you ?
Tamō i kunī pāḥṭī-thi āsātō āpyū ?	Kīnī-pās-thi āsātō khatī- dīyū ?	Ō tū Lo-kān-ti ikī-lidō ?	240. From whom did you buy that ?
Gām'nā wāniyā pāḥṭī-thi	Gām'nā dūlāndar-pās-thi	Ō khōḍnō dūlān'wālī- kān-ti.	241. From a shopkeeper of the village.

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